



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

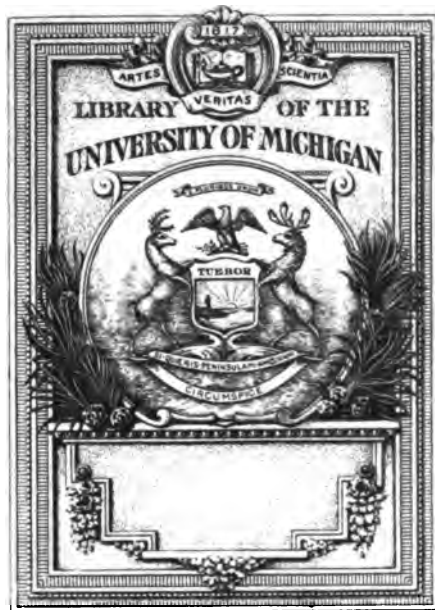
We also ask that you:

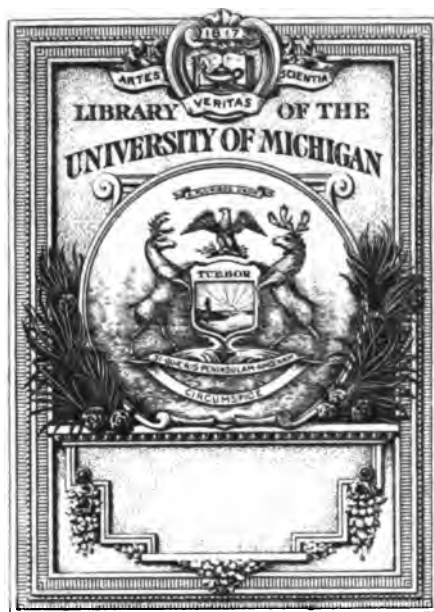
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

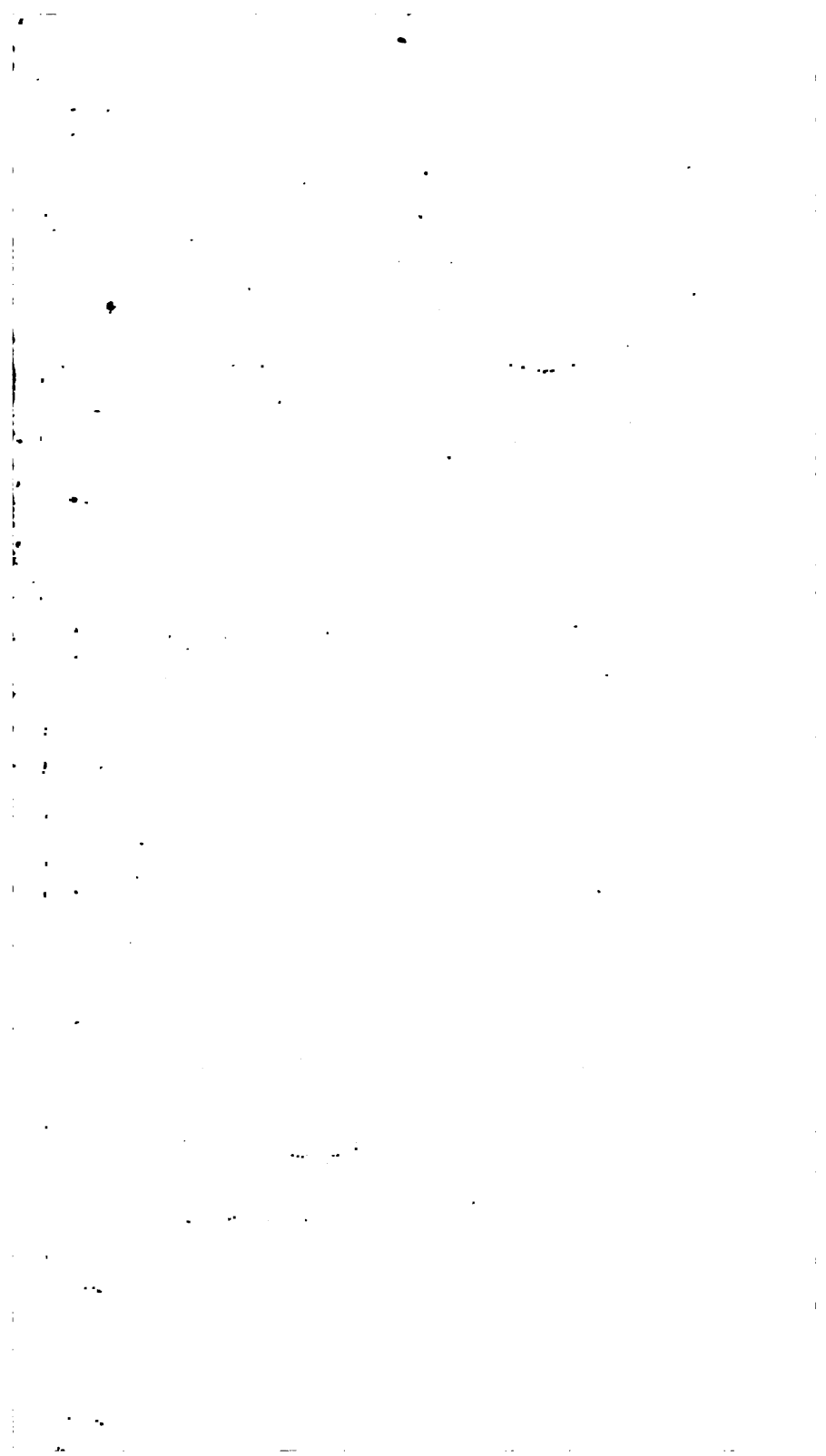
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

B 966,397









AP
4
.E19

H. Bryer, Printer, Bridge-street, Blackfriars, London.

CONTENTS.

	Page.
Abernethy's Reflections on Gall and Spurzheim's System	351
Accum's Treatise on Brewing	377
the Art of making Wine	377
Address to Separatists from the Established Church	561
Annual Biography and Obituary for 1821 and 2	186
Aspland's Character of Jesus Christ: a Sermon	333
Attempt to ascertain the Import of the Title, "Son of Man"	333
Atkinson's Key to the Latin Language	255
 Behnam's Reflections upon the History of the Creation	 333
Bennett's Support of the Christian Ministry: a Sermon	366
Bloomfield's May Day with the Muses	548
Borrenstein's Easy Method of acquiring Hebrew	463
Bosworth's Introduction to Latin Construing	259
Latin Construing	259
Bradley's Select British Divines	64
Brief Memoir of the late Thomas Bateman, M.D.	560
Britton's History and Antiquities of the See and Cathedral Church of Lichfield	446
Buckingham's Travels in Palestine	1
Burchell's Travels in the Interior of Southern Africa. Vol. I.	505
Burder's Mental Discipline	96
Byron's (lord) Cain: a Mystery	418
 Campbell's Travels in South Africa	 357
Card's Dissertation on the Lord's Supper	465
Clare's Village Minstrel and other Poems	31
Cook's Inquiry into the Books of the New Testament	310
Copland's History of Madagascar	447
Copleston's Inquiry into the Doctrines of Necessity and Predestination	385
 Dibdin's Bibliographical, Antiquarian, and Picturesque Tour in France and Germany	 45
Dobrizhoffer's Account of the Abipones	455
 Easy Method of acquiring Hebrew	 463
Edmeston's Cottage Minstrel	256
 Fletcher's Protestant Reformation vindicated	 473
Flower's Letters from the Illinois	245
Fripp's Unitarian Christian's Apology	333
 Gentleman Farmer's Letter on Economical Retrenchment, &c.	 182
 Hale's Appeal to the Public in Defence of the Spitalfields Act	 242
Hayman's Practical Treatise on Brewing	377
Hewlett's Sermons	178
Hill's Lectures in Divinity	193
Histoire de la Peinture en Italie. par M. B. A. A.	215
Historical Map of Palestine	89

CONTENTS.

Holland's Cottage of Pella, with other Poems	90
Horne's Introduction to the Study of the Holy Scriptures	75
Hutton's Voyage to Africa	248
Jarrom's Letter to the Rev. Jeremiah Jackson	561
Jones's Scripture Antiquities	167
Kitchiner's Observations on Vocal Music	95
Lacey's superior Advantages of the present Period : a Sermon	99
Lamb's Poems of Caius Valerius Catullus	522
Lawrence's Lectures on Physiology	481
Leighton's (Abp.) Whole Works	64
Liagno's Repertoire Portatif de l' Histoire et de la Littérature des Nations Espagnole et Portugaise	105
List of Works recently published	103, 191, 286 381, 478, 574
May you like it	514
Metrical Epistles from Florence	169
Milman's Martyr of Antioch : a dramatic Poem	232
Morison's Lectures on the reciprocal Obligations of Life	538
Newman's Work and Reward of faithful Deacons : a Sermon	371
Orloff's Memoires Historiques, Politiques, et Littéraires sur le Royaume de Naples	289
Owen's Two Letters on the French Bible published by the British and Foreign Bible Society	463
Pring's General Indications which relate to the laws of Organic Life	481
Reasons for Opposition to the present Administration	376
Reid's Two Voyages to New South Wales	348
Report (Third) of the Society for the Improvement of Prison Discipline	274
Select Literary Information	101, 190, 284, 379, 476, 573
Sikes's Dialogues between a Minister and his Parishioner	561
Siamondi's Julia Severa	436
Sketches of the Domestic Manners and Institutions of the Romans	128
Smith's (Dr. J. P.) Sermon preached before the London Missionary Society	121
Southey's Vision of Judgement : a Poem	418
Steven's Remarks on the Present State of Ireland	159
Stevenson's Scripture Portraits	271
Summers's Memoirs of Mrs. Barfield	375
Taylor's (Isaac) Elements of Thought	531
——— (Mrs.) Retrospection, a Tale	260
Thoughts on Secret Prayer and Fasting	181
Time's Telescope for 1822	177
Titsingh's Illustrations of Japan	324
Walpole's Memoirs relating to European and Asiatic Turkey	138
——— Travels in various Countries of the East	138
Washbourn's Hymns adapted to Family and Village Worship	256

THE ECLECTIC REVIEW,

FOR JANUARY, 1822.

Art. 1. *Travels in Palestine, through the Countries of Bashan and Gilead, East of the River Jordan: including a Visit to the Cities of Geraza and Gamala, in the Decapolis.* By J. S. Buckingham, Member of the Asiatic Society, Calcutta, &c. 4to. pp. xxv, 554. Price 3l. 13s. 6d. London. 1821.

ALl that learned speculation and research could do to illustrate the topography of Palestine, has been accomplished; and yet, after all the erudite labours of Reland and D'Anville, with all the light which the details of ancient and modern Travellers have thrown upon the subject, there is scarcely any part of the world, certainly none of comparable interest, respecting which our information is so meagre, perplexed, and unsatisfactory. Michaelis complained, that our travellers never venture across Jordan. Dr. Seetzen* and Mr. Burckhardt are the only

* In one of the cells in the convent at the foot of Mount Sinai, Mr. Fazakerley, in 1811, found a paper giving the following account of Dr. Seetzen's journey through Palestine.

'Le 9 d'Avril, 1807, U. I. Seetzen, nommé Mousa, voyageur Allemand, M.D. &c. est venu visiter le couvent de la Sainte Catherine, les monts d'Horeb, et de Sinai, et de la Saint Catherine, après avoir parcouru toutes les provinces orientales anciennes de la Palestine; savoir, Auranitis, Trachonitis, Gaulonitis, Paneas, Batanaea, Decapolis, Galaaditis, Ammonitis, Amorrhitis, Moabitis, jusqu'aux frontieres de la Gebelene (Idumæa), et après avoir fait deux fois l'entour de la Mer Morte, traversé le desert de l'Arabie Petree, entre la ville d'Hebron et le Mont Sinai par un chemin jusqu'à ce temps là inconnu. Après un séjour de dix jours il continuoit son voyage pour la ville de Suez.' 'This,' adds Mr. F., 'is rather pompous, but Dr. Seetzen is, unquestionably, a traveller of great enterprise. He has been seven or eight years in these countries, and his experience, and habits, and knowledge of Arabic, qualify him in a remarkable degree for the pursuits in which he is engaged. The Arabs know him well by the name of Mousa.'

Walpole's *Travels in the East*, p. 371.

Europeans who are known to have explored the trans-Jordanic provinces of Judea; both of whom have died without leaving any records of their discoveries in those parts. But even with regard to the more familiar tract, the high road of pilgrimage, and more especially Jerusalem itself, the little that there is to know, is so obscured by varying testimony and legendary fiction, that our maps are half hypothesis, while two thirds of what has been written in description is no better than romance. The peculiar difficulties, arising from the nature of the country and its political and moral condition, with which travellers have to contend, in part account for the imperfect shape which their information assumes. Few have had leisure or license to make the requisite researches which they would have been disposed to institute; and so little is there in the present aspect of the country to tempt the Christian traveller to linger in even the most sacred localities, that he generally appears to be as eager to escape from Jerusalem, as if the ghost of Saladin were chasing him back to the sea. This dislike to the Holy City is pretty general, according to Mr. Buckingham's testimony, among even the Catholic fraternities. 'Bad as Damascus is for Christians,' said a young friar, 'I would rather remain ten years there, than be condemned to pass five in Jerusalem.' It was from necessity that our Author remained there so long as a week. Nearly the whole of his route was imposed upon him by untoward circumstances or prudential considerations. It is only a rapid survey, therefore, which he has given us of a country which might seem to invite the most patient research; and in many instances, he has done little more than give a fresh impulse to the scepticism which Dr. Clarke had already awakened respecting the identity of the sacred places. Yet, his volume is both interesting and valuable in more than an ordinary degree. He has been enabled to suggest some important corrections of geographical errors, and to add considerably to our knowledge of the more distant and less frequented regions.

Strange as it may sound, it is not in Palestine that we must seek for illustrations of Scripture, derived from the manners and customs of the present race of natives. The traveller in Persia, Arabia, or even Abyssinia, will collect far richer materials for this purpose in the familiar objects every where presented to him, than he can possibly do in posting through the once sacred territory, which has been swept and wasted by successive hordes of Pagan, Christian, Saracen, and Turk, till its identity seems almost equivocal. Its present destitute and barren aspect is not more at variance with our ideas of its ancient fertility, than the motley tribes of intruders by whom it is overrun, differ from its once favoured possessors. 'Now,' says an English pilgrim who visited it in 1600, 'being inhabited by infidels that profane

' the name of Christ, and live in all filthy and beastly manner, ' God curseth it, and so it is made barren.' And he sums up his account of it, by saying: ' To conclude, there is not that sin in the world but is used there among those infidels that now inhabit therein; and yet, it is called Terra Sancta, and, in the Arabian tongue, Cuthea, which is the Holy Land, bearing the name only and no more; for all holiness is clean banished from thence by those thieves, filthy Turks, and infidels that inhabit the same.' But, filthy and rapacious as are the Turkish infidels, the *Christian* population, who appear to be sunk a degree lower in idolatrous ignorance than their Mahommedan masters, fully keep pace with them in profligacy. In fact, the moral superiority of ' the infidels,' is frequently so glaring as almost to reconcile the mind to their political ascendancy.

But the geography of Palestine is a highly important branch of that knowledge which is necessary to illustrate the language and explain the allusions of the sacred writers; and this consideration stamps a peculiar value on a volume of travels the scene of which is laid in that country. Dry as mere topographical details may be found, they become of real importance when Scripture is concerned. Nor will the site of Dodona or the Troad appear to the Christian a subject more worthy of intense curiosity and laborious investigation, than the situation of Zion, or the

' holy fields

Over whose acres walked those blessed feet
Which, (eighteen) hundred years ago, were nailed,
For our advantage, to the bitter cross.'

The use of such investigations, however, relates purely to Biblical literature. There is no power in the scenes themselves to call up one truly religious feeling; nor is there the slightest affinity between the enthusiasm of the pilgrim and the faith of the Christian. It is mere curiosity that the actual inspection of the sacred places is adapted to gratify, and the effect of such inspection is always disappointment. There is nothing in the present appearance of Jerusalem, to meet the excited expectations of the Traveller; expectations which are seldom reasonable. Dr. Clarke, indeed, speaks of the grandeur of the spectacle which the city exhibited, as approached from the road of Napolose. But Mr. Buckingham's account amply confirms the representation given by Mr. Jolliffe in his " Letters from Palestine,"* of the violent disruption of every grand or pleasing association by the first view of the modern town.

' The appearance' (he says) ' of this celebrated city, independently of the feelings and recollections which the approach to it

* See Eclectic Review. Vol. XIII. (N. S.) p. 108.

cannot fail to awaken, was greatly inferior to my expectations, and had certainly nothing of grandeur or beauty, of stateliness or magnificence about it. It appeared like a walled town of the third or fourth class, having neither towers, nor domes, nor minarets within it, in sufficient numbers to give even a character to its impressions on the beholder; but shewing chiefly large flat-roofed buildings of the most unornamented kind, seated amid rugged hills, on a stoney and forbidding soil, with scarcely a picturesque object in the whole compass of the surrounding view.

Mr. Brown bears a similar testimony, and Chateaubriand, after describing the houses in Jerusalem as wearing the general appearance of prisons or sepulchres, says: 'At the sight of these houses of stones, enclosed in a country of stones, one is ready to question whether we are not looking on the confused monuments of a cemetery in the midst of a desert.'

Jerusalem is no more. What exists on its site, serves only to preclude or to mislead topographical inquiries. Not a vestige remains of the city of David; not a monument of Jewish times is standing. The very course of the walls is changed, and the boundaries of the ancient city are become doubtful. The supposed 'mount Calvary' is said to have been levelled, and the brook of Kedron is for the most part dry. Even if the natural advantages of the situation were greater than they are, and the modern town had more architectural grandeur or picturesque beauty to aid its effect on the spectator, it would still be a melancholy, a revolting prospect. For what could reconcile to the feelings, the monstrous incongruity of Turkish domes and minarets towering over the site of the Temple; and the triumphant symbol of the Mahomedan imposture glittering amid the towers of convents and churches given up to a scarcely less infernal apostacy? Neither the Christian, nor the Mahomedan has any business there: it belongs not to them. The Roman, to whom the city was given in vengeance, might be allowed to insult its ruins by erecting over them shrines and altars to his fabulous deities; and were any of the edifices of the *Ælian* colony still standing, they would seem to speak a language in unison with the scene. But the monuments of Christian fanaticism and of Saracenic prowess, are alike disgusting; and when one thinks of all the mummeries that have been acted there since the days of the Empress Helena down to the present time, of all the blood that has been shed in the successive crusades for the conquest of Jerusalem, and of all the unutterable abominations which have polluted the once sacred precincts, one can hardly suppress the wish that the earth would up-heave and shake off the paltry burden which encumbers the soil, or engulf all that usurps the site and holy name of the guilty and devoted city. Jerusalem, utterly waste and untenanted, a sad and savage desert, were

the only state in which it could be viewed by a person of enlightened sensibility, with the appropriate emotion of melancholy complacency.

But we must introduce to our readers the Author. In a long prefatory narrative, Mr. Buckingham challenges the respectful attention of the public, by a detail of the circumstances which peculiarly qualified him for his undertaking. At the age of ten, he was taken prisoner by the Spaniards, and marched through the finest parts of Spain and Portugal, which, captive as he was, excited all his youthful enthusiasm. A series of voyages to America, the Bahama Islands, and the West Indies, subsequently strengthened, instead of allaying, his passion for exploring distant regions. The Mediterranean next became the scene of his wanderings; and he now applied himself, with more than common ardour, to the reading of every book within his reach, that was likely to extend his knowledge of the interesting countries by which he was surrounded. Unfavourable as are the incessant duties and the hardy life of a sailor, to such pursuits, every moment he could spare from the vigilant watch which squalls, and storms, and pirates, and the complicated claims of navigation and commerce, constantly demanded, was given, he says, to these studies. Sicily, Malta, Greece, the islands of the Archipelago, the coasts of Asia Minor, gave him only a foretaste, 'but a most delicious one,' of what it was yet reserved for him to enjoy. Alexandria at length received him into her port. He beheld the Pharos, the Catacombs, Cleopatra's Obelisk, and Pompey's Pillar; then, ascending the Nile, he visited the Pyramids, the ruins of Heliopolis, and of Tentyra. At Thebes he remained a week. At Esneh, he met the lamented Burckhardt, and the Travellers spent several days together. They then pursued their journey in different directions; Mr. Burckhardt setting off for the Desert, and our Author continuing his course up the stream. He reached the Cataracts; and his curiosity being excited by intelligence of the wonderful monuments still beyond, he re-embarked, and penetrated beyond the Nubian frontier. The temples of Dabot, of Tufa, and Gulaabhee; the quarries and inscriptions of Gartaasy; the stupendous cavern, with its alley of sphinxes and colossal statues, at Garseeey; and the highly finished sculptures of the beautiful temple of Dukkey, rewarded the undertaking;—monuments which, in his opinion, belong to a higher class of art than even those of Egypt. On his return, attempting to pass through the Desert, he was robbed of money, papers, arms, instruments, and clothes, and had to retrace his steps to Kosseir, naked and barefoot, scorched by day, and frozen by night, and during two days without food or water. This adventure had nearly proved fatal to him. Nothing daunted or tamed, however, by this reverse, on his return

ceding day, with a large body of troops, to secure the possession of the districts of Galilee, Samaria, and all Judea to the southward, in order to make himself master of the vacant pashalik of Damascus. As it was known that Suliman would make his first halt at Jerusalem, the English consul recommended that the Travellers should set out for that place, where they might hope to obtain from his hand the only protection under which it would now be safe to travel.

Acre, the *Accho* of the Scriptures, (by which name it is now usually called by the natives,) has again risen to some importance, having been considerably strengthened and improved by the late Jezzaz Pasha. In Maundrell's time, it had not recovered from its last fatal siege by the Saracens, by whom it was laid utterly waste: with the exception of a large khan, a mosque, and a few poor cottages, it presented at that time a vast and spacious ruin. The khan still remains, and is the only building which can be attributed to the Saracen age, although Saracenic remains may occasionally be traced in the inner walls of the town. The Christian ruins are altogether gone; those which are mentioned by Maundrell as existing in his time, having all disappeared. Even the three Gothic arches mentioned by Dr. Clarke, and called by the English sailors, 'King Richard's palace,' have been razed to the ground. Shafts of red and grey granite and marble pillars are seen throughout the town, some used as thresholds to door-ways, others as supporters of piazzas, besides several slabs of fine marble, which Mr. Buckingham considers as the remains of the ancient Ptolemis. At the north end of the town, he observed a fine Corinthian capital in perfect preservation, lying at the door of a new mosque, and the fragment of another, of the composite order, the diameter of which was upwards of five feet. Remains of still higher antiquity, however, are to be traced in the ditch of the newly erected outer walls, on the south-east.

'In sinking the ditch to the depth of twenty feet below the level of the present soil, the foundations of buildings were exposed to view, apparently of private dwellings of the humblest order, as they were not more than from ten to twelve feet square, with small door-ways and passages leading from one to the other. The materials of which they were constructed, are a highly burnt brick, with a mixture of cement and sand, as well as small portions of stone in some parts, the whole so firmly bound together by age and the strongly adhesive power of the cement used, as to form one solid mass. As the walls were of some thickness, though the apartments they enclosed were small, they offered an excellent material for building; and portions of it had been used in the foundations of the outer walls of the fort, in the same way as fragments of the old Greek city have been applied to the building of the fortifications before the modern Alexandria.'

Mr. Buckingham will be thought to assign to these remains a tolerably early antiquity, when he speaks of them as, perhaps, traces of 'the Canaanitish Accho.' They are more probably of Roman origin. The small dimensions of the apartments, correspond with the account given us by Sir W. Gell, of the size of the rooms in the houses of the Pompeians.

Sepphorv, (Sipuria, anciently Tziphori,) termed by Josephus the capital of Galilee, is now an inconsiderable village, all the inhabitants of which are Mahomedans. It lay a little on the Traveller's left, behind a rising ground, in his way to Nazareth. The ruins of the house of St. Anna having been entirely demolished, the village is no longer honoured with the visits of the Christian priests. Nazareth (now Nassara) is styled by our Author 'a respectable village,' containing about two hundred well-built dwellings, and a handsome little mosque. It is described as lying in a deep valley, on the southern side of a steep hill, but nearer its base than its summit, and overhung with the rocky eminences, from which our Author supposes that the Jews threatened to cast our Lord. Dr. Clarke describes a precipice 'above the Maronite church,' as, probably, the precise spot alluded to by Luke.

'The valley in which it stands is round and concave, as Maundrell has described it, and is itself the hollow of a high range of hills; but I could perceive no long and narrow valley opening to the east, as mentioned by Dr. Clarke; nor does it indeed exist; the whole valley being shut in by steep and rugged hills on all sides. The Quarterly Reviewers were led by this misrepresentation to accuse D'Aville of having erroneously given it a different termination, and placed the city to the south-west of the hills which separate Galilee from the plains of Esdraelon. The fact is, that no such long and narrow valley is apparent in any direction, and that Nassara stands in the hollow of a cluster of hills; the north-western of which separate it from the plain of Zabulon, and the south-western, from the plain of Esdraelon; while on the north-east are the lands of Galilee, and on the south-west those of Samaria.' p. 93.

What is absurdly termed by the priests, the 'Mountain of the Precipitation,' is nearly two miles from the synagogue which they still shew as the one in which our Lord taught, and is almost inaccessible from the steep and rocky nature of the road. It is a precipice about thirty feet in height, on the brink of which are set up two large flat stones, edge-ways, on which are shewn several round marks 'like the deep imprint of fingers on wax,' which are insisted on as 'the marks of Christ's grasp when he clung to the stone.' This bungling and senseless legend affords the Traveller a correct sample of what he has to expect in the shape of traditional information, on his arrival at the Holy City. Mr. Buckingham, however, while he treats this tradition with proper ridicule, takes upon himself to rebuke Dr.

Clarke for terming the equally insane reveries with regard to the other sacred places, '*mummery*, a total disbelief of which 'seems best suited to the feelings of Protestants.' 'The "Orthodox Traveller," as he is called,' Mr. B. sneeringly says, 'is almost angry with the poor friars of Nazareth for endeavouring to make others believe what they are themselves firmly persuaded of.' 'In our strictures on the religion of others,' he adds, 'the advice of our Saviour himself is worth consulting, Matt. vii. 5, if we would wish to avoid the imputation thrown on those whom he so deservedly reproves.' To us this rebuke appears as unjust and uncalled for as it is uncourteous; and it betrays a feeling of pique, or rivalry, or unfriendly sentiment of some kind towards Dr. Clarke, which we regret to notice. Mr. Buckingham seems particularly eager to invalidate, when he can, the correctness of the Dr.'s statements; sometimes, as in the above cited paragraph, meeting them with a flat contradiction, and at other times indulging in sarcastic comments on his representations. All this is very disgusting. Dr. Clarke may have committed some mistakes, through haste or an excited imagination, or through rash deductions from partial facts, or deceptions of memory; but his authority and his merits as one of the most enlightened, indefatigable, and accomplished of modern travellers, are too well established to render a contemptuous tone of reference either proper or politic.

That the excavated dwelling which is shewn as the residence of Joseph and Mary, was really theirs, is, says Mr. Buckingham, 'quite as probable' as that it should have been the dwelling of any other family. Granted. That is to say, there is a chance, which a good mathematician might calculate, that it was theirs. To this chance, Tradition can add nothing of the least weight as evidence, since this same Tradition, by our Author's own shewing in the instance of the Mountain of Precipitation, is proved to be an incurable dotard; absolutely nothing, unless it be the further chance, that out of a thousand falsehoods from the lips of the same notorious liar, one story may be true. Whether the friars themselves believe what they so confidently assert, is nothing to the purpose. In a Protestant, it must be a state of mind only a shade removed from total disbelief, which we should deem warranted by the degree of probability arising from this compound chance of the thing's being true.

On the top of Mount Tabor, amid a mass of ruins, are shewn three grottoes, 'said to be *remains* of the three tabernacles *proposed to be erected* by St. Peter, at the moment of the 'Transfiguration.' We know not whether we are to charge this *bull* to the account of the Nazareen guide, or that of our Author. No particular history is assigned to any of the other remains; it is probable, therefore, that they are of remote antiquity.

Mount Tabor appears to have been used in the earliest ages as a military post, and to have been strongly fortified. The Author suggests this illustration of the references to it in the fourth chapter of the Book of Judges. It resisted for some time the Roman army under Vespasian. A large portion of wall still remains entire on the south side of the plain on its summit, having its foundations on the solid rock. Among the fragments of stone, the Author noticed several blocks with Arabic inscriptions in good relief, but none of them were sufficiently long to be intelligible. He confirms Maundrell's testimony as to the measurement of the area on the top of the mount, who describes it as an oval of about two furlongs in length and one in breadth; but the bearings of the surrounding objects are, in that Traveller's account, erroneously stated. Mr. Buckingham's observations were, he says, taken by a compass, and noted on the spot. Maundrell's error, which, if it be an error, is chargeable on Pococke also and other travellers, he supposes to have been occasioned by 'some 'falsely assumed position of the sun in the heavens at the time 'of observation,' as the errors are, he says, relatively consistent.

'Thus, Deborah, which is written westward, should be northward; Hermon which is written eastward,* should be southward; and the mountain of Gilboa, which is written southward, should be eastward. The plate which accompanies the octavo edition of his journey (1810), is altogether so unlike the scene it is intended to represent, that I am sure it could not have been taken on the spot, nor drawn even from memory. In the first place, Nain and Endor are not distinguishable from hence, though their sites are pointed out. The supposed Hermon is a range of hills running for several miles nearly east and west, and forming the southern boundary of the plain of Esdraelon. The mountains of Gilboa are a distant range crossing those of Hermon almost at right angles, and running nearly north and south; but not approaching near to the latter, since they are east of Jordan. The mountains of Samaria are on the west of all these, and nearer to the sea. The river Kishon has its springs near to the foot of Tabor, and winds considerably in its course. And the plain of Esdraelon, besides being of four or five times the extent there given by the perspective, is not bounded by steep cliffs rising thus abruptly from their base, but by a range of smooth and sloping hills. Lastly, the Mount of Tabor, instead of the slender and towering pyramid there represented, is a rounded hill of the elevation of about one thousand feet, and of a semiglobular shape, being longer at the base in every direction than it is high, and having its outline smooth and every part of a rounded form, since from below nothing is seen of the small level space on its summit. It is the last to the eastward of a range of four

* Mr. Jolliffe also describes mount Hermon as to the east of Tabor.

hills of a similar kind, all less conspicuous than itself, and all having distinct passes between them, but neither of them so completely isolated as this of Tabor.

While analyzing this, the same observations may be repeated on the plate of Acre and Mount Carmel, which is, if possible, still wider from the truth, while that of the cisterns of Solomon at Ras-el-Ayn, examined, like the rest, upon the spot, appeared to me so totally unlike the thing that it was intended to represent, that I forebore even to make a remark on it, and closed the book with a persuasion, that so accurate an observer as Maundrell could never even have seen those drawings, much less have approved of their being attached to his *Travels*. The fact, perhaps, is, that some well-meaning friend, or some interested booksellers, subsequently caused these drawings to be composed from the printed descriptions and charts of the places they profess to represent, and thus embellished, as they thought, while they really disgraced the book. This is the more probable, as no name is given either of the painter or engraver. Such a practice, however, cannot be too severely reprehended, as these plates not only give false impressions, which are worse than none at all, but do injustice to the memory of the worthy man and excellent traveller for whose productions they are tacitly made to pass.' pp. 109, 10.

The plates in question could never have been intended to pass for representations of the objects described, but rather for plans: they are, however, vile and unmeaning. It is not quite correct, that the alleged errors are relatively consistent; since the erroneous observation which should make the northward be mistaken for westward, and the southward for eastward, would bring the southward into the westward. In making the river Kishon rise at the foot of Tabor, Mr. B. differs from former travellers, who place its springs on the S.E. of Carmel. That Mount Tabor was not the scene of the Transfiguration, even Reland is forced to conclude. Maundrell expresses strong doubts on the subject; and Mr. Jolliffe has pointed out geographical objections to the tradition.

Mount Carmel is described as a range of hills extending six or eight miles nearly north and south, coming from the plain of Esdraelon, and ending in the promontory which forms the Bay of Acre; having on the east, a fine plain watered by the river Kishon, and on the west, a narrower plain descending to the sea. Its greatest height does not exceed fifteen hundred feet. Carmel was apparently the name, not of the hill only, distinguished as Mount Carinel, on the top of which Elijah sacrificed, but of the whole district, which afforded the richest pasture. This was "the excellency of Carmel" which Isaiah opposes to the barren desert. It is spoken of by Amos as "the habitations of the shepherds," and by Micah as a pastoral solitude encompassed with wood. "The forest of his Carmel," if correctly rendered, would also convey the idea that it abounded at

one time with wood. It was also celebrated for the vineyards which clothed its sides. But its remoteness as the border country of Palestine, and the wildness characteristic of pastoral highlands, rather than either its loftiness or its inaccessibility, must be alluded to in the language of the prophet, Amos ix. 2, 3.

At four hours distance from the promontory of Carmel, keeping along the coast, the Travellers had to enter a passage out out of a bed of rock, called *Waad-el-Ajal*, literally, 'the valley of the shadow of death;' the centre of which was just broad enough for the passage of a wheeled carriage or a laden camel, while there were raised causeways on each side. The passage was very short, and there were appearances of its having once been closed by a gate, as places for hinges were still to be seen. It was from some similar pass, in all probability, that the Son of Jesse borrowed the figure of which he makes so sublime a use in the twenty-third Psalm.

At Cæsarea, by the Arabs still called Kissary, Mr. Buckingham observed the remains of a building with fine Roman arches, many of which were entire, and some granite columns, which would seem with strong probability to be referred to the time of Herod. The fort is the work of the Crusaders. Pococke's plan of the coast at this point, is stated to be accurate, but the supposed sites of the ancient edifices, are mere mounds of indefinite form, which can afford no basis for topographical conjectures. The small village of El Mukhalid, which occupies a very fine situation in a fertile tract, about seventeen miles from Cæsarea, is the supposed representative of Antipater.

At Jaffa, (Joppa, now called Yafah,) Mr. Buckingham says he was anxious to ascertain the fact of Bonaparte's having murdered his prisoners there in cold blood. In reply to his inquiries, he was assured by Signor Damiani, the English Consul, 'an old man of sixty, and a spectator of all that passed here during the French invasion,' that such massacre did really take place; and 'twenty mouths,' he adds, 'were opened at once to confirm the tale.'

The warm recommendation of the President of Nablous procured for our Traveller, on his arrival at Jerusalem, the most courteous reception at the Latin convent of the Terra Sancta. The friars, with the exception of two Italians, were all Spaniards, grossly ignorant, bigoted, and morose. The prospect of the re-establishment of the Inquisition in Spain, under the wise and pious Ferdinand, was spoken of by them with exultation. 'Let the Inquisition reign,' they said, 'and the Church will be secure. Let the Cross triumph, and the Holy Sepulchre shall soon be redeemed from the hands of

'infidels by another crusade, in which all our injuries will be avenged.' Gloom and jealousy reigned throughout the establishment, and nothing was talked of by the holy grumblers, but their sufferings and hardships, and the difficulty of obedience, while ardent desires were expressed to return to Europe, or to be sent any where, rather than continue at Jerusalem. 'Not even in a solitary instance did I hear,' says Mr. Buckingham, 'a word of resignation, or of the joy of suffering for Christ's sake, or of the paradise found in a life of mortification, so often attributed to these men.' Chateaubriand's Spanish friar, who represented the life he had led for fifty years in the Holy Land as *un vero paradiso*, must, he concludes, have been, if not a hypocrite, a rare instance of monastic felicity.

We shall not follow our Author in his tour to the holy places, not one of which is capable of being identified. As specimens of the imbecile legends which the visiter would dispute at his peril, it will be sufficient to enumerate, the bridge over the brook Kedron, off of which the Jews are affirmed to have pushed Jesus in his way to the house of Caiaphas, although the work appears to be scarcely a century old; the large stone below, on which are shewn the impression of his feet in falling; the old tank and the large reservoir which contend for the honour of being Bathsheba's pool; the identical window of the identical castle out of which King David was looking when he fell in love with the wife of Uriah,—the said castle being evidently of Saracen execution; the stone from which 'our Lady' ascended to heaven; the rock on which Peter and the sons of Zebedee slept while their Master retired to pray; the paved way where Judas betrayed him with a kiss; the sepulchre of Lazarus; the spot on which Martha met our Lord in his way to Bethany; the grotto where the Apostles compiled the Creed, &c. &c. We confess that the manner in which Dr. Clarke speaks of these clumsy forgeries, is much more to our taste than the excessive candour of Mr. Buckingham. The genuine tendency of the superstition which has originated them, is strikingly illustrated by the following circumstance.

'The possession of this spot, (the cave of the Nativity at Bethlehem,) once so mean and insignificant, is now disputed by contending sects of Christians with the same rage and animosity as that which marks their struggle for the Holy Sepulchre. During the last Christmas only, at the celebration of the feast of the Nativity, at which Mr. Banks was present, a battle took place, in which several of the combatants were wounded, and others severely beaten; and on the preceding year, the privilege of saying mass at the altar on that particular day, had been fought for at the door of the sanctuary itself, with drawn swords. Pococke observed in his time,

that the Christians at Jerusalem, Bethlehem, St. John's, and Nazareth, were worse than any other Christians. "I was informed," says he, "that the women of Bethlehem are very good, whereas those at Jerusalem are worse than the men, who are generally better there than at the other places. This may be occasioned by the great converse which the women have there with those of their own sex, who go thither as pilgrims; and I will not venture to say whether too great a familiarity with those places in which the sacred mysteries of our redemption were acted, may not be a cause to take off from the reverence and awe which they should have for them, and lessen the influence they ought to have on their conduct." pp. 221—3.

Our Author's account of his own feelings at visiting what he terms 'the venerated tomb of the Living God,' is couched in so equivocal a phraseology, as to be adapted to awake some perhaps uncharitable surmises as to the character of his real sentiments.

'To enter here, and kneel before the shrine, and kiss the marble that encases it, with absolute indifference, I should hold to be impossible; but if I were asked what were the sentiments that possessed me at the moment of bowing before the altar, I should say with Chateaubriand, that it would be impossible for me to describe them, and that such a train of ideas presented themselves at once to my mind, that none remained for a moment fixed there. My feelings, however, though equally indescribable as his own, were, I believe, of a very different kind.'

We should not have imagined that there was any impossibility in defining the emotion which the scene subsequently described, must have called up in a pious and rational mind. And as to the holy sepulchre itself, although Mr. Buckingham combats with some earnestness the arguments adduced by Dr. Clarke to shew that the whole is 'a monkish juggle,' he is obliged at last to content himself with the lame conclusion, that 'the sepulchre *may* have contained' the Saviour's body. He is guilty of a most unwarrantable insinuation, when he accuses Dr. Clarke of talking of the '*naïveté* of the tradition,' and of 'a farrago of 'absurdities,' and 'all this trumpery,' 'in a way that would almost lead one to infer that he doubted the facts of the story altogether.' There is, assuredly, nothing in the expressions he cites, to afford the least colour to so grossly calumnious an imputation. 'Surely,' adds our Author, 'it is not the calling this tomb of the Living God, "a dusty fabric standing like a huge pepper-box in the midst of the church," that can disprove its having contained the lifeless corpse of the Great Creator of the Universe.' Nor does Dr. Clarke rest his arguments on so slender a basis, but on facts at absolute variance with the legend; and to us, his reasoning appears decisive, notwithstanding the feeble may-be's by which it is attempted to controvert it. The

expressions, 'the tomb of God,' and 'the corpse of the Great Creator and Director of the Universe,' are not such as we should think the more highly of a writer's orthodoxy for employing. Such 'ever bold' affirmations, Hooker justly condemns as a 'confounding in the person of Christ those natures which they should distinguish;' the heresy charged on the followers of Eutyches.* Nor is it by any means consistent with our Author's indescribable feelings, and his captiousness towards Dr. Clarke, to speak of the supposed conduct of Helena in cutting away the sepulchre, in order to turn an excavation into a gratto above ground, as 'quite as much in consonance with common reason as any other part of this old lady's conduct, in performing a pilgrimage at eighty, or, indeed, perhaps, as reasonable as performing one at all.' If Mr. Buckingham thinks so, what are we to think of all his affected reverence for the sepulchre itself which the 'old lady' is said to have discovered and enshrined?

But some of our Author's emotions on this occasion, it is easy to divine. Their stay in the sepulchre itself was very short. The scene of confusion and the suffocating closeness of the atmosphere within, soon drove them into purer air.

In reviewing again the different chapels in which the various worship of the Latins, Greeks, Armenians, Copts, and Abyssinians was all going on at once, and that too in every diversity of manner, nothing was more striking than the religious pride of the worshippers of each sect, which made them cast down a look of contempt on those of the others, as men irretrievably lost in error, though we ourselves, who belonged professedly to none, were for that reason treated with respect by all. From a number of lesser incidents which passed under our own eyes, we could perfectly believe and understand what Maundrell had said of the church here, in his day, and which remains unaltered to the present. The same Traveller's description of the ceremony of the holy fire, of which he was himself an eyewitness, is a faithful but disgraceful picture of the scenes transacted here from one end of the year to the other, and inclines one to call the church of the holy sepulchre at Jerusalem, a temple combining the most surprising mixture of credulity and imposition, devotion and wickedness, that has ever issued from any one source since the world began. That which I myself witnessed, confirmed to me all that I had heard and seen of the vile appropriation of religion here to the worst of purposes, and induced me to believe what I had at first thought, at least a highly coloured picture, though painted by the chaste, the accurate, and the pious Maundrell.' p. 252.

In our review of Mr. Jolliffe's Letters from Palestine,† we ventured some remarks on the site of the Crucifixion, which

* Eccl. Polity. B. v. § 54. † Ecl. Rev. N. S. Vol. XIII. p. 170.

that gentleman has done us the honour to insert in the second edition of that work. Mr. Buckingham's retrospective view of Jerusalem amply justifies the suspicions we expressed as to the authenticity of the tradition which makes the place called Golgotha or Calvary, a 'mount' in the centre of the present city. He admits that there are well founded objections to the hypothesis on which all the plans of the ancient city have been constructed, by which Mount Calvary is placed without the walls. Instead of the present city having *gained* in a northern direction, so as to admit the hill Calvary, (a supposition made necessary by that hypothesis,) he conceives it to have *lost* the whole intervening space between the present walls and the Tomb of Helena, where the old walls passed on the North. But unwilling to concede that Dr. Clarke is right in disputing the identity of Calvary, he attempts to get rid of this objection, by denying that the place of crucifixion must necessarily have been without the ancient walls. It is strange enough, that while examining, as he appears to have done with some attention, the statements of the Evangelists, he should have overlooked the express remark of St. John, that "the place where Jesus was crucified was *nigh* to the city," as well as the declaration of the Author of the Epistle to the Hebrews, that our Lord "suffered without the gate." Mr. Buckingham labours to set aside the objection, that the sepulchre, as a place of burial, must have been without the walls. He takes no notice of the still stronger fact, that Calvary was a place, not simply of burial, but of public execution. Dr. Lightfoot, however, has collected a variety of passages from Jewish writers, to shew that no sepulchres, except those of the family of David, were permitted to be within the city, and that a dead body was not allowed to remain within the walls even for a night.

'But on what authority,' he exclaims, 'is Calvary called a *mount*?' Upon no *Scriptural* authority, as we have already remarked*, nor, so as far we have been able to discover, for any other solid reason. The expression "without the gate," would seem to point to a place just without one of the gates of the city, in going out of which they met with Simon "coming out of the *country*;"—probably by the side of the high road, so that all they that passed by might see the spectacle; and "*nigh* unto the city," because there was obviously no motive for going to a great distance. Jerusalem, then, being built upon a hill, the place in question must rather have been on lower ground than the city, which corresponds with the representation that in that place "was a garden." Mr. Buckingham's object in questioning whether Calvary was a mount, is, indeed, to shew that the site

* Eclectic Review. N. S. Vol. XIII. p. 170.

of the present edifice may be Calvary, although it is not a mount. We believe that the place fixed on was never without the walls, and that it has no pretensions to the name it bears; in which opinion we are strongly confirmed by our Traveller's reasoning.

On what does the identity of the sacred places rest? On the general suffrage, it is said, of antiquity. But that suffrage may be adduced in favour of the most absurd and palpable fables. What is the chain of evidence by which it has been attempted to support the received tradition? First, we are to believe, that, 'either from design or accident, a chapel was dedicated to Venus on the spot which had been sanctified by the death and resurrection of Christ.*' Next, that this design or coincidence was matter of notoriety, and served for ages to identify the spot; and further, that, on the demolition of the pagan structure three hundred years after, 'the removal of the earth and stones revealed the holy sepulchre to the eyes of mankind.' Now, if only the last of these positions were well attested by credible witnesses, there would be no difficulty in admitting the former two. But who were present at the alleged excavation which brought the sepulchre to light? The sepulchre is believed to have been itself a lateral excavation in a rock: how came such a spot to have been sunk beneath the foundations of a temple? Who assisted at the process of levelling and cutting away the rock so as to leave it in the shape of 'a pepper-box?' What authority have we for bringing the spot on which our Lord and the two malefactors were crucified, into such close proximity to the garden of Joseph of Arimathea, as is required by the hypothesis that one edifice covered both? When these questions can be resolved, it will be time enough to inquire into the authority for the charge against the Roman Conqueror, of having selected the spot in question, a spot without the walls of the city, and which it might have been supposed he would not easily have identified, for the erection of a temple to Venus. Was it against the followers of Christ, that the arms of Titus and Hadrian were directed? Would the desecration of a place of public execution, have inflicted any insult or mortification on the Jews? Or was it to gratify them, that the Conqueror is supposed to have thus poured contempt on the crucified Nazarene, rather than set up his victorious trophies on the prostrate Temple in which they trusted? In the absence of all credible testimony as to the fact, it may be allowed us to make these inquiries relative to the probable motive which could have led to the alleged transaction.†

* Vide Gibbon, c. 23, who refers to Jerome and Tillemont, the historians of the miraculous discovery of the Cross, &c. &c.; legends attested by the same authorities.

† Dio Cassius (as quoted by Dr. Clarke) affirms, that 'in the

When Jerusalem fell, we have reason to believe that no Christians were among the victims. So complete was the destruction, that a ploughshare was drawn over the site of the Temple. Amid the total desolation, who was to conduct the Imperial Heathen through the labyrinth of ruins, to shew him where the Cross of the Galilean stood? Few of the eye-witnesses of those transactions survived the catastrophe of the city. To the spots in question, the Jew would attach no interest. And with what feelings must they have been regarded by the early Christians? Can we imagine St. Peter, or St. John, or Mary Magdalene and the other Mary, rearing a votive temple over the very site where their Divine Master was publicly executed, or fondly lingering near that accursed spot, and carefully handing down the tradition of its precise locality? Would they have even sanctioned the topographical curiosity which should have led persons to seek out those precise localities, or the superstition which should have annexed the idea of superior efficacy to devotions offered there? We judge not. Attached as the Apostles naturally were as Jews to the holy city, more especially to the Temple, their keen remembrance of the horrors of the past, and their knowledge of the impending vengeance which darkened the future, must effectually have precluded that local attachment from becoming a source of complacent feeling. The instructions of their Master, too, had taught them, that no circumstantial sanctity was henceforth to be attached to any place, however favoured. And when St. Paul says, "Yea, though we have known Christ after the flesh, yet now henceforth we know him no more," he must, we think, be understood as implying, that all the associations which related to Christ merely as a man, were to be discarded from the mind of the Christian, as having no connexion with that love of the Saviour which is the only effective religious principle. The truth of this sentiment could not be more strikingly illustrated, than by the total destitution of moral principle which

place where the temple of God had been, Adrian erected one to Jupiter. May not this have led to the mistake, that an image of Jupiter was erected over the site of the holy sepulchre? Dr. Clarke supposes that the accidental fissure in the rock might lead the Empress Helena to fix on the spot now called Calvary, as the site of the Crucifixion. The mode resorted to for discovering the Cross, by inflicting tortures on the Jews, and the miracle which distinguished the true Cross from the other two, which are parts of the tale, betray the wretched ignorance and superstition of the principal agents in those transactions. Of the transformation of Pagan edifices into Christian temples, later times furnish us with abundant instances. This economical arrangement might have been adopted by Helena, and the legend would be easily adapted to the locality.

is found the usual concomitant of the wit-worship of the Romish devotee. The question is not, what might have been the natural feelings of the disciples as men, but, what would be the operation of their religious attachment to the person of their ascended Lord, after their minds had become enlightened into the spirituality of his kingdom. If the reverence for 'the holy places,' be not of a devotional character, if it be resolved into merely natural principles, such as may alike actuate the pious and the profligate, it has clearly no religious tendency, nor any other than a purely accidental connexion with the religion of Christ. That this is the case, the history of the Crusades and the annals of modern Jerusalem fully evince. Nor can we imagine that the total destruction of the ancient city would have been permitted by Divine Providence, had it been designed that the scenes of our Saviour's passion should attract the religious homage of true Christians, as having a permanent and efficacious sanctity.

If any local attachment to the scenes of our Lord's sufferings, or any disposition to linger in Jerusalem, was cherished by the first Christians up to the time of their final abandonment of the city previously to its overthrow, after that event, they could have had no inducement to come back and build among its embers. The voice which warned them to depart from the devoted city, might almost seem to interdict their return. It was not for them to attempt to reverse the sentence of their Divine Master, which had consigned it to destruction, or to attempt to repair what the Almighty vengeance had overthrown, or to choose as their last abode the guiltiest spot under heaven, and that which lay the most visibly under the anathema of God,—from which He had in an emphatic sense departed.

It is not then enough to say, that the imbecile mummeries of Romish superstition receive no countenance from Scripture; that Scripture is, we might almost say, purposely indefinite or silent about the precise spots designated by Tradition as holy; and that neither Apostolic precept nor precedent can be adduced in favour of the fanaticism which has led to pilgrimages and crusades. These could have originated only at a time when Christianity had already become transmuted into a system of ritual observances and human traditions; when faith was devoid of spirituality, ignorance was the parent of devotion, and every crime had, in some penal or pecuniary exaction, its fixed price and compensation. And if there is a spot on earth where this corruption and debasement of the religion of Christ, visibly exhibited in the form of idolatrous fanaticism, can be, more than on any other, offensive to God, or ought more peculiarly to excite the shame and indignation of man, that spot is Jerusalem.

Objections to the site of the Holy Sepulchre and of Calvary, are of very early date, and Quaresmius undertook to answer them.

One of these very ancient and very reasonable objections, we are told, was this, that the original sepulchre was an excavation, whereas the present is a building. This is admitted to be true of the exterior of the sepulchre, that is, *of all that the pilgrim is permitted to see*, but the real rock is said to be *within* the casing of masonry!! Leaving these disgusting mummeries, we proceed to notice our Author's observations on the topography of the city, a subject of considerable difficulty and real interest.

Our readers are probably aware, that all the maps and plans of the ancient Jerusalem which illustrate the various learned topographical treatises on its situation and boundaries, are founded on the description of the city given by Josephus, together with the few brief intimations contained in the Hebrew Scriptures. From the Jewish historian we learn, that the city was built upon two opposite hills, which divided it into the upper city or 'upper market place,' and the lower city. At the valley which divided them, called the Valley of the Cheesemongers, the corresponding rows of houses on both hills ended, so that it would seem, there was an intermediate space not built upon. Of these hills, that which contained the upper city, was '*much higher and in length more direct.*' That which sustained the lower city, was called Acra, and 'is of the shape of the moon when she is horned.' Over against this, was a third hill, naturally lower than Acra, and formerly parted from it by a broad valley. On this stood the Temple. But under the Assyrian dynasty, in order to join the city to the Temple, and to preclude its overlooking the sacred edifice, the top of Acra was taken off so as to reduce its elevation, and the valley filled up. There is no ambiguity in the eastern boundaries of the city; these are defined by the valley of Kedron, which separates it from the Mount of Olives. The western boundary is not less determinate, being marked out by the natural elevation of the ground. On the North, according to D'Anville, 'the royal sepulchres, falsely called the tombs of the kings, and with great shew of probability identified with that of Helena, Queen of Adiabene, forms the utmost limit of the city that way.' The principal difficulty respects the southern boundary and the identity of Mount Zion, which name is now given to the southern part of the hill on which the present Jerusalem is built.

In the forty eighth Psalm, there is a reference to the local situation and aspect of Mount Zion, which has abundantly exercised the ingenuity of commentators: "Beautiful for situation is the joy of the whole earth, Mount Zion, *on the sides of the North*, the city of the great king." Mr. Buckingham considers this as a positive authority for fixing Mount Zion on the *South* of Jerusalem; but he does not tell his readers

the process by which he arrives at this construction of the words. What in all the extant plans and maps is named Mount Zion, lies on the South side of the hill or hills on which the city is supposed to have stood, and it seems difficult to understand how such an aspect can be styled "the sides of the North." Lightfoot considered the passage as a positive authority for placing Mount Zion on the North side of the city, declining towards the North-east. Pococke also alludes to an opinion entertained by some persons, that it was to the North of the city, although he places it on the South, its boundary being the supposed valley of Hinnom. That valley, we learn from Joshua xv. 8. xviii. 16., ran southward of Jebusi, the site of Jerusalem; but this does not determine the relative position of Zion. The sacred historian affirms, that the border of Benjamin "came down to the end of the mountain that lieth before the valley of the son of Hinnom, which is in the valley of the giants on the North, and descended to the valley of Hinnom to the side of Jebusi on the South, and descended (or went on) to Enrogel;"* while the border of Judah "went up (or on) by the valley of the son of Hinnom unto the South side of the Jebusite; the same is Jerusalem; and the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of the giants northward." It appears from this description, that, to the West of the valley of Hinnom, rose "before" it a mountain distinct from Jerusalem; and to the North of the valley of Rephaim or the Giants' valley. Now 'to the South of the modern town,' Mr. Buckingham states, 'at a distance of less than a quarter of a mile, and separated from it by the deep valley of Hinnom, is a conspicuous mountain commanding the whole of Jerusalem.' There can be little doubt that this is the mountain alluded to in the book of Joshua. Dr. Clarke has the merit of having first suggested the probability that this is the real Mount Zion, and for once, our Traveller coincides with him. The ruined walls said to have been visible in the time of Sandys, he could not, indeed, discover on its summit; we suspect that he took a very slight survey of the hill itself; but he is satisfied from its relative position, that it can be no other than the holy hill on which stood the citadel and the palace of David. That Zion was a mountain apart from Jerusalem and overlooking it on the South, is evident from the testimony of the Jewish historian. It appears also to have been a strong position, capable of a separate defence. (2 Sam. v. 6—9.) 'No other such mountain,' says Mr. Buckingham, 'exists, besides that now on the South of the valley of Hinnom, totally excluded from the present site of the mo-

* Supposed by Calmet to be Siloam.

'dern city. And this, with the united ones of Acre, Moriah, and Bezetha on the *opposite* side of the valley, forming but two conspicuous hills, agrees perfectly with all the Scriptural accounts, as well as those of profane historians.' (See Tacitus. lib. v. c. 11.) Upon "the sides of the North," or the northern side of *this* mountain, Zion would in this case be properly described as lying, although southward of Jerusalem. All round its sides, but particularly on that facing the valley or ravine which separates the two hills, both Dr. Clarke and the present Traveller noticed numerous excavations made in the lateral surface of the rock. Over one of these is an inscription deeply carved in two places, which is still legible, +THC ATATC CIWN—"Of the holy Zion."

'The affix of the cross,' remarks our Author, 'proves it to have been a Christian inscription, if it be coeval with the letters in point of age. The work of the excavation itself might, however, have been Jewish; and indeed, from its situation on Mount Zion, and its numerous subterranean chambers and apartments, it might have been one of the early sepulchres of the Israelites, used for Christian burial after Zion had become desolate. That of David, which the rest probably resembled in their general form, is described as having many rooms; for both Antiochus and Herod are said (by Josephus) to have opened several of these, and yet neither of them came at the coffins of the kings themselves, for their bodies were buried under the earth so artfully, that they did not appear even to those who entered into their monuments.'

'Now, in the hill commonly called Sion, over one part of which the present wall of the city actually goes, there are no sepulchres known. Those found on the *north* of the city, and called the tombs of the Kings, must have been *without* the town, and are seated almost in a plain. They are even now at a good distance from the northern boundary of the modern city, notwithstanding that the town has been thought to have increased so much in that direction, as to include places formerly *without* it. It is quite certain that these were not the sepulchres of (the kings of) Israel and Judah *within* Mount Zion.'

Pococke expresses the disappointment which has been felt by every traveller, in searching, in the hill now called Mount Zion, for the sepulchres of the Jewish kings. Those described by Dr. Clarke, correspond both in their situation and their structure, and some of them in their magnitude, to the places of royal sepulture. If, however, they were, as he affirms, 'situate *out of* the ancient city, as they now are out of the modern,' it is not here that we must look for the sepulchres of the kings of Israel, who were buried in the city of David. But we apprehend that the excavations in question must have been *within* the wall which encompassed the whole city; and if so, they can be no other than royal sepulchres. For this reason, we are not 'authorised to look there for the sepulchre of Joseph of Arimathea;'

and therefore, Dr. Clarke's hypothesis with regard to the situation of Calvary, falls to the ground. What is now called Mount Sion, must always have been within the walls. But the rocks above the valley of Jehoshaphat on the *eastern* side of Jerusalem, which must have been without the city, are not liable to this objection, and it is in the valley of Jehoshaphat, rather than in the Tyropæon, that the place of sepulture must be sought for.

There is one remaining mode of proof which, had we the requisite data, would at once determine the question. The circumference of Jerusalem in the time of Josephus, was thirty-three urlongs, or nearly four miles and a half; and the wall of circumvallation constructed by Titus, is said to have been nearly five miles. The area which the present city covers, according to Pococke and Maundrell, does not exceed two miles and a half in circumference, or little more than half the space occupied by the ancient city. Yet, its eastern and western limits appear not to admit of any material variation; and on the North, it is said to have gained. What remains unenclosed of the southern part of the supposititious Zion, will by no means make up for the difference of extent between the ancient and the modern cities. But we have no plans of sufficient accuracy, to ascertain, whether, by including the mountain on the South of the interjacent valley, we shall have an area corresponding to the measurements of the ancient Jerusalem. The plan of the modern city and the surrounding mountains, contained in the present volume, would seem to favour such a supposition; but we hesitate to place implicit dependence on its minute accuracy.

The only objection to this topographical arrangement, is the supposed identity of the valley of Hinnom, and what Josephus terms the valley of the cheesemongers, or the Tyropæon. But we are satisfied that the former appellation is incorrectly applied to the valley between the two hills. The valley of Hinnom must have been, as Eusebius places it, *eastward* of Jerusalem, since Jeremiah is commanded to "go forth unto the valley of the son of Hinnom, which is by the entry of the East gate."* From the account given of the boundaries of Judah and Benjamin, the mountain which we are now to consider as Mount Zion, appears also to have been *westward* of the valley of Hinnom; not, as Mr. Buckingham's plan makes it, *southward*. Further, the prediction, that the days should come when it should "no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter, for they shall bury in Tophet, till there be no place,"† seems to correspond in a very remarkable manner with the valley of Jehoshaphat, as described by our Author, which lies eastward of the city.

* Jer. xix. 2. † Jer. vii. 31.

“ We now entered that part of the valley of Jehoshaphat, properly so considered by the Jews ; it being a deep ravine between the foot of Mount Moriah on the west, where the temple of Solomon once stood, and on which the eastern front of the city walls now lead along, and the foot of the Mount of Olives on the east, commencing from that part of the same hill described before as the Mountain of Offence. In the rainy season, this narrow bed is filled by a torrent which is still called the Brook of Kedron ; but it was at the period of our visit perfectly dry. This confined space is nearly covered with the grave-stones of Jews, with inscriptions in Hebrew characters ; as it is esteemed among them one of the greatest blessings, to end their days at Jerusalem, and to obtain a burial in the valley of Jehoshaphat. For this purpose, the more devout among them come from distant parts of the world, and it is certain that immense prices are paid by them for the privilege of depositing their bones in this venerated spot.” p. 190.

If, too, Gihon or Gehinnon be, as Mr. Buckingham contends, no other than the Hinnom of the Scriptures, and Gihon be the fountain of Siloah, as the Rabbinical authorities cited by Cellarius, warrant us in concluding,—the fountain where Solomon was anointed king over Israel (1 Kings i. 33.), there can be no doubt of its being the same as the valley of Kedron or of Jehoshaphat. The expression of Josephus, that ‘ the valley of the cheesemongers extended as far as Siloam,’ far from proving its identity with the valley of Hinnom, would only prove its eastern boundary to have been determined by the fountain. Accordingly, Dr. Clarke informs us, that what Sandys calls the valley of Gehinnon, that is, the Tyropæon, does terminate with the fountain Siloah. The real Hinnom of the Scriptures, in which was Tophet, was certainly without the city, and eastward of the city ; for it is said : “ The high places that were before the city, which were on the right hand of the Mount of Corruption—did the king defile.”* That Mount is elsewhere described as “ the hill that is before Jerusalem,”†—that is, the Mount of Olives ; and the high places were southward of that mount, yet still “ before” or eastward of the city : which fixes “ the place of Tophet” in the valley of Hinnom on the East of Zion. This is that place of death and defilement where still the Jews continue, in fulfilment of the ancient prediction, to bury. Here, probably, was Calvary ; here Stephen, perhaps, was cast out and stoned ; and in the opposite rocks was hewn the new tomb in which our Lord lay. There is at least some satisfaction in believing that those places have never been violated and metamorphosed by Pagan, Saracen, or Christian invaders. Fanaticism has, happily, missed its way, and the blind have followed the blind. There, is therefore, little occasion to apply to the now deserted city of David, or to some of the most inte-

* 2 Kings, xxiii. 13. † 1 Kings, xi. 7.

resting spots, in its vicinity, the exclamation cited by Sandys from the Roman satirist :

‘ Quanto præstantius esset
Numen aquæ, viridi si margine clauderet undas
Herba, nec ingenuum violarent marmora tophum.’

‘ The features of Nature,’ as Dr. Clarke remarks, ‘ continue the same, although works of art have been done away. The beautiful gate of the Temple is no more ; but Siloa’s fountain haply flows, and Kedron sometimes murmurs in the valley of ‘ Jehoshaphat.’ Not only so, but the olive still flourishes spontaneously on the olive-bearing mount ; and there are still left undefaced the most appropriate monuments of Jerusalem—her sepulchres.

Mr. Buckingham had not, we strongly suspect, read Dr. Clarke’s Travels, when he visited Jerusalem. If he had, he would have turned even the short stay and superficial survey which he made there, to better account. He has, after all, added but little to the information for which we are indebted to that accomplished Traveller ; but for that little we are thankful. We must now hasten to notice very briefly the remainder of our Author’s route. He left Jerusalem in company with Mr. Banks, with the intention of crossing the Jordan, and passing through Tiberias to Aleppo. The wild and gloomy valleys through which the road from Jerusalem to Jericho lies, made our Author feel, he says, most forcibly, the propriety of such a scene being chosen to illustrate the compassion of the good Samaritan. The road is held to be the most dangerous in Palestine, and the whole aspect of the country is grand but desolate. The site of Jericho, hitherto fixed at Ribhah, he considers to be indicated by some widely extended heaps and ruins, at a spot overhung by the barren hills of Judea, more to the West, about twenty miles from Jerusalem, and within six miles of the Jordan. At Ribhah, there are no remains. The Jordan, our Author describes in much the same terms as Maundrell. After crossing a range of limestone hills on the other side of that river, the general elevation of which is about a thousand feet, they arrived at a second range, apparently containing particles of iron ore ; both almost entirely barren, and running nearly North and South. Immediately beyond this second range, there extend elevated plains of nearly as high a level, the character of which Mr. B. describes as quite different from any thing he had hitherto seen in Palestine.

‘ We were now in a land of extraordinary richness, abounding with the most beautiful prospects, clothed with thick forests, varied with verdant slopes, and possessing extensive plains of a fine red soil, now covered with thistles as the best proof of its fertility, and yielding in nothing to the celebrated plains of Zabulon and Esdraelon, in Galilee and Samaria.’

Beyond these plains, a series of gentle ascents in a north-east, direction through a luxuriant country, brought them to a deep ravine, at the bottom of which runs a clear and rapid stream called by the Arabs the river of Zerkah, and supposed by our Author to be the Jabbok, which formed the northern boundary of the Amorites. The Travellers now entered the land of Gilead or Bashan, the country of the Decapolis, and beheld with surprise regions which have been supposed desert, covered with a fertile soil, clothed with forests, and presenting the most magnificent landscapes. The oak is still frequently seen, verifying the prophetic reference, Ezek. xxvii. 6; and 'we could now fully comprehend,' says Mr. Buckingham, 'not only that the bulls of this luxuriant country might be proverbially fat, but that its possessors too might be a race renowned for strength and comeliness of person.' Advancing still in a north-east direction, the general face of the country continued to improve in the appearance of cultivation and picturesque grandeur; and our Author may almost be suspected of dwelling with peculiar zest and self-gratulation on the magnificent, luxuriant, and wildly beautiful scenes which he and his companion were the first Englishmen who had explored in modern times. The peculiar richness of this district as "a land for cattle," is indicated, Numbers, xxxii. 1—5., and Micah, vii. 14. In the village of Boorza, seated on the brow of a hill, Mr. B. assigns his reasons for recognising the city Bosor of Jewish history; and at Ramza and Jehaz, about three miles further, are ruins, which possibly mark the site of Ramoth Gilead and Jabesh Gilead, as their relative situation appears to correspond with the imperfect data on which their distance must be calculated, and the names are sufficiently similar to the ancient appellations, to be a corruption of them.

On the fourth day after quitting Jerusalem, having crossed another stream or torrent called Nahr-el-Zebeen, which appeared to them to be only a more northern portion of the Jabbok, they arrived at the splendid ruins of Gerash or Geraza, first discovered by Dr. Seetzen. Of these, we are furnished with a minute description, aided by a plan of the city and of some of the principal buildings, which extends to sixty pages. Our Author suggests that in Jerash, we may have preserved the Gergashi or Jeshuri of the Hebrews. They passed the night at the village of Soof, and thence proceeding in a north-west direction, leaving the mountains of Nablous in the distance on their left, they continued their route through the most beautifully wooded scenery.

'Mr. Bankes, who had seen the whole of England, the greater part of Italy and France, and almost every province of Spain and Portugal, frequently remarked, that in all his travels, he had met with

nothing equal to it, except only in some parts of the latter country, Entre Minho and Duoro, to which he could alone compare it. We both conceived the scenery to be quite worth all the hazard and privation of a journey to the eastward of Jordan.' p. 408.

Beyond Aidoone, however, the country changes to a bare and barren aspect, and their route led through large stony tracks interspersed with only patches of cultivation. Numerous caverns, fragments of ancient masonry, and several square or octagonal towers of Saracenic character, presented themselves in the villages through which they passed. Ascending some hills in a north-west direction, but inclining somewhat more westerly than before, they at length arrived at Oom Kais on the site of the ancient Gamala, whose ruins they staid to examine. The view around them as they approached it, was 'as monotonous as that from the Holy City, and formed' (says Mr. B.) 'a striking contrast of positive ugliness to the rich and verdant beauties of the enchanting scenery through which we had recently passed in the land of Bashan and Gilead, and in the approach to and departure from the ruins of Geraza.' From the summit of the hill on which the ruins of the Roman city stand, the prospect was, however, commanding and grand from its extent. The ruins are highly interesting, and the sepulchral excavations are curious, having, in several instances, a stone door still swinging on its hinges or pivots. One of these ancient Roman tombs they found turned into a carpenter's shop. 'The account given of the habitation of the demoniac,' says Mr. Buckingham, 'from whom the legion of devils was cast out here,' (Oom Kais is in the country of the Gadarenes,) 'struck us very forcibly, while we were ourselves wandering among rugged mountains, and surrounded with tombs, still used as dwellings by individuals and whole families of those residing here.'

Our Travellers crossed the Nahr-el-Hami, or Hieromax, and on the opposite side, found a Roman bath still guarding, though in ruins, the hot springs which once attracted to the spot the invalid and the voluptuary. The great hall, the cisterns, the private chambers, the recesses, and narrow stairs, together with several arches on the North, still remain. The whole edifice is constructed of a black stone which our Author deemed to be volcanic.

'We could now perceive that, in the cliffs above, through which the Hieromax made its way, as well as on the upper part of the opposite hills, this stone forms a deep layer on a basis of white soil almost like chalk. The whole bed of the river is one singular mixture of these black rocks, worn smooth and round by the passage of the water, but still as porous as pumice-stone, and equal masses of the white stone, which was of nearly as hard but smoother surface.' Further

down, 'the dark masses of rock over which it winds its course, resemble a stream of cooled lava, when contrasted with the lighter soil by which it is edged on both sides. The stones of its bed are equally porous as those we had seen above. The ground also shewed small patches of sulphur in many places, and we were of opinion that the hot springs, the lakes of Casarea and Tiberias, the stone already described, the sulphureous and infertile nature of the plain of Jericho in many parts, and the whole phenomena observed of the Dead Sea, were sufficient indications of a volcanic effect, perhaps on the whole range of the long valley from near the sources of the Jordan to beyond the point of its issue in the great Asphaltic Lake.' pp. 443, 448.

The odour of the steam emitted from the basin, is highly sulphureous; the taste of the waters is less so. Their colour is a fine transparent green, and the spring is more purely crystal-like, in clearness, than any fountain the Author had ever beheld. About three miles beyond Tiberias, he subsequently noticed similar baths, and in one of them a number of small black fish were swimming, the temperature of the water being 86°. Some hot springs still more copious, surrounded by baths and aqueducts of Roman workmanship, were found at a place called Tahbah, on the edge of the lake of Tiberias, besides those for which Tiberias itself was celebrated.

Untoward circumstances, and a severe bruise occasioned by the fall of his horse, compelled Mr. Buckingham, instead of proceeding to Tiberias, to recross the Jordan, and return to Nazareth for the benefit of a medical application and repose. A second attempt to proceed by that route to Damascus, was rendered abortive by the reported perils of the road, as no guide could be found to accompany him. Having at length learned that a caravan, with a large escort, was on the point of leaving Nablous for Damascus, he set out in the hope of arriving there in time to join it, but had the mortification of finding that it had departed three days before; and there was no alternative but to return a third time to the convent at Nazareth. At this point in his travels, the narrative terminates.

In journeying from Sanhoor (Santorri) to Nablous (Napolose, Neapolis), Mr. Buckingham turned out of the common path about a furlong, to visit the village of Subuusta, the Sebaste of Herod, built on the site of the ancient Samaria. Dr. Clarke, having omitted to make due inquiries, although, according to our Author, he must have passed in sight of the hill on which its ruins stand, was led to conjecture that Santorri might be the remains of the city of Herod. Subuusta now consists of about thirty humble dwellings. It is seated on a stony hill, but is surrounded by fertile valleys. The general character of the whole district is stated to be picturesque and luxuriant. Like Judea, indeed, it presents abrupt and rugged hills, but unlike

the barren tract about Jerusalem, their very summits are well clothed, and the valleys they inclose, are uniformly fertile, and exhibit an unbroken verdure. Nearly on the summit of the hill on which Sebaste once stood, but on the western side, so as not to be seen from the common road below, are the remains of a large street, once lined with an avenue of columns: eighty-three are still erect, and others are lying prostrate, but all of them are without capitals. On the eastern side of the hill, are eight large and eight small columns, also without capitals, which appear to have belonged to some edifice. But the most conspicuous object as seen from the road, is the ruins of a large cathedral church, supposed to have been erected by the Empress Helena, about one hundred feet in length, and fifty in breadth. The eastern front is semi-circular, with three open and two closed windows, each contained in arches divided by three Corinthian columns. The architecture is mixed, both the pointed and the round arch being used in the same range, and the ornamental moulding is highly fantastic. Inside the ruin is a small mosque, erected over what has the appearance of having been an ancient sepulchre, but which is held to be the prison in which John the Baptist was confined, and from which his head was brought in a charger.

There is nothing finer, Dr. Clarke tells us, in the Holy Land, than the view of Napolose, (our Author spells it Nablous,) from the heights around it. This populous and flourishing town, the ancient Sichem or Sichar, fills up the valley between Mount Gerizim and Mount Ebal. It is a place of considerable trade. The population is almost entirely Mahomedan, the Greek Christians not amounting to fifty, and as for the Samaritans, a remnant of whom existed in the time of Maundrell, the Author was informed that there were not half a dozen families remaining, and they lived in the greatest privacy and obscurity. There are no Jews, and it is not improbable, as he suggests, that religious prejudices against the place may deter them from residing here, notwithstanding its commercial attractions. At Tiberias they form the principal part of the population. Mr. Buckingham visited Jacob's well, which, by throwing a stone into it, he ascertained to be of considerable depth, but at that season dry. He confirms the statement of Maundrell, that Gerizim, which is on the South of the town, has by far the more fertile appearance, Mount Ebal being more abrupt; but he did not ascend either. Their altitude appeared to be nearly equal, not exceeding seven or eight hundred feet from the level of the valley.

The volume contains, besides the portrait of the Author, and the plans already mentioned, a map of Palestine, and a series of interesting vignettes on wood. No pains have been spared to render these *Travels* generally acceptable.

Art. II. *The Village Minstrel, and other Poems.* By John Clare, the Northamptonshire Peasant. 2 vols. 12mo. pp. xxviii, 428. (Portrait) Price 12s. London. 1821.

IT still holds as true as ever, that a poet must be born a poet, he cannot grow into one ; but then this must be understood not of the poetical talent so much as of the poetical character . An ear for verse and a command of language are accomplishments not less within the reach of moderate faculties and ordinary characters, than a taste in the arts, or musical skill ; but not so an eye and a heart for nature, not so the calm intellectual enthusiasm, the passion for beauty, and the self-drawn happiness of the genuine poet. This is the age of mechanism. Mechanism of all kinds has been carried to its utmost perfection ; and poetry, that exquisite species of mechanism, has, like every thing else, been wrought up to a steam-engine nicety. The same increased facility of production, too, which has overstocked with cottons our foreign markets, has produced a glut of literary commodities, especially in the article of verse, at home. Nor is there much fault to be found with the average quality of the article produced : if not of so durable a texture as the coarser fabric which it once cost ten times the labour to produce, it is far more smooth, brilliant, and ornamental. In other words, there is no want of good poetry ; that is, lively, sparkling, elegant, classical, clever composition,—composition as superior to these poems of our Northamptonshire Peasant, as a Dutch tulip is to a hedge-row violet. But then Clare's poems have just this peculiarity, that, how inferior soever, in some points of comparison, to the works of literary artists born under a happier star, they are spontaneous, and, in the true sense, original. Though of modest pretensions, they are perfect in their kind, like every thing which Nature gives birth to. Such a poet as John Clare, education could not have made, nor could adversity destroy. We may apply to him the beautiful lines of Wordsworth :

' Then Nature said.....
This I to myself will take,
He shall be mine, and I will make
A Poet of my own.'

These poems breathe of Nature in every line. They are, like Morland's inimitable drawings, not studies from nature, but transcripts of her works : his cattle, his birds, his trees and bushes are all portraits. There is a literal fidelity in the sketches, which only true genius could keep from sinking into vulgarity ; while the rural feeling which pervades and characterizes them, gives meaning and animation to the tameness of the rural scene. The best substitute for a walk in the country—we do not mean Hampstead—to those who are immured in the metropolis,

would be, so far as the mind is concerned, the perusal of some of the poems of John Clare.

It is highly gratifying to us to learn from the Editor's Introduction to these volumes, that Clare's former volume met with the success which it so amply deserved, and that the patronage which it obtained for him, has been so efficiently and so judiciously exercised. A fund raised by the contributions of several noblemen and gentlemen, chiefly through the instrumentality of Admiral Lord Radstock, has made our Author

'passing rich with forty pounds a year.'

Nay, by this time, his income exceeds that sum. And he is married, has a daughter, and lives amid his native scenes.

'In the Spring of 1820, Clare married "Patty of the Vale,"—"the Rosebud in humble life,"—or, to speak in prose, Martha Turner, the daughter of a cottage farmer residing at Walkherd Lodge, in the neighbourhood of Bridge Casterton, whose portion consisted of nothing beyond the virtues of industry, frugality, neatness, good-temper, and a sincere love for her husband; qualities, indeed, which contribute more than wealth to the happiness of the marriage state; but money is still a desirable accompaniment, and for want of it our Poet's finances are somewhat too much straitened to support his family with comfort. His household consists at the present time of his father and mother, who are aged and infirm, his wife, and a little girl who bids fair to be the eldest of a family, which at this rate may be expected to be pretty numerous. They all live together in the cottage in which Clare was born.'

There must be happiness in that cottage; for there sits an aged father in the 'easy chair' presented to him as a tribute to the merits of his son; there, too, rescued by filial piety from the asylum

—A where poverty demands to live,
Where parish bounty scowls his scornful brow,
And grudges the scant fare he's forced to give,'—

an infirm mother nurses her grand-daughter; and there a son sees fulfilled his purest wishes, and is enjoying the exquisite satisfaction of paying back in daily attentions a debt of duty and gratitude.

'Calm resignation meets a happy end,
And Providence, long trusted, brings a friend.
—Bless thee, my father! Thou'st been kind to me,
And God, who saw it, will be kind to thee.
Thou'st met with friends who joy to damp despair,
And, when most needed, brought thy easy chair;
An easy seat thy wasted form to bless,
And make thy useless limbs to pain thee less.

O may'st thou long enjoy the comfort given,
Live long to bless them who the deed have done;
Then change thy earthly pains for joys in heaven!
So beats the bosom of thine only son,
Whose bliss is at its height, whose long hope's crown'd,
To prove, when wanted most, thy friends are found.'

There is something exquisitely touching in the warmth and tenderness of this noble peasant's affection for his aged parents. Would to God that poetry were always the foster-nurse of sentiments and passions such as have utterance in the following

‘EFFUSION.’

‘ Ah, little did I think in time that's past,
By summer burnt, or numb'd by winter's blast,
Delving the ditch a livelihood to earn,
Or tamping corn out in a dusty barn;
With aching bones returning home at night,
And sitting down with weary hand to write;
Ah, little did I think, as then unknown,
Those artless rhymes I even blush'd to own
Would be one day applauded and approv'd,
By learning notic'd, and by genius lov'd.
God knows, my hopes were many, but my pain
Damp'd all the prospects which I hop'd to gain;
I hardly dar'd to hope.—Thou corner-chair,
In which I've oft slung back in deep despair,
Hadst thou expression, thou couldst easy tell
The pains and all that I have known too well;
‘Twould be but sorrow's tale, yet still 'twould be
A tale of truth, and passing sweet to me.
How oft upon my hand I've laid my head,
And thought how poverty deform'd our shed:
Look'd on each parent's face I fain had cheer'd,
Where sorrow triumph'd, and pale want appear'd;
And sigh'd, and hop'd; and wish'd some day would come,
When I might bring a blessing to their home,—
That toil and merit comforts had in store,
To bid the tear defile their cheeks no more.
Who that has feelings would not wish to be
A friend to parents, such as mine to me,
Who in distress broke their last crust in twain,
And though want pinch'd, the remnant broke again,
And still, if craving of their scanty bread,
Gave their last mouthful that I might be fed?
Nor for their own wants tear-drops follow'd free,
Were anguish stung—they had no more for me.
And now hope's sun is looking brighter out,
And spreading thin the clouds of fear and doubt,
That long in gloomy sad suspense to me
Hid the long-waited smiles I wish'd to see.

Clare's *Village Minstre!*

And now, my parents, helping you is sweet,—
 The rudest havoc fortune could complete;
 A piteous couple, little blest with friends,
 Where pain and poverty have had their ends.
 I'll be thy crutch, my father, lean on me;
 Weakness knits stubborn while its bearing thee:
 And hard shall fall the shock of fortune's frown,
 To eke thy sorrows, ere it breaks me down.
 My mother, too, thy kindness shall be met,
 And ere I'm able will I pay the debt;
 For what thou'st done, and what gone through for me,
 My last-earn'd sixpence will I break with thee:
 And when my dwindled sum won't more divide,
 Then take it all—to fate I'll leave the rest;
 In helping thee I'll always feel a pride,
 Nor think I'm happy till ye both are blest.'

Vol. I. pp. 65-7.

But our readers may be pleased to take a peep into the inside of the Poet's cottage. We transcribe the following sketch from 'a visit to John Clare,' inserted in a periodical publication of considerable merit and interest.

'Helpstone consists of two streets, intersecting each other at right angles. In the middle stand the church and a cross, both rather picturesque objects, but neither of them very ancient. Clare lives in the right hand street. I knew the cottage by the elm trees which overhang it:

— The witchen branches nigh,

O'er my snug box towering high—

and was glad to hear that they are not now likely to be cut down.

'On a projecting wall in the inside of the cottage, which is white-washed, are hung some well engraved portraits, in gilt frames, with a neat drawing of Helpstone Church, and a sketch of Clare's head, which Hilton copied in water colours, from the large painting, and sent as a present to Clare's father. I think that no act of kindness ever touched him more than this; and I have remarked on several occasions, that the thought of what would be his father's feelings on any fortunate circumstance occurring, has given him more visible satisfaction, than all the commendations which have been bestowed on his genius. I believe we must go into low life to know how very much parents can be beloved by their children. Perhaps it may be that they do more for them, or that the affection of the child is concentrated on them the more, from having no other friend on whom it can fall. I saw Clare's father in the garden: it was a fine day, and his rheumatism allowed him just to move about, but with the aid of two sticks, he could scarcely drag his feet along: he can neither kneel nor stoop. I thought of Clare's lines:

I'll be thy crutch, my father, lean on me;

Weakness knits stubborn while its bearing thee.

'The father, though so infirm, is only fifty six years of age; the mother is about seven years older. While I was talking to the old

man, Clare had prepared some refreshment within, and with the appetite of a thresher we went to our luncheon of bread and cheese, and capital beer from the Bell. In the midst of our operations, his little girl awoke, a fine lively pretty creature, with a forehead like her father's, of ample promise. She tottered along the floor, and as her father looked after her with the fondest affection, and with a careful twitch of his eyebrow when she seemed in danger, the last verse of his address to her came into my mind :

Lord knows my heart, it loves thee much;
And may my feelings, aches, and such,
The pains I meet in folly's clutch,
Be never thine;
Child, it's a tender string to touch,
That sounds "thou'rt mine." Vol. I. p. 163.

Our meal ended, Clare opened an old oak bookcase, and showed me his library. It contains a very good collection of modern poems, chiefly presents made him since the publication of his first volume. Among the works of Burns, Cowper, Wordsworth, Coleridge, Keats, Crabbe, and about twenty volumes of Cooke's Poets, I was pleased to see the Nithsdale and Galloway Sang of our friend Allan Cunningham, to whom Clare expresses a great desire to be introduced; he thought as I did, that only "Auld Lang Syne" could have produced such poems as the Lord's Marie, Bonnie Lady Anne, and the Mermaid of Gallowa'. The Lady of the Bishop of Peterborough had just made him a present of Miss Aikin's Court of Queen Elizabeth. From Sir W. Scott he received (I think) the Lady of the Lake, and Chatterton's Poems of Rowley, in lieu of two guineas which were offered him; he had requested to have the value of the gift enhanced by the autograph of Sir Walter, in one or both the volumes, but his wish was refused. Crabbe's works were sent him, by Lord Milton, on the day I called at Helpstone. To see so many books handsomely bound, and "flash'd about with golden letters," as he describes it, in so poor a place as Clare's cottage, gave it almost a romantic air, for, except in cleanliness, it is no whit superior to the habitations of the poorest of the peasantry. The hearth has no fire-place on it, which to one accustomed to coal fires looked comfortless, but Clare found it otherwise; and I could readily picture him enjoying, as he describes himself in one of his early sonnets,

—The happy winter-night,
When the storm pelted down with all his might,
And roar'd and bellow'd in the chimney-top,
And patter'd vehement 'gainst the window-light,
And on the threshold fell the quick eaves-drop.
How blest I've listen'd on my corner stool,
Heard the storm rage, and hugg'd my happy spot,
While the fond parent wound her whirling spool,
And spar'd a sigh for the poor wanderer's lot.
In thee, sweet hut, this happiness was prov'd,
And these endear and make thee doubly lov'd.'

London Magazine, pp. 545-6. Nov. 1. 1821.

But we must now turn from the man to the Author. The Village Minstrel, the principal poem in the present volume, was begun in the autumn of 1818; and was finished soon after the appearance of his former publication. To the fate of that volume, the Author alludes with natural anxiety at the end of the poem; 'and the state of dreary misery in which he then 'lived,' is suggested by the Editor as an 'excuse for some apparently discontented stanzas about the middle of the poem,—' if any excuse be necessary for some of the most vigorous and 'beautiful ebullitions of truepoesy, than can be met with in our 'language.' Lubin, like Giles in the Farmer's Boy, is at once the hero and the minstrel; but there is more of "Edwin" than of Giles about Clare, and had Beattie been living, he might have been surprised to find the half-allegorical idea which he has embodied in his elegant villager, realized in a living wight, who comes forward to tell his own tale. In place of the lazy young enthusiast who had nothing else to do but pipe to the rustics, or stroll for whole days among rocks and woods, and listen to a philosophical hermit, we have here a substantial English labourer, a consumer of bread and cheese and porter, who has been compelled to work hard for a bare livelihood; and if, like Edwin, he is 'no vulgar boy,' it is because his mind has been borne up by the elasticity of genius, above the vulgarizing influence of his circumstances and employment.

' Young Lubin was a peasant from his birth;
His sire a hind born to the flail and plough,
To thump the corn out and to till the earth,
The coarsest chance which nature's laws allow,
To earn his living by a sweating brow;
Thus labour's early days did rugged roll,
Mixed with untimely toil;—but e'en as now,
Ambitious prospects fired his little soul,
And fancy soared, and sung, 'bove poverty's control.

' O who can speak his joys when spring's young morn
From wood and pasture open'd on his view,
When tender green buds blush upon the thorn,
And the first primrose dips its leaves in dew:
Each varied charm how joy'd would he pursue,
Tempted to trace their beauties through the day!
Grey-girdled eve, and morn of rosy hue
Have both beheld him on his lonely way,
Far, far remote from boys, and their unpleasing play.

' Sequester'd nature was his heart's delight;
Him would she lead thro' wood and lonely plain,
Searching the pooty from the rushy dyke;
And while the thrush sang her long-silenc'd strain,
He thought it sweet, and mock'd it o'er again:

And while he pluck'd the primrose in its pride,
He ponder'd o'er its bloom 'tween joy and pain;
And a rude sonnet in its praise he tried,
Where nature's simple way the aid of art supplied.

' The freshen'd landscapes round his route unfurl'd,
The fine-ting'd clouds above, the woods below,
Each met his eye a new-revealing world,
Delighting more as more he learn'd to know;
Each journey sweeter, musing to and fro.
Surrounded thus, not paradise more sweet,
Enthusiasm made his soul to glow;
His heart with wild sensations used to beat;
As nature seemly sang, his mutterings would repeat.

' O who can tell the sweets of May-day's morn,
To waken rapture in a feeling mind,
When the gilt east unveils her dappled dawn,
And the gay woodlark has its nest resign'd,
As slow the sun creeps up the hill behind;
Morn redd'ning round, and daylight's spotless hue,
As seemingly with rose and lily lin'd;
While all the prospect round beams fair to view,
Like a sweet opening flower with its unsullied dew.

' Ah, often brushing through the dripping grass,
Has he been seen to catch this early charm,
List'ning the "love song" of the healthy lass
Passing with milk-pail on her well-turn'd arm;
Or meeting objects from the rousing farm;
The jingling plough-teams driving down the steep,
Waggon and cart—and shepherd-dogs' alarm,
Raising the bleatings of unfolding sheep,
As o'er the mountain top the red sun 'gins to peep.

' Nor could the day's decline escape his gaze;
He lov'd the closing as the rising day,
And oft would stand to catch the setting rays,
Whose last beams stole not unperceiv'd away;
When, hesitating like a stag at bay,
The bright unwearied sun seem'd loth to drop,
Till chaos' night-bounds hurried him away,
And drove him headlong from the mountain-top,
And shut the lovely scene, and bade all nature stop.

' With contemplation's stores his mind to fill,
O doubly happy would he roam as then,
When the blue eve crept deeper round the hill,
While the coy rabbit ventur'd from his den,
And weary labour sought his rest agen;
Lone wanderings led him haply by the stream
Where unperceiv'd he 'joy'd his hours at will,
Musing the cricket twittering o'er its dream,
Or watching o'er the brook the moon-light's dancing beam.

Clare's Village Minstrel.

' As most of nature's children prove to be,
 His little soul was easy made to smart,
 His tear was quickly born to sympathy,
 And soon were roused the feelings of his heart
 In others' woes and wants to bear a part.
 Yon parish-huts, where want is shov'd to die,
 He never view'd them but his tear would start;
 He past not by the doors without a sigh,
 And felt for every woe of workhouse-misery.

' O Poverty! thy frowns were early dealt
 O'er him who mourn'd thee, not by fancy led
 To whine and wail o'er woes he never felt,
 Staining his rhymes with tears he never shed,
 And heaving sighs a mock song only bred:
 Alas! he knew too much of every pain
 That shower'd full thick on his unshelter'd head;
 And as his tears and sighs did erst complain,
 His numbers took it up, and wept it o'er again.

' Folks much may wonder how the thing may be,
 That Lubin's taste should seek refined joys,
 And court th' enchanting smiles of Poesy;
 Bred in a village full of strife and noise,
 Old senseless gossips, and blackguarding boys,
 Ploughmen and threshers; whose discourses led
 To nothing more than labour's rude employs,
 'Bout work being slack, and rise and fall of bread,
 And who were like to die and who were like to wed:

' Housewives discoursing 'bout their hens and cocks,
 Spinning long stories, wearing half the day;
 Sad deeds bewailing of the prowling fox;
 How in the roost the thief had knav'd his way,
 And made their market-profits all a prey.
 And other losses too the dames recite,
 Of chick, and duck, and gosling gone astray;
 All falling prizes to the swooping kite:
 And so the story runs both morning, noon, and night. !

' Nor sabbath-days much better thoughts instil;
 The true-going churchman hears the signal ring,
 And takes his book his homage to fulfil,
 And joins the clerk his amen-task to sing,
 And rarely home forgets the text to bring:
 But soon as service ends, he 'gins again,
 'Bout signs in weather, late or forward spring,
 Of prospects good or bad in growing grain;
 And if the sermon's long he waits the end with pain.

' A more uncouthly lout was hardly seen
 Beneath the shroud of ignorance than he;
 The sport of all the village he has been,
 Who with his simple looks oft jested free;

And gossips gabbling o'er their cake and tea,
Time after time did prophecies repeat,
How half a ninny he was like to be,
To go so soodling up and down the street,
And shun the playing boys, whene'er they chanc'd to meet.
' Nature look'd on him with a 'witching eye,
Her pleasing scenes were his delightful book,
Where he, while other louts roam'd heedless by,
With wild enthusiasm us'd to look.
The king-cup vale, the gravel-paved brook,
Were paradise with him to muse among ;
And haply sheltering in some lonely nook,
He often sat to see it purl along,
And, fir'd with what he saw, humm'd o'er his simple song.'

pp. 9-19.

We have neither comments nor criticism to bestow on this simple and authentic description of Lubin's childhood, but must confess that, in interest and character, it far exceeds any imaginary picture. It is not Westall, but Wilkie, that could alone transfer the portrait to canvass. We transcribe the following stanzas, for the minute accuracy of observation which they display.

' And he would mark in July's rosy prime,
Crossing the meadows, how a nameless fly
Of scarlet plumage, punctual to its time,
Perch'd on a flower would always meet his eye ;
And plain-drest butterfly of russet dye,
As if awaken'd by the scythe's shrill sound,
Soon as the bent with ripeness 'gan to dye,
Was constant with him in each meadow-ground,
Flirting the withering swarth and unmown blossom round.
' No insect 'scap'd him, from the gaudy plume
Of dazzling butterflies so fine to view,
To the small midges that at evening come,
Like dust spots, dancing o'er the water's blue ;
Or, where the spreading oak above-head grew,
Tormenting maidens 'neath their kicking cow ;
Who often murmur'd at the elfin crew,
And from th' endanger'd pail, with angry vow
Oft rose, their sport to spoil with switch of murdering bough.
' And he has mark'd the curious stained rings,
Though seemly nothing in another's eye,
And bending o'er them thought them wondrous things,
Where nurses' night-says circling dances hie,
And set the cock to watch the morning's eye ;
Light soon betrays 'em where there routs have been :
Their printing foot-marks leave a magic dye,
The grass grows gloomy in a darker green,
And look for years to come, and still the place is seen.'

pp. 21, 2.

Clare's Village Minstrel.

' Autumn time—the cornfield—harvest-home—harvest supper—the statute—the poor sailor—the recruiting serjeant—the village feast—rural love—village sports'—these form a series of rural sketches equally graphical. But we pass them over to insert the Poet's indignant deprecation of that mistaken policy which has pushed the system of enclosure to so vexatious and ruinous an extent. Poets are not always sound political economists, in proof of which, Goldsmith's *Deserted Village* has often been adverted to; but it is our firm persuasion, that the changes deplored by Lubin, have, in a large proportion of instances, been decidedly prejudicial.

' There once were springs, when daisies' silver studs
Like sheets of snow on every pasture spread;
There once were summers, when the crow-flower buds
Like golden sunbeams brightest lustre shed;
And trees grew once that shelter'd Lubin's head;
There once were brooks sweet whimpering down the vale:
The brooks no more—kingcup and daisy fled;
Their last fallen tree the naked moors bewail,
And scarce a bush is left to tell the mournful tale.

' There once were days, the woodman knows it well,
When shades e'en echoed with the singing thrush;
There once were hours, the ploughman's tale can tell,
When morning's beauty wore its earliest blush,
How woodlarks carol'd from each stumpy bush;
Lubin himself has marked them soar and sing:
The thorns are gone, the woodlark's song is hush,
Spring more resembles winter now than spring,
The shades are banish'd all—the birds have took to wing.

' There once were lanes in nature's freedom dropt,
There once were paths that every valley wound,—
Inclosure came, and every path was stopt;
Each tyrant fix'd his sign where paths were found,
To hint a trespass now who cross'd the ground:
Justice is made to speak as they command;
The high road now must be each stinted bound:
—Inclosure, thou'rt a curse upon the land,
And tasteless was the wretch who thy existence plann'd.

' Ye fields, ye scenes so dear to Lubin's eye,
Ye meadow-blooms, ye pasture-flowers, farewell!
Ye banish'd trees, ye make me deeply sigh,—
Inclosure came, and all your glories fell:
E'en the old oak that crown'd yon rifted dell,
Whose age had made it sacred to the view,
Not long was left his children's fate to tell;
Where ignorance and wealth their course pursue,
Each tree must tumble down—old "Lea-close Oak," adieu!

But we must not multiply our extracts; nor will it be necessary in order to interest our readers in these volumes. We shall merely, therefore, select from the minor poems, two or three specimens, which will amply shew that neither is our Poet's vein exhausted, nor has his mind stood still. There is no diminution of vigour in his later productions, although there is a visible improvement of taste. He has evidently not relaxed in his efforts, nor grown indolent from success, but has presented us with two volumes which entitle him at once to the thanks and the admiration of every lover of rural Nature.

‘THE LAST OF MARCH.—*Written at Latham Brigs.*

‘ Though o’er the darksome northern hill
Old ambush’d winter frowning lies,
And faintly drifts his threatenings still
In snowy sleet and blackening skies;
Yet where the willow leaning lies
And shields beneath the budding flower,
Where banks to break the wind arise,
’Tis sweet to sit and spend an hour,

‘ Though floods of winter bustling fall
Adown the arches bleak and bleak,
Though snow-storms clothe the mossy wall,
And hourly whiten o’er the lee;
Yet when from clouds the sun is free
And warms the learning bird to sing,
’Neath sloping bank and sheltering tree
’Tis sweet to watch the creeping Spring.

‘ Though still so early, one may spy
And track her footsteps every hour;
The daisy with its golden eye,
And primrose bursting into flower;
And snugly, where the thorny bower
Keeps off the nipping frost and wind,
Excluding all but sun and shower,
There, children early violets find.

‘ Here ’neath the shelving bank’s retreat
The horse-blob swells its golden ball;
Nor fear the lady-smocks to meet
The snows that round their blossoms fall:
Here by the arch’s ancient wall
The antique elder buds anew;
Again the bulrush sprouting tall
The water wrinkles, rippling through.

‘ As spring’s warm herald April comes,
As nature’s sleep is nearly past,
How sweet to hear the wakening hums
Of aught beside the winter blast!

Clare's Village Minstrel.

Of feather'd minstrels first and last,
 The robin's song's again begun;
 And, as skies clear when overcast,
 Larks rise to hail the peeping sun.

' The startling peewits, as they pass,
 Scream joyous whirring over-head,
 Right glad the fields and meadow grass
 Will quickly hide their careless shed:
 The rooks, where yonder witchens spread,
 Quawk clamorous to the Spring's approach;
 Here silent, from its watery bed,
 To hail her coming, leaps the roach.

' While stalking o'er the fields again
 In stripp'd defiance to the storms,
 The hardy seedsman spreads the grain,
 And all his hopeful toil performs,—
 In flocks the timid pigeon swarms,
 For scatter'd kernels chance may spare;
 And as the plough unbeds the worms,
 The crows and magpies gather there.

' Yon bullocks love their liberty,
 The young grass cropping to their fill;
 And colts, from straw-yards neighing free,
 Spring's opening promise 'joy at will:
 Along the bank, beside the rill,
 The happy lambkins bleat and run,
 Then weary, 'neath a sheltering hill
 Drop basking in the gleaming sun.

' At distance from the water's edge,
 On hanging sallow's farthest stretch,
 The moor-hen 'gins her nest of sedge
 Safe from destroying school-boy's reach.
 Fen-sparrows chirp and fly to fetch
 The wither'd reed-down rustling nigh,
 And, by the sunny side the ditch,
 Prepare their dwelling warm and dry.

' Again a storm encroaches round,
 Thick clouds are darkening deep behind;
 And, through the arches, hoarsely sound
 The risings of the hollow wind:
 Spring's early hopes seem half resign'd,
 And silent for a while remain;
 Till sunbeams broken clouds can find,
 And brighten all to life again.

' Ere yet a hailstone pattering comes,
 Or dims the pool the rainy squall,
 One hears, in mighty murmuring hums,
 The spirit of the tempest call:

Here sheltering 'neath the ancient wall
 I still pursue my musing dreams,
 And as the hailstones round me fall
 I mark their bubbles in the streams.
 ' Reflection here is warm'd to sigh,
 Tradition gives these brigs renown,
 Though heedless Time long pass'd them by
 Nor thought them worthy noting down:
 Here in the mouth of every clown
 The "Roman Road" familiar sounds;
 All else, with everlasting frown,
 Oblivion's mantling mist surrounds.
 ' These walls the work of Roman hands!
 How may conjecturing Fancy pore,
 As lonely here one calmly stands
 On paths that age has trampled o'er.
 The builders' names are known no more;
 No spot on earth their memory bears;
 And crowds, reflecting thus before,
 Have since found graves as dark as theirs.
 ' The storm has ceas'd,—again the sun
 The ague-shivering season dries;
 Short-winded March, thou'lt soon be done,
 Thy fainting tempest mildly dies.
 Soon April's flowers and dappled skies
 Shall spread a couch for lovely May,
 Upon whose bosom Nature lies
 And smiles her joyous youth away.'

Vol. II. pp. 118—125.

There is in the first volume a very pleasing poem entitled Sunday, which we are tempted to transcribe; but as it is in the same stanza as the longer poem from which we have made so copious extracts, and has less pretensions to originality than most of the poems, we pass it over for the sake of presenting a few specimens of the sonnets. It is not a little remarkable, that Clare should have so perfectly succeeded in catching the genuine spirit, as well as mastering the rhythmical difficulties of this most artificial and delicate species of poem. He is quite as much at home in the sonnet as in the ballad. Nothing can be more unaffected, free, and natural than the flow of his versification. If he had invented the sonnet, or it had been invented on purpose for him, it could not better suit the genius of his poetry. Take for instance, the exquisite little amber gem in which he has enclosed

' THE ANTS.

' What wonder strikes the curious, while he views
 The black ant's city, by a rotten tree
 Or woodland bank! In ignorance we muse:
 Pausing, annoy'd—we know not what we see,

Clare's Village Minstrel

Such government and thought there seems to be;
 Some looking on, and urging some to toil,
 Dragging their loads of bent-stalks slavishly;
 And what's more wonderful, when big loads foil
 One ant or two to carry, quickly then
 A swarm flock round to help their fellow-men.
 Surely they speak a language whisperingly,
 Too fine for us to hear; and sure their ways
 Prove they have kings and laws, and that they be
 Deformed remnants of the Fairy-days.'

Here are a pair of drawings fit for framing.

• NOON.

' The mid-day hour of twelve the clock counts o'er,
 A sultry stillness lulls the air asleep;
 The very buzz of flies is heard no more,
 Nor faintest wrinkles o'er the waters creep.
 Like one large sheet of glass the waters shine,
 Reflecting on their face the burnt sunbeam:
 The very fish their sporting play decline,
 Seeking the willow-shadows 'side the stream.
 And, where the hawthorn branches o'er the pool,
 The little bird, forsaking song and nest,
 Flutters on dripping twigs his limbs to cool,
 And splashes in the stream his burning breast.
 O, free from thunder, for a sudden shower,
 To cherish nature in this noon-day-hour!'

p. 180.

• TWILIGHT.

' The setting Sun withdraws his yellow light,
 A gloomy staining shadows over all,
 While the brown beetle, trumpeter of Night,
 Proclaims his entrance with a droning call.
 How pleasant now, where slanting hazels fall
 Thick, o'er the woodland stile, to muse and lean;
 To pluck a woodbine from the shade withal,
 And take short snatches o'er the moisten'd scene;
 While deep and deeper shadows intervene,
 And leave fond Fancy moulding to her will
 The cots, and groves, and trees so dimly seen,
 That die away more undiscerned still;
 Bringing a sooty curtain o'er the sight,
 And calmness in the bosom still as night.'

p. 184.

We transcribe another pair; the first for its vivid and masterly colouring, the second for its beauty of sentiment; and with these we reluctantly close our extracts. The sonnets entitled, *The Last of April* (XXII), *Summer* (XXV), *A Copse in Winter* (XXIX), *Summer Morning* (XLVIII), *To an Early Butterfly* (LVIII), and to *Autumn* (LX), are particularly

Dibdin's Tour in France and Germany.

63

beautiful; scarcely inferior, if, indeed, at all, to those which we have selected.

‘ SUMMER TINTS.

‘ How sweet I’ve wandered bosom-deep in grain,
When Summer’s mellowing pencil sweeps his shade
Of ripening tinges o’er the chequer’d plain:
Light tawny oat-lands with a yellow blade;
And bearded corn like armies in parade;
Beans lightly scorch’d, that still preserve their green;
And nodding lands of wheat in bleachy brown;
And streaking banks, where many a maid and clown
Contrast a sweetness to the rural scene,—
Forming the little haystacks up and down:
While o’er the face of nature softly swept
The lingering wind, mixing the brown and green
So sweet, that shepherds from their bowers have crept
And stood delighted musing o’er the scene.

‘ EARLY SPRING.

‘ Winter is past—the little bee resumes
Her share of sun and shade, and o’er the lee
Hums her first hymnings to the flowers’ perfumes,
And wakes a sense of gratefulness in me:
The little daisy keeps its wonted pace,
Ere March by April gets disarm’d of snow;
A look of joy opens on its smiling face,
Turn’d to that Power that suffers it to blow.
Ah, pleasant time, as pleasing as you be,
One still more pleasing Hope reserves for me;
Where suns, unsetting, one long summer shipe,
Flowers endless bloom, where winter ne’er destroys:
O may the good man’s righteous end be mine,
That I may witness these unfading joys.’

p. 164.

Art. III. *A Bibliographical, Antiquarian, and Picturesque Tour in France and Germany.* By the Rev. Tho. Frognall Dibdin, F.R.S. S.A. 3 vols. Imp. 8vo. Price 10l. 10s. London. 1821.

MR. DIBDIN is well known to the public as the author of a series of highly decorated publications, illustrative of the different stages of the history of Printing. His bibliographical compilations, if not remarkable for discrimination, are, at least, commendable for the diligence and activity with which a considerable mass of materials has been collected; and their graphic ornaments are interesting both as specimens of art, and as accessible gratifications to curiosity. A loose and awkward style, a vague and injudicious system of selection, and a little taint of charlatanism, have prevented Mr. D. from receiving all that approbation to which we consider him as, on the whole, entitled.

cloister of this majestic monument of the 'olden time,' have actually—to the immortal credit of French taste—been, within the last three years, levelled with the ground, for the worthy purpose of laying open the view of the *Hôtel de ville*, 'a tasteless, monotonous pile of what is called Greek or Roman architecture.' On the Feast of the Ascension, Mr. D. had an opportunity of seeing the Archbishop, who, on that occasion, officiated personally in his cathedral. He sat in his stall, with his cardinal's cap displayed on a red cushion before him, regaling himself with frequent doses of snuff, and varying his devotional exercises by the vile practice of spitting over the sides of his enclosure. In compensation, his hands and pocket-handkerchief were clean, and this is mentioned by Mr. Dibdin as a marked singularity.

The *Halles*, or large buildings in which the sales of woollens, linen, and corn, are transacted, present a busy and animated scene, and are compared to the cloth-market in Leeds. The statue of Jeanne d'Arc in the *Place de la Pucelle*, is stigmatised as 'wretched' and 'frightful;' but the quadrangle of a very ancient house in the same square, furnishes a most interesting relic of former times, in a series of plaister figures covering one side of the building, and representing the procession of Francis I. and Henry VIII. to the famous *champ de drap d'or*. An exquisite copy of part of this remain, engraved by Mr. Lewis from his own drawing, is attached to the description. The church of St. Vincent contains some uncommonly brilliant specimens of stained glass. That of St. Maclou is distinguished by the elaboration and delicacy of its sculptured ornaments, which the taste of those who have the direction of such matters, has covered with an 'overwhelming tint of staring yellow ochre!' The fine old bridge across the Seine, consisting of thirteen arches, has long been in ruins, and its place is inadequately supplied by a bridge of boats. Bonaparte had commenced a new structure of stone, which the Bourbons seem little disposed to complete.

'He who wishes to be astonished by the singularity of a scene connected with trade, should walk leisurely down the *rue de Rouen*. It is surely the oddest, and, as some may think, the most repulsive scene imaginable: but who that has a rational curiosity could resist such a walk? Here live the *dyers of clothes*—and in the middle of the street rushes the precipitous stream, called *l'Eau de Robes*—receiving colours of all hues. To-day it is nearly jet black; to-morrow it is bright scarlet; a third day it is blue, and a fourth day it is yellow. Meanwhile it is partially concealed by little bridges, communicating with the manufactories, or with that side of the street where the work-people live; and the whole has a dismal and disagreeable aspect—especially in dirty weather: but if you go to one end of it (I think to the north—as it runs north and south) and look down upon the de-

ascending street, with the over-hanging upper stories and roofs—the fore-shortened, numerous bridges—the differently coloured dyed clothes suspended from the windows or from poles—the constant motion of men, women, and children, running across the bridges—with the rapid, *chameleon* stream beneath—you cannot fail to acknowledge that this is one of the most singular, grotesque, and uncommon sights in the wonder-working city of Rouen.

Mr. Dibdin did not fail to make a thorough search after the different repositories of literature, from the public library to the humble book-stall whose proprietor could scarcely find ‘room’ and verge enough’ for himself and his cocked hat. In the library, he met with materials for his favourite investigations, and he describes with humorous petulance the ‘shawman or Cicero,’—an antiquated porter who, when exhibiting a famous folio Missal which stands on a small separate table, places the visiter at the lower end of the book, and taking his own station opposite the upper margin, after an explanatory prelude ‘wets his huge thumb, and turns over the leaves by fixing it precisely, every time, in the self-same spot.’ M. le Prevost appears to be the ablest and most accomplished *litterateur* to whom Mr. D. was introduced. He deserves the high praise of having made a vehement and eloquent appeal against the barbarous havoc still carrying on among the antiquarian treasures of Rouen. We could have very well spared the Author’s comments and specimens illustrating the ‘chap books’ of the local presses. We think that, both here and elsewhere, there is betrayed, an offensive, and possibly injurious propensity to quote the thoughtless personal allusions of individuals who are either named or so plainly indicated as to leave no room for erroneous conjecture. Nor is Mr. Dibdin very happy in his self-congratulation at not possessing the ‘patient spirit of tomb-stone chronicling,’ since the worthy tumulists at whom he permits himself to sneer, may, perhaps, with equal effect, insinuate a sarcasm at the plodding annalists of title-pages and colophons.

The most interesting objects in the route from Rouen to Havre, are the abbey of Jumieges and the chateau de Montmorenci. Havre itself is only noticed *en passant*; but Caen arrested the Travellers for a longer stay, and serves as the text of some interesting reminiscences. As they entered the town on a gloomy evening,

Caen had the appearance of Oxford upon a diminutive scale. The town itself, like our famous University, is built in a slanting direction; though the surrounding country is yet flatter than about Oxford. As we entered it, all the population seemed collected to witness our arrival. From solitude we plunged at once into tumult, bustle, and noise. We stopped at the *Hotel d’Espagne*—a large, but black and begrimed mansion. Here our baggage was taken down; and here

we were assailed by garçons de place, with cards in their hands, intreating us to put up at their respective hotels. We had somehow got a recommendation to the *Hotel Royal* in the *Place Royale*—and such a union of *royal* adjuncts was irresistible.—Accordingly, we resolved upon moving thither. In a trice our trunks were placed upon barrows; and we marched behind “in double quick time,” in order to secure our property. The place appeared to improve as we made our different turnings, and gained upon our hotel, “*Le voilà, Messieurs*,”—exclaimed our guides and baggage conductors, as we got into a goodly square, and saw a fair and comely mansion in front. The rush of landlord, waiting maids, and garçons de place, encountered us as we entered. “*Messieurs je vous salue*”—said a huge, ungracious looking figure—which said figure was nothing less than the master of the hotel—ycleped Lagouelle. We were shown into a small room on the ground floor to the right—and ordered tea; but had scarcely begun to enjoy the crackling blaze of a plentiful wood-fire, when the said ungracious figure took his seat by the side of us—to tell us “all about THE DUEL.”

• He went through his narrative with a method, emphasis, and energy, rendered the more striking from the obesity of his figure and the vulgarity of his countenance. But he frankly allowed that “*Monsieur l'Anglois se conduisoit bien*.”

• About three weeks only before our arrival, a duel was fought between a young French law student and a young Englishman, the latter the son of a naval captain. I will mention no names; and so far not wound the feelings of the friends of the parties concerned. But this duel, my friend, has been “the duel of duels”—on the score of desperation and of a fixed purpose to murder. It is literally without precedent, and I trust will never be considered as one. You must know then, that Caen, in spite of all the “bouleversemens” of the Revolution, has maintained its ancient reputation of possessing a very large seminary, or college for students at law. These students amount to nearly six hundred in number. Most young gentlemen under twenty years of age are at times riotous, or frolicsome, or foolish. Generally speaking, however, the students conduct themselves with propriety: but there had been a law-suit between a French and English suitor, and the Judge pronounced sentence in favour of our countryman. The hall was crowded with spectators, and among them was a plentiful number of law-students. As they were retiring, one young Frenchman either made frightful faces, or contemptible (contemptuous?) gestures, in a very fixed and insulting manner, at a young Englishman—the son of this naval captain. Our countryman had no means or power of noticing or resenting the insult, as the aggressor was surrounded by his companions. It so happened that it was fair-time at Caen; and in the evening of the same day, our countryman recognised, in the crowd at the fair, the physiognomy of the young man who had insulted him in the hall of justice. He approached him, and gave him to understand that his rude behaviour should be noticed at a proper time and in a proper place: whereupon—

the Frenchman came up to him, shook him violently by the arm, and told him to "fix his distance on the ensuing morning." Now the habit of duelling is very common among these law-students, but they measure twenty-five paces, fire, and of course . . miss—and then fancy themselves great heroes, and there is an end of the affair! Not so upon the present occasion. "Fifteen paces, if you please," said the student sarcastically, with a conviction of the backwardness of his opponent to meet him. "Five rather"—exclaimed the provoked antagonist—"I will fight you at FIVE paces:"—and it was agreed that they should so meet and fight on the morrow, at five paces only asunder. Each party was under twenty: but I believe the English youth had scarcely attained his nineteenth year. What I am about to relate will cause your flesh to creep. It was determined by the seconds, as *one* must necessarily *fall*, from firing at so short a distance, that only *one* pistol should be loaded with *ball*: the other having nothing but powder:—and that, as the Frenchman had been challenged, he was to have the first choice of the pistols. They parted: the seconds prepared the pistols according to agreement—and the fatal morning came. The combatants appeared, without one jot of abatement of spirit or of cool courage. The pistols lay upon the grass before them; one loaded only with powder, and the other with powder and ball. The Frenchman advanced: took up a pistol, weighed and balanced it most carefully in his hand, and then . . laid it down. He seized the other pistol, and cocking it, fixed himself upon the spot from whence he was to fire. The English youth was necessarily compelled to take the abandoned pistol. Five paces were then measured . . and on the signal being given, they both fired . . and the Frenchman fell . . DEAD UPON THE SPOT! He had, in fact, taken up and laid down the very pistol which was loaded with the fatal ball, on the supposition of its being of too light a weight; and even seemed to compliment himself upon his supposed sagacity upon the occasion. But to proceed. The ball went through his heart, as I understood. The second of the deceased, upon seeing his friend a reeking corpse at his feet, became mad and outrageous, and was for fighting the survivor immediately! Upon which the lad of mettle and courage replied, that he would not fight a man without a *second*—"but go," said he, (drawing his watch coolly from out of his fob) "I will give you twenty minutes to come back again with your second." He waited with his watch in his hand, and by the dead body of his antagonist, for the return of the Frenchman; but on the expiration of the time, his own second conjured him to consult his safety and depart; for that, from henceforth, his life was in jeopardy. He left the ground; obtained his passport, and quitted the town instantly; but he had scarcely lost sight of the field of action a dozen minutes, ere a multitude of students came, determined to avenge the death of their countryman by that of his destroyer! . . The dead body of the duellist was then placed upon a bier: and his funeral was afterwards attended by several hundreds of his companions—who, armed with muskets and swords, threatened destruction to the civil and military authorities if they presumed to interfere . . for the Mayor had, in fact, prohibited the funeral rites to be performed within consecrated ground.

Caen contains 'the most beautiful church in all Normandy,' St. Pierre de Dernetal. The volume before us exhibits an excellent representation of its principal front, with the tower and spire rising 'like a structure built by preternatural hands.' In his visit to the ancient abbey of the Holy Trinity, now occupied, in part, by a manufactory of cordage, Mr. Dibdin was in great personal danger while groping his way in the dark to the summit of the central tower. Ascending a wooden temporary staircase, he had reached the highest step, and was in the act of raising his foot to

'a supposed higher or succeeding step but there was none! A depth of eighteen feet at least was below me. The guide caught my coat, as I was about to lose my balance—and roared out "Arretez—tenez!" The least balance or inclination, one way or the other, is sufficient upon these critical occasions; when *luckily*, from his catching my coat, and thereby pulling me slightly backwards, my fall.... and my life.... were equally saved!'

In his descent, the Rev. Mr. Dibdin took 'especial care to avoid 'all temporary wooden staircases.' At Caen, he made some pleasant acquaintances, among whom were the Abbé de la Rue, an interesting ecclesiastic of seventy, the great archæologist of Normandy; the naturalist Lamouroux; and Pierre Aimé Lair, described as 'the life and soul, not only of the society, but 'of the very town in which he moves.' This amiable and accomplished man has originated a series of medals in memorial of the most distinguished characters of French Literature and Art. A few pages are occupied with the biography of Moyaant, the original compiler of the *Bibliothèque Portative*; but it should have been stated, that the much increased value of the second edition arose from the superior taste and judgement of Levizac. The Public Library of Caen contains a fine copy of the Commentaries on St. Paul by Chrysostom, from the press of the Sabii, in three folio volumes.

'I well remember,' writes Mr. Dibdin, 'at this moment, that this was the very work, of which, when residing at Worcester,—commencing my career in life as a provincial Counsel—I had the misfortune to lose the third volume; and the loss so affected me, that, to recover it, I left the profession, and became bibliographer and divine. But the long sought after, and deeply regretted object, has ever continued to elude my research.'

The talents of M. Martin Rollin, the pastor of the Protestant congregation at Caen, are spoken of in terms of eulogy; but the description of his action, conveys no very favourable impression of its simplicity. In fact, he imitates Talma, and the tremulous movement of his hands, while his arms are at their full extension, is nothing else than the transference to the pulpit,

of some of the worst gesticulations of the stage. Mr. Dibdin's wanderings led him one morning to the *Place* (Palais?) *de Justice*, where, he tells us,

' I saw two or three barristers *en pleine costume*, pretty nearly in the English fashion, walking quickly to and fro with their clients, in the open air, before the hall; and could not help contrasting the quick eye and unconcerned expression of countenance of the former, with the simple look and yet earnest action of the latter. One of these barristers might have been mistaken for an Englishman: but I will not say wherefore, for fear a Frenchman should be looking over your shoulder when you read this. I entered the Hall, and to my astonishment, heard only a low muttering sound. Scarcely fifteen people were present. I approached the bench; and what, think you, were the intellectual objects upon which my eye alighted? Three Judges.....all fast asleep! Five barristers, two of whom were nodding: one was literally addressing *the bench*..... and the remaining two were talking to their clients in the most unconcerned manner imaginable.'

At Bayeux, Mr. D. witnessed, with much complacency, the mummerly of a Catholic ordination, explored the library, and obtained leave minutely to inspect the celebrated tapestry.

At St. Gilles, Mr. Dibdin made an unsuccessful attempt to purchase an interesting fragment of sculpture. He was very sanguine in his expectation, but it is clear from his own statement, that the *Curé* was only quizzing the Traveller. At Vire, he procured, through the liberality of M. la Renaudiere, a copy of the privately printed edition of the *Vaudevires* of Olivier Basselin. Falaise, the birth-place of the Norman William, afforded much gratification to the Travellers. The remains of its castle are not uninteresting, though they have not the advantage of a commanding site. The Abbé de la Rue had directed Mr. D.'s particular attention to a head of the Conqueror which was to be seen at Falaise; and our Author lost no time in searching out this valuable fragment. It was at length discovered in the wall of a narrow and gloomy staircase leading to the first floor of a common tavern, covered with the innumerable coatings of ochre and white-wash which had at various times been laid upon the surface of the wall itself. No labour was spared in applying the necessary processes of scraping and scrubbing; the result was, the production of a head and face of exaggerated and disproportioned features, assuredly not the *vrai portrait de Guillaume le conquérant*. The Count de la Fresnaye, a man of letters, contributed to make Mr. Dibdin's short visit to Falaise, a pleasant one; and the heart of the amiable Abbé Langevin was melted by the purchase of three copies of his local *Recherches Historiques*, and by the promise that his portrait, drawn by Mr. Lewis, should be engraved and published in England.

At length, Mr. Dibdin entered Paris, and revelled amid its libraries and *savans* to the full gratification of all his bibliomaniacal sensualities. The following spirited description will, however, shew that his eyes were actively engaged in marking the peculiarities of the scenes of every day life with which he was surrounded.

‘ Perhaps the most interesting feature about Paris are (is) the **BOULEVARDS**. I speak here only of the principal,—those extending from *la Madeleine* to *St. Antoine*; which encircle nearly one half the capital. Either on foot, or in a carriage, they afford you a singular gratification. A very broad road-way, flanked by three rows of trees on each side, within which the population of Paris seems to be in eternal agitation—lofty houses, splendid shops, occasionally a retired mansion, with a *parterre* of blooming flowers in front—all manner of merchandise exposed to the open air—prints, muslins, *kaleidoscopes*, (they have just introduced them,) trinkets, and especially watch-chains and strings of beads, spread in gay colours upon the ground—the undulations of the *chaussée*—and a bright blue sky above the green trees—all these things irresistibly rivet the attention and extort the admiration of a stranger. You may have your boots cleaned and your breakfast prepared, upon these same Boulevards.....

‘ But the preceding is only a hasty sketch of what may be called a morning scene. **AFTERNOON** approaches: then the innumerable chairs, which have been a long time unoccupied, are put into immediate requisition: then commences the “high exchange” of the loungers. One man hires two chairs, for which he pays two sous: he places his legs upon one of them, while his body, in a sea-saw or slanting position, occupies the other. The places where these chairs are found, are usually flanked by coffee-houses. Incessant reports from drawing the corks of beer bottles resound on all sides. The ordinary people are fond of this beverage; and for four or six sous they get a bottle of pleasant, refreshing small beer. The draught is usually succeeded by a doze—in the open air. What is common excites no surprise; and the stream of population rushes on without stopping one instant to notice these somniferous indulgences. Or, if they are not disposed to sleep, they sit and look about them: abstractedly gazing upon the multitude around, or at the heavens above. Pure, idle, unproductive listlessness is the necessary cause of such enjoyment. **EVENING** approaches: when the Boulevards put on their gayest and most fascinating livery. Then commences the bustle of the **ICE MART**: in other words, then commences the general demand for ices: while the rival and neighbouring *caffés* of Tortoni and Riche have their porches of entrance choked by the incessant ingress and egress of customers. The full moon shines beautifully above the foliage of the trees; and an equal number of customers, occupying chairs, sit without, and call for ices to be brought to them. Meanwhile, between these loungers and the entrances to the *caffés*, move on, closely wedged, and yet scarcely in motion, the mass of human beings who come only to exercise their eyes, by turning them to the right or to the left; while, on the outside, upon the *chaussée*, are

drawn up the carriages of visitors (chiefly English ladies) who prefer taking their ice within their closed morocco quarters.....

‘ It is getting towards MIDNIGHT; but the bustle and activity of the boulevards have not yet much abated. Groupes of musicians, ballad-singers, tumblers, actors, conjurors, slight-of-hand professors, and raree-shew men have each their distinct audiences.....In short, from one end of the Boulevards to the other, for nearly two English miles, there is nought but animation, good humour, and, it is right to add, good order;—while, having strolled as far as the Boulevards *de Bondy*, and watched the moon-beams sparkling in the waters which play there within the beautiful fountain so called,—I retreat my steps, and seek the quiet quarters in which this epistle is penned.’

We cannot follow Mr. Dibdin in his amusing but desultory wanderings through the libraries of Paris. He wantons among the rich treasures of the Bibliographic art contained in those noble repositories, with intense delight; and we have read with much gratification his descriptive comments on early printed books and illuminated MSS.; but it is quite impossible to analyse the brief though pithy criticisms in which he characterises the respective works as they pass through his hands. The leading booksellers, too, obtain the honour of a favourable, though sometimes rather caustic notice. We shall select a few traits from the portrait of M. Chardin.

‘ A finer old man, with a more characteristic physiognomy, hath not appeared in France from the time of Gering downwards. M. Chardin is above the mean height; is usually attired in a *rocquelaure*; and his fine flowing grey locks are usually surmounted by a small black silk cap.....His expression of countenance is penetrating; but mild; and.....he has a certain air of the “ Old School” about him, which is always to my old-fashioned taste, interesting and pleasing.....He lives on the floor just above the *entresol*, and his two or three small apartments are gaily furnished with books. The interior is very interesting; for his chief treasures are locked up within glazed *armoires*, which display many a rich and rare article. These *armoires* are beautifully ornamented: and I do assure you that it is but justice to their owner to say, that they contain many an article which does credit to his taste. This taste consists principally in a love of ornamented MANUSCRIPTS, and printed books UPON VELLUM, in general very richly bound. It is scarcely seven years ago since M. Chardin published an octavo catalogue, of nearly two hundred pages, of MANUSCRIPTS and printed books.....all upon vellum. He has been long noted for rarities of this kind. “ *Il n’y a que des livres rares,*” is his constant exclamation, as you open his glazed doors, and stretch forth your hand to take down his treasures. He is the EDWARDS of France, but upon a smaller scale of action. Nor does he *push* his wares, although he does his *prices*. You may buy or not, but you must *pay* for what you *do* buy. There is another oddity about this courteous and venerable bibliopolist. He has a great passion for making his *Alduses* perfect by means of

manuscript; and I must say, that supposing this plan to be a good one, he has carried it into execution in a surprisingly perfect manner; for you can scarcely, by candle-light, detect the difference between what is printed and what is executed with a pen. I think it was the whole of the *Scholia* attached to the Aldine *Dioscorides*, in folio, and a great number of leaves in the *Grammatical Institutes of Urbanus*, of 1497. 4to., with several other smaller volumes, which I saw thus rendered perfect.—How any scribe can be sufficiently paid for such toil, is to me inconceivable; and how it can answer the purpose of any bookseller so to complete his copies, is also equally unaccountable: for be it known, that good M. Chardin leaves you to make the discovery of the MANUSCRIPT portion; and when you have made it,—he innocently subjoins—“Oui, Monsieur, n'est il pas beau?”

Copious as our extracts have been, we must make room for the following passage, as it unites, *en groupe*, nearly all the men of note who might otherwise have claimed a separate mention.

‘Nearly all these worthy characters, of whom I have just made mention, had an opportunity of exhibiting their social qualities, of whatever description, at a sort of FESTIVAL which I gave the other day in honour of the Roxburghe Club—which met on that same day, I presume, at the Clarendon Hotel. This Parisian Roxburghe Banquet went off upon the whole with flying colours. You shall know as much about it as is likely to interest you. Having secured my guests (Messrs. DENON, GAIL, LANGLÈS, VAN PRAET, and MALLARD) and fixed both the place and hour of repast, I endeavoured to dress out a little bill of fare of a *bibliomaniacal* description—to rival, in its way, that of *Mons. Grignon*, in the *Rue Neuve des Petits Champs*, (within two minutes walk of the Royal Library,) where we were to assemble, at five o'clock. I knew that Milin would put my tastes or sentiments into good French, and so I took courage against the hour of meeting. I had secured a ground-floor apartment, looking upon a lawn, with which it communicated by open doors. The day was unusually hot and oppressive. After finishing my labours at the Royal Library, I returned to my Hotel, arranged my little matters connected with the by-play of the festival—dressed—and resorted to Grignon’s. Every thing looked well and auspiciously. Our room was in the shade; and a few lingering breezes seemed to play beneath the branches of an acacia. The dark green bottles of various tapering shapes, were imbedded in pails of ice upon the table: and napkins and other goodly garniture graced the curiously woven cloth. I hung up, in the simplicity of my heart,—over the seat which I was to occupy,—the portrait of *John, King of France*, which M. Cœuré had just finished;—not considering that this said John had been beaten and taken prisoner, at the battle of Poitiers, by our Black Prince! Never was a step more injudicious, or an ornament more inappropriate. However, there is hung throughout the day. A dinner of the very best description, exclusively of the wine, was to be served up for *twelve francs* a head. I make no doubt but the Club paid a *little* more where they assembled in London! At length came the hour of

dinner, and with the hour the guests. I requested Brother Van Praet to be deputy chairman; and taking my seat beneath the unfortunate John, King of France, gave the signal for a general attack—upon whatever was placed before the guests. Monsieur Denon, however, did not arrive till after the first course. He had been detained by a visit from the Duke of Bedford. M. Millin sat at my right hand, and M. Gail at my left. The first course consisted chiefly of fruit, and slices of anchovy crossed. A large paper copy of a *melon* cut a magnificent appearance in the centre; but all this quickly gave way to fish, flesh, and fowl of a various but substantial description. Poor Millin had no appetite, and would only carve. He looked particularly ill. The rest ate, drank, and were merry. The desert was of the very best quality: and this was succeeded by the introduction of a little of English fashion and manners. We drank toasts, connected with the object of the day's festival; and never were a set of guests more disposed to relish both the wine and the sentiment which accompanied each glass. They even insisted upon a "three times three" for "Lord Spencer and the Club!" But if we were merry, we were wise. Shortly after dinner, M. Gail rose, as if in a moment of inspiration, from his seat,—and recited the Latin verses which are here enclosed. They will at least make you admire the good humour of the poet. He afterwards chaunted a song; his own literal version of the 19th ode of Anacreon.....The guests declared that they had never sat so long at table, or were more happy. I proposed a stroll or a seat upon the lawn. Chairs and benches were at hand; and we requested that the coffee might be brought to us out of doors. It was now after sunset; and a lurid sky was above our heads. Our conversation was desultory as to topics, but animated as to manner. I had never witnessed M. Van Praet more alive to social disquisition. We talked of books, of pictures, and antiquities: and I happened, with the same witless simplicity which had pained the portrait of King John over my seat at dinner, to mention that volume, of almost unparalleled rarity, which they had recently restored to the Wolfenbützel Library. It was "more than enough" for the acute feelings of the devoted head librarian. M. Van Praet talked with legs and arms, as well as with tongue, in reply to my observations upon the extraordinary worth and rarity of that singular volume. "Alas, Sir, nothing pained me more. Truly"—Here a smart flash of lightning came across us, which illumined our countenances with due effect: for it had been sometime past almost wholly dark, and we had been talking to each other without perceiving a feature in our respective faces. M. Langla joined in M. Van Praet's lamentation; and the Baron Denon, who (as I learnt) had been the means of obtaining that identical precious volume, united his tones of commiseration to those of his brethren. The lightning now became more frequent, and in larger flashes, but neither sharp nor very dazzling. Meanwhile the notes of a skillfully touched harp were heard from one of the windows of a neighbouring house, with a mingled effect which it is difficult to describe. Pfister, books, busts, and music, now wholly engrossed

our attention, and we were absolutely enveloped in bluelightning. We had continued our discourse till towards midnight, had not the rain come down in a manner equally sudden and severe. It was one of the heaviest showers which I remember to have witnessed. The storm was directly in the centre of Paris, and over our heads. We retreated precipitately to the deserted banquetting room; and had a reinforcement of coffee. After such a series of melting hot weather, I shall not easily forget the refreshing sweetness emitted from every shrub upon the lawn. About ten o'clock, we thought of our respective homes. I went into another room to pay the reckoning; liberated King John from his second confinement, shook hands very heartily with my guests, and returned to my lodgings by no means out of humour or out of heart with the day's entertainment. Whether they have been more rational, or more *economical*, in the celebration of the same festival, AT HOME, is a point, which I have some curiosity, but no right to discuss. Certainly they could not have been happier.*

The length to which we have already extended this article, warns us to withdraw our hand from the seductive details connected with the arts, which nearly fill the remaining portion of the second volume. The collections of the Baron Denon, Mr. Quintin Craufurd, and the Marquis de Sommariva, are well described; and there is some interesting, though not very profound information respecting the artists and engravers of Paris, which might tempt us to citation, were it not that another volume still lies before us, and that, well as we have been entertained by Mr. Dibdin during our travels with him in France, we must not forget that we have still to accompany him into Germany.

On the 11th of July 1818, Mr. D. quitted Paris, and after a halt of two days at the agreeable and well built town of Nancy, reached Strasbourg. In this interesting city once resided the illustrious John Geyler, who, previously to the more brilliant successes of Luther, opposed the immoralities and the selfishness of the Romish clergy. The pulpit from which he was accustomed to address the people is still preserved. The western front of the cathedral is, probably, the finest existing specimen of the rich and fantastic grandeur of Gothic architecture. It rises from the pavement of the nave to the stupendous elevation of 500 feet, and presents an unequalled combination of lightness and firmness. After having reached a platform at the height of about 300 feet, Mr. D. paused to contemplate the objects by which he was surrounded: below were the houses of Strasbourg, 'shrunk to 'rabbit-hutches;' beyond these the Rhine; and, in the distance, the chain of the Vosges.

* It remained to ascend the opposite tower. At each of the four corners there is a spiral staircase, of which the exterior is open work, consisting of slender but lofty pillars, so that the ascending figure is seen at every convolution. It has a fearful appearance to the adventurer; but there is scarcely the possibility of danger. You go round

and round, and observe three distinct terminations of the central work within, forming three roofs, of which the *third* is eminently beautiful. I could not help expressing my astonishment at some of the exterior columns, which could not be much less than threescore feet in height, and scarcely ten inches in diameter! Having gained the top of one of these corner spiral staircases, I breathed and looked around me. A new feature presented itself to my view. About one hundred feet beneath, was the body of this huge cathedral. Immediately above rose the beautifully tapering and curiously ornamented spire, to the height of probably one hundred and twenty-five feet! It seemed, indeed, as if both tower and spire were direct ladders to the sky. The immortal artist who constructed them, and who lived to witness the completion of his structure, was JOHN HULTZ, a native of Cologne. The date of their completion is 1449.'

The organ, built, about a century since, by Silbermann, contains 2,242 pipes, and is filled by six '*bellowses*,' each six feet wide and twelve long. An admirably drawn view of the grand front, gives sufficient evidence of the skill and patience of Mr. Lewis. From the literary gentlemen connected with the Public Library, Mr. Dibdin received the most marked attention, especially from the younger Schweighäuser, whose father was absent at Baden. The publishers of the excellent edition of Herodotus by the elder S., complained of the injury done to their property by the London reprint; but Mr. D., when he describes the latter as a 'page for page' copy of the former, should have added, that it does not contain the various readings,—a most valuable and comprehensive appendage to the original. The following very singular anecdote respecting the surrender of Strasbourg to the troops of Louis XIV. in Sept. 1681, is perfectly new to us: it is narrated on respectable historical authority.

'Louvois, minister at war, sent word to M. de Chamilli, nephew of the gallant defender of Grave, to come to him immediately to receive his instructions upon a very important mission with which he was to be instantly charged. The instructions were these. "Set off this very evening for Basle, in Switzerland; you will reach it in three days; on the fourth day, precisely at two o'clock in the afternoon, you will not fail to repair to the bridge of the Rhine, with a sheet of paper, pen, and ink; you will examine and write down, with the greatest care, every thing which passes under your eye during these two hours. At four o'clock precisely, you will have post-horses to your carriage, ready to start; you will then set off, travel day and night, and bring me every thing which you have written down upon the paper. At whatever hour you arrive, demand an immediate audience of me." M. de Chamilli, though extremely surprised at what seemed to him to be a romantic or puerile mission, nevertheless instantly obeyed. He reached Basle at the time appointed; and precisely at the hour indicated, he was upon the bridge—with paper, pen, and ink, to notify every thing which should take place. At

first, he saw a fruiterer with his baskets; then, a traveller on horse-back, dressed in a blue great coat; next, a raggedly dressed country-man; then, common porters. But precisely at three o'clock, a man, in a complete suit of yellow, stooped in the middle of the bridge; went towards the water and leant upon the parapet wall; receded one step; and with a large stick struck three times upon a small mound of earth. This, and every other circumstance, however trivial and minute, was rigidly recorded by M. de Chamilli. The clock struck four, and M. de Chamilli darted away in his carriage, to return to his employer. He arrived within forty-eight hours, about midnight, having travelled without intermission. He demanded, as was agreed, an immediate audience, and seemed quite vexed to have nothing more important to relate. The minister seized his paper, read it with a hurrying eye, and when he came to that part about the man in yellow clothes striking thrice upon the earth, he leaped for joy! Chamilli was dismissed with caresses. The minister went instantly to the king, found him in bed, caused him to be immediately roused—chatted with him for a quarter of an hour at the foot of his bed—and, on leaving him, dispatched four couriers, who were at hand, and who had been waiting several hours, ready to start. Eight days following, Strasbourg was surrounded by French troops, and surrendered to Louis on the 30th of Sept. 1681. The magistrates had betrayed their trusts—and the three blows with the stick was the signal which announced to Louis that the work of treachery was consummated.'

Disappointed in his hope of an interview with the 'elder Schweighæuser at Strasbourg, Mr. Dibdin determined on securing that desirable point by a visit to Baden, where he found the Professor, a tall and slight, but firm and straight old gentleman of seventy-three, who gave him a very courteous reception. In the course of their conversations, it appeared that this admirable scholar was first stimulated to the collation of Greek MSS. by the perusal of the Euripides of Musgrave. He mentioned his design of effecting an improved Latin version of Herodotus; but it is not specified in what respects he might deem his former translation defective. When his opinion was asked concerning Valpy's new edition of the *Greek Thesaurus*, he expressed general approbation of its execution. That 'thoroughly dull place' Stuttgart, afforded Mr. D. a grand bibliographical triumph, inasmuch as, after an active negotiation with the Director of the Public Library, and a brief interview with the King of Wurtemberg at the Levee, he gained possession, by purchase and exchange, of two ultra-rare editions of Virgil, 1471. A lounge in the studio of Dannecker, the celebrated Suabian sculptor, is agreeably described; but the explanation of the fine outlines of Retsch, from the Faustus of Goethe, is quite erroneous; and the wood engravings of the selected subjects are altogether inferior to the original publication,—an inferiority peculiarly marked in the countenance of Margaret. Ulm; with

its noble cathedral, and Augsburg, with its fine specimens of the early German school of painting, must not detain us from a brief notice of Mr. Dibdin's transactions at Munich. He gives a cursory but animated description of the 'enchanted palace' of this capital of Bavaria, adverts rather too slightly to the treasures of the Picture Gallery, and, as usual, lingers over the antiquities of the Public Library. But the palmary event of his sojourn here, was the acquisition of 'the scarcest and brightest of all the Aldine gems,' the first edition of the *Greek Hours*, printed in 1497. The Prince Royal, who is an eager collector of Alduses, had been extremely urgent to secure it; but the price demanded was so 'extravagant' as to stagger all bidders except the agent of Lord Spencer, in whose library, thanks to Mr. Dibdin, the volume now rests. He acquired other rarities on less appalling terms. In his bibliographical intercourse with a Baron Von Moll, he was told the following anecdote of Napoleon.

'It was during the crisis of some great battle in Austria, when the fate of the day was very doubtful, that Bonaparte ordered Lasnes to make a decisive movement with his cavalry. Lasnes seemed to hesitate. Bonaparte reiterated the order, and Lasnes appeared to hesitate again—as if doubting the propriety of the movement. Bonaparte eyed him with a look of ineffable contempt; and added—almost fixing his teeth together, in a hissing but biting tone of sarcasm—"Est-ce que Je t'ai fait trop riche?" Lasnes dashed his spurs into the sides of his charger, turned away, and prepared to put the command of his master into execution.'

From the library of the Benedictine community of St. Peter's at Salzburg, some acquisitions were made at a reasonable price. On the road to Lintz, a more interesting visit to the monastery of Chremsminster afforded a sight—but, to Mr. Dibdin's great regret, a sight only—of a few well preserved vellum rarities, and of some scarce and beautiful Delphins. From the monks of St. Florian, Molk, and Göttwic, on the route to Vienna, the Travellers experienced a gratifying reception. But what afforded the greatest satisfaction to Mr. D., was the opportunity he had at Göttwic, of inspecting certain rare and curious volumes, and of receiving as a present from the hospitable and courteous Abbot Altman, a copy of the *Chronicon Gottvicense*. A well chosen point of view exhibits to great advantage the monastery of Molk, a structure of commanding site and magnificent design, seated on its rock, and looking down on the windings of the Danube; and an ably treated 'halt of pilgrims' affords an opportunity of introducing some of the rich forest scenery which adorns the approach to Göttwic. There is at least some novelty in the circumstance of an English Protestant

clergyman dining with the heads of a Benedictine establishment, and proposing as a toast, 'Increasing prosperity to the monastery of Göttwic!'

At Vienna, Mr. Dibdin's first business was to tender his introductory credentials to M. de Bartsch, an Aulic Counsellor, and chief director of the Library. It appeared that his visit was singularly ill-timed, since it was just at the season when the conservators indulge in a month's annual respite from their usual labours. This difficulty was removed in a way to which, we strongly suspect, no similar body of men in Great Britain, would have been liberal and self-denying enough to consent.

'I have been talking the matter over with my brethren and coadjutors in the library-department, (said M. Bartsch,) and we have agreed—considering the great distance and expense of your journey—to give you an extra week's research among our books. We will postpone our regular trip to *Baden*—whither the court, the noblesse, and our principal citizens at present resort—in order that you may have an opportunity of perfecting your inquiries.'

Mr. Dibdin found himself placed in an awkward situation of contrast to this high-minded courtesy, by the inconvenient memory of M. Kopitar, one of the librarians, who reminded him of a previous interview.

'I had formerly,' writes Mr. D., 'seen him while he was in England; when he came with Mr. Foss to St. James's Place, to examine the *Aldine volumes*, and especially those printed upon vellum. He himself reminded me of the chary manner in which I seemed to allow him to handle those precious tomes. "You would scarcely permit me" (said he smilingly) to hold them half a minute in my hands: but I will not treat you after the same fashion. You shall handle *our* vellum books, whether in manuscript, or in print, as long and as attentively as you please."

We should much like to have seen Mr. D.'s countenance and attitude on this occasion. But M. Kopitar is a gentleman, and, though he felt it right to give this pleasant hint to his visitor, he hastened to relieve him by a well-bred assurance that he considered him as having only done his duty.

Both the Travellers found ample scope at Vienna for the complete exercise of their respective pursuits. While Mr. Lewis was busily occupied in realising with skilful versatility of hand, the scenery, buildings, groupes, and illuminations, which successively presented themselves to his ready pencil, Mr. Dibdin was exploring the Imperial Library with its unrivalled stores; the Cathedral with its exquisite spire; the Augustine Church, containing the monument of the Duchess of Saxe Teschen by Canova; the paintings of the Belvedere; the private library of the Emperor; with a thousand and one other objects of curiosity, of which a bald catalogue would afford but small gratification.

to our readers. In the course of a conversation with the Librarian of the Emperor, Mr. D. had occasion to speak of a particular copy of Ackerman's History of Westminster, as 'the most sumptuous copy of a printed book in the world.' To this he subjoins, in a note rather too long for citation, a minute description of the two volumes in question. They are printed on vellum, and all the original drawings, many of them of exquisite beauty, are inserted. The title-pages and the subscriptions to the drawings, were written by the late Tomkins, and cost not less than a hundred guineas. The exterior binding is of silver gilt, with sixteen balls of solid gold, on which the volumes when open, rest. Such were the difficulties connected with the stitching of the backs, and the adjustment of the covers, that the former were three times taken to pieces, and the latter, after being completed, had to be recast. The whole operation occupied a year; and the cost of the binding alone was little short of three hundred guineas.

A Supplement contains the particulars of Mr. Dibdin's journey through Ratisbon, Nuremberg, Manheim, Paris, home.

It only remains that we add something to our previous intimations respecting the character and quality of the decorations scattered through these volumes. Mr. Dibdin was fortunate in his companion, for Mr. Lewis seems to have resolutely and ably assailed every thing transferable to paper. His choice of subjects, his handling and his management of effect and distribution, are excellent. The only fault worth adverting to, that we have observed, lies in the character of his trees, which are, too frequently, insipid and common-place, both singly and in composition. His old houses, of which there are several spirited vignettes and views, are delightful; his groupes of characteristic figures, are the best illustrations of national peculiarity that we have ever seen; the portraits of *filles de chambre* are particularly good; and the copies from statues and illuminations are equally excellent. The engravings are, however, of a more mixed quality: the majority are ably and expressively executed, but, in some, there are evident signs of haste or unskillfulness; and in several of the more interesting views, the distances are miserably rotten. The stippled portraits of Denon, Diana de Poitiers, and Francis I. are exquisite productions, and we have seldom seen a richer plate than the 'unknown portrait' from the collection of Artaria.

We have on the whole been much amused by these volumes. In certain personal descriptions, and in a few other particulars, we fear that the indiscretion of Mr. D. will occasion pain to worthy and amiable individuals, who are displayed in rather more of undress than is usual in public exhibitions. At the same

time, it is probable, that this unguardedness of communication may have given to his work an interest advantageous to its circulation.

Art. IV. 1. *Select British Divines*. Vol. III. Nos. V, VI, and VII. Containing *Leighton's Commentary on St. Peter*. Edited by the Rev. C. Bradley. 12mo. pp. 368. Price 7s. 6d. London. 1821.

2. *The Whole Works of Robert Leighton, D.D.* Sometime Bishop of Dunblane, and afterwards Archbishop of Glasgow. A new Edition carefully corrected. To which is prefixed, a Memoir of the Author, by George Jerment, D.D. 4 vols. 8vo. Price 11. 16s. London. 1820.

MR. Bradley ingenuously confesses in the Preface to this Abridgement of Leighton's inestimable Commentary, that 'he once thought the very exalted praise bestowed on it by others, somewhat more than it could justly claim.' Being now, he adds, 'better acquainted with its excellencies, he will venture to assert, that there is *but one book* better calculated to be the constant companion of the Christian, and that is a book written, not by the pen of man, but by the Spirit of God.' This has been so often said of so many different authors, that the form of expression has almost lost its emphasis. Every one is apt to rank his favourite theological writer next to the Bible. But the authority of Dr. Doddridge, and the explanation which he has furnished of the grounds on which Leighton's writings challenge this pre-eminence, will possibly in the present instance redeem, with our readers, the encomium from either impropriety or extravagance. After speaking of the 'delight and edification' which he had found in the writings of 'this wonderful man,' for 'such,' he says, 'I must deliberately call him,' Dr. Doddridge adds:

'I can hardly forbear saying, as a considerable philosopher and eminent divine (the Rev. Dr. Henry Miles, F.R.S.) said to me long ago, "There is a spirit in Archbishop Leighton I never met with in any human writings, nor can I read many lines in them without being moved." Indeed it would be difficult for me to say where, but in the sacred oracles, I have ever found such heart-affecting lessons of simplicity and humility, candour and benevolence, exalted piety without the least tincture of enthusiasm, and an entire mortification to every earthly interest, without any mixture of spleenetic resentment. Nor can I ever sufficiently admire that artless manner in which he lays open his whole breast to the reader, and shews, without seeming to be at all conscious of it himself, all the various graces that can adorn and ennoble the Christian, running like so many veins of precious ore in the rich mine where they grew. And hence, if I mistake not, is that wonderful energy of his discourses, obvious as they seem, unadorned as they really are, which I have observed

to be owned by persons of eminent piety in the most different ranks, and amidst all the variety of education and capacity that can be imagined. In the works of this great adept in true Christianity, we do not so much hear of goodness, as see it in its most genuine traces; see him a living image of his Divine Master, for such indeed his writings shew, I had almost said demonstrate him to have been, by such internal characters as surely a bad man could not counterfeit, and no good man can so much as suspect.

To those who are familiar with Leighton's writings, this panegyric will, we are persuaded, appear simply just. To those who are not, without affecting to add any thing to the weight of Dr. Doddridge's recommendation, we shall offer a few further remarks of a bibliographical, rather than of a critical nature.

Respecting the theological and practical excellence of the Archbishop's remains, there is scarcely room for a difference of opinion. He was in doctrine a Calvinist; nor does he ever conceal his sentiments; yet, his opinions were so moderate, his language is so guardedly Scriptural, and there is so much sweetness of disposition reflected in his style, that among many Non-Calvinists, he is scarcely less a favourite than among readers of his own school. Those who admire Baxter on account of his moderate and *trenical* orthodoxy, cannot fail to be pleased with the character of Leighton's writings. But there is this difference between them, that Leighton's moderation is not studied or systematic; it proceeds from no effort to accommodate theological differences, from no want of confidence in his own sentiments, nor from any half-defined theory. His views are always clear, and his language distinct: his moderation arises from a perfect simplicity of mind. It consists, we think, very much in his exhibiting every truth in its just proportions and in proper perspective, so that what other divines achieve by metaphysical compasses, labouring to exhibit a precise plan of orthodoxy, he does better by copying from the Scriptures as they lie before him: instead of a bare plan, he presents to us a picture; not the skeleton or section, but the likeness of the Divine original. His moderation, in fact, is not that of hesitancy, or of low orthodoxy, but that of a peculiarly sound judgement and a most pure religious taste.

But although few who are able to appreciate his piety, have been found to object to his theological sentiments, we have heard his style complained of. This complaint will not indeed be made by any persons who are accustomed to thread the mazes of learned prolixity in which are hidden the treasures of polemic divinity: it will not be made by those who have been inured to the hard labour of digging for theological knowledge in the massy folios of the seventeenth century. Those who can grasp the mighty sentences of Hooker or of Flaw, still more those who can follow Char-

work and enjoy Owen, will find Leighton's style perspicacity itself. This is saying little as regards general readers. A very slight effort of perseverance, however, would enable any person to surmount the supposed peculiarities or difficulties of our Author's style, so as to render it not merely easy, but highly agreeable. The true cause of the complaint lies, not in the composition; this, especially considering the period in which the Author flourished, is singularly chaste and elegant, free alike from intricacy and quaintness; but in the imperfect and faulty manner in which his writings have generally been exhibited.

All Leighton's works are posthumous. So extreme was his modesty, that he would never consent to publish any of his discourses during his life. They appear, therefore, under every possible disadvantage, having been, for the most part, printed from unrevised and probably not very legible manuscripts, which had not even been prepared for the press. The Commentary on Peter was first published in two volumes small quarto, about ten years after his death, and is justly styled by Dr. Doddridge 'the most faulty piece of printing he ever remembered to have seen in any language; commas, colons, and periods being placed together almost promiscuously, without regard to their proper signification.' The first volume was printed at York, where the Editor ('J. Fall') resided. The title-page runs thus: "A Practical Commentary upon the two first Chapters of the first Epistle General of St. Peter. By the Most Reverend Dr. Robert Leighton, some time Archbishop of Glasgow. Published after his Death, at the Request of his Friends. York, Printed by J. White, Their Majesties' Printer for the City of York, and the five Northern Counties, 1693." The most curious part of the volume is the list of Errata, which contains specimens only, certainly not a hundredth part, of the gross errors, and is itself full of incorrectnesses, and scarcely intelligible. The second volume, some 'prudent considerations' having, as the preface states, obliged the Editor to change the printer, was printed in London "by B. G. for Sam. Keble, at the Great Turk's-head in Fleet-street, over against Fetter-lane. 1694." This, though somewhat better, is very incorrect, and the errors are very gross. "Eighteen Sermons" by the same Author. 8vo. 1691; and "the Prælectiones Theologicae, quibus adjiciuntur Meditationes ethico-criticae in Psalmos IV, XXXII, CXXX. 4to. 1693;" are mentioned in an advertisement as sold by the said Sam. Keble. The Ethico-critical Meditations were first translated under the inspection of Dr. Doddridge, for the edition of the Commentary and other expository works, published at Edinburgh in 1748. At the same time were put into the Dr.'s hands

a large collection of letters, and papers consisting of Meditations on Psalm XXXIX., Isaiah VI., and part of Rom. XII. These papers, he states, were

"copies of others which I suppose were transcribed from short-hand notes which some skilful writer had happily taken from the Archbishop's mouth: they were beyond comparison more inaccurate than those of his printed works, which are remarkably so; and yet they contained such inimitable traces of sweet natural eloquence, and of genuine, lively piety, as speak the author far more certainly than the most exact resemblance of what was known to be his hand-writing could possibly have done."

In the same edition first appeared the "Rules and Instructions for a Holy Life," which, we feel the strongest persuasion, is erroneously attributed to the Archbishop. Dr. Jerment remarks, that there is "a quaintness and subtilty of expression" in this tract, which are unlike his other writings. It is, in fact, neither in his style nor in his spirit; but, if actually found among his manuscripts, (of which we have no evidence,) had probably been transcribed for his private use from the works of some foreign writer of the Jansenist school. For many of the Jansenist divines, he is known to have entertained a high regard, and to have corresponded with them after his return from the Continent. No trace of Jansenism is, however, to be found in his expository writings. The Lectures on the first nine Chapters of St. Matthew, first appeared in the London edition of his complete works, edited by Dr. Jerment, in six volumes, 1808. We know not on what external evidence the genuineness of these Lectures rests,—whether the MSS. from which they were printed, were in the Author's own hand; but the internal evidence of their being the production of Leighton, is little short of conclusive. It would be difficult to fix them with probability on any other writer. The MS. was apparently unfinished and in many parts obscure, consisting, in some places, of notes for expository lectures, rather than remarks at length. But it is a highly valuable remain, and we know no part of the contents of these volumes, which is more striking, or more characteristic of Leighton's excellent spirit. In the edition of 1808, it appeared in a shape scarcely intelligible. In the present edition of the Works, it has received a very careful revision. As this is a portion of Leighton's writings, which is far less generally known than his Commentary on Peter, we shall select from it a paragraph or two as a specimen, not of his most eloquent writing, but of his naive, pithy, and practical style of expository remark.

Mat. VIII. 23—7. *And being entered into a ship—there arose a great tempest.* Still new occasions, and accordingly new evidence, of the Divine power of Jesus Christ. Upon the ship wherein he is, there

may; and usually does, arise a storm; yet, happy is it to be unbanked with him upon all hazards! His ship may be tost, but perish it cannot. His counsels are deep and wise, and we cannot find them out. He knows what He is about to do, when we can least understand Him. When we think that He leads out His people to be swallowed up in the sea, or destroyed in the wilderness, He is only raising a mount for Himself to be seen on, and bringing them into the view of dangers, yea, of apparent ruin, to be more glorious in their deliverance. *His way is in the deep, and his footsteps are not known.* Canst thou by searching find out God? says he in Job. Which is not, I conceive, so much meant of His essence, as of His operations and ways; which are so profound and untraceable. We are at a stand often to think what He means to do; whether He has given up his Church and came to the winds and waves, when his enemies rage and roar, and He is silent, as if He cared not what became of all. The seas swell, the ship is tost, and He sleeps.

Not to speak here of Christ putting on our natural frailties, or of this sleep, whether it was natural or voluntary: it might be, and likely was, both. Wearied with the concourse of the multitude on the land, He falls asleep in the ship; yet, doubtless, He had the command of those natural inclinations in Himself, and chooses now to sleep, to increase the appearance of the danger, and add horror to the visage of it. So no doubt it did. Not all the blustering of the winds, nor the rising of the waves, was so frightful and sad to the disciples, as that their Master slept so sound in the midst of them,—so sound as if rocked asleep by them, and *thither wholly insensible, or very regardless of their danger.* *Canst thou not that we perish?*

Now in this man who slept, dwelt God who sleeps not, *the watchman of Israel*, who does not so much as slumber. But they, either not so clearly understanding, or, in the fright, not so duly remembering and considering this, were eying only the posture wherein He was visible to them; therefore, the sounder He slept, it awaked and increased their fear the more. And as Jesus Christ here really did, even so God seems sometimes to his own children to do; and they express it so. Thus the Psalmist: *Awake, arise, why sleepest Thou, O Lord?* This He seems to do, when the ungodly prosper, and when His people lie trodden under foot, and He seems to take no notice of their pressure, nor stirs for their deliverance. And this is the saddest part of their affliction: they have no hope nor stay, but in the favour and protection of their God. Now when that is retired, and the curtain drawn, and He asleep, their prayers not heard, and no appearance of His help, I say, it is a grand trial of faith, which shakes and disquiets more than all other things, how terrible soever. No rage nor noise of the enemy is so grievous as the silence and sleeping of God.

And this is one main end for which He does sleep: to awake us, to rouse and stir our prayers, which commonly are in times of ease heavy, drowsy, lifeless things, as a man's speech in sleep, drowsy, incoherent, senseless stuff. Men do but trifle in fair weather, but in the storm they are more earnest. Especially, a soul acquainted with God, that follows and relies upon Him, will take this course and no other: it runs straight to Him, and, if He be asleep, awakes Him. And in this, they are to be approved and commended; that, as here, their course is to Jesus Christ,

as confident of his power and willingness to deliver them. This the disciples did believe; otherways they had not left working for themselves to go to awake him.

Yet was there with their faith, a mixture of distempered, distrustful fear, which Jesus well knew, and which He would not otherwise have charged them with. He doth not altogether deny that there was faith in them, but checks the deficiency of it; *O ye of little faith, why did ye doubt?* Apprehend danger and fear, they might; yea, if they had not, they would not have come to Christ in that manner. Without a living sense of distress or danger, there can be neither faith nor prayer. These are stirred up and raised to act, by the knowledge and feeling of our need of help. But the misery is, we scarcely in any thing know our bounds: our passions raised, do usually overflow and pass the banks. A little fear does but awake faith, but much fear weakens it, and in the awakening, gives it too great a blow, such a one as astonishes it, and makes it stagger. That they were afraid, was tolerable; but their hearts, it seems, were not so established in the persuasion of Christ's Divine power and care of them, as became them; and this he plainly, yet gently, checks. And there is this alloy of distrust with believing, not only in the weaker, but even in the strongest Christian; and there is a continual wrestling betwixt them: sometimes the one is uppermost, and sometimes the other, but faith, in the end, shall have the victory. See what strange difference there was betwixt Job and Job;—would one think it were the same person?—one while cursing his birth, and wishing for death; and yet afterwards declaring, *Though He slay me, yet I will trust in Him.* And again, afterwards, complaining, *Wherefore hidest Thou Thy face, and holdest me for Thy enemy?* And yet anon, again, *I know that my Redeemer liveth.* This they should think of, who doubt because they doubt, and multiply distrust upon itself, concluding that they have no faith, because they find so much and so frequent doubting within them. But this is a great mistake. Some doubtings there may be, where there is even much faith; and a little faith there may be, where there is much doubting. But upon this account, is doubting by any means to be entertained or favoured? Yea, it is to be hated and opposed with all our strength, and the strength of God must be implored to overcome it, as the grand enemy of our peace and His glory. By all means is faith to be cherished, and distrust to be checked. Our Saviour pardons it in his disciples, yet he blames it. He refuses not his help, yet he blames their unbelief. *O ye of little faith!* He requires, and delights in a strong, firm believing on him, though the least and weakest be rejects not.

Having first rebuked their fear, he rebukes the storm that caused it, and makes again, a great calm. No wonder that they wondered at it; though they had seen many of his works, and were now expecting somewhat of this from him, yet, it surpasses their expectation, and strikes them into admiration, to see a man, a man subject to weariness and sleep, add yet that man awaking to still the wind and seas with a word of his mouth. O the greatness of the Lord whom we serve, the sovereign of sea and land, commanding all with a word, desperate diseases, blasting winds, raging seas, and tormenting devils! pp. 68—72.

Some of the sermons are very striking compositions. They are distinguished by the avoidance of that formality which cha

racterized the discourses of the day; by an absence of display, the learned and critical allusions, though frequent, being very slightly indicated; by a very condensed and axiomatic style of remark; by a sparing but sometimes very happy use of figure; and by occasional bursts of what Doddridge aptly calls a 'sweet natural eloquence.' Of this description is the opening of the seventeenth sermon in the present edition, on Rom. viii. 35, &c.

'Is this he who so lately cried out, *O wretched man that I am! Who shall deliver me? who now triumphs, (O happy man!) Who shall separate us from the love of Christ?*

'Yes, it is the same. Pained, then, with the thoughts of that miserable conjunction with a body of death, and so crying out, *Who will deliver, who will separate me from that?* now, now, he hath found a Deliverer, to do that for him, to whom he is for ever united, and he glories now in his inseparable union and unalterable love, which none can divide him from. Yea, it is through him, that presently after that word of complaint, he praises God. And now, in him he triumphs. So vast a difference is there betwixt a Christian taken in himself, and in Christ! When he views himself in himself, then, he is nothing, but a poor, miserable, polluted, perishing wretch. But, then he looks again, and sees himself in Christ, and there he is rich, and safe, and happy; he triumphs, and he glories in it, above all the painted prosperities, and against all the horrid adversities of the world.

'And he extends his triumph; he makes a common good of it to all believers, speaks it in their name, *Who shall separate us?* He would have them partake of the same confidence, and speak in the same style with him. It is in vain that men fancy these expressions to relate to revelations, or some singularly privileged assurances: then, they would not suit their end; which is, clearly and undoubtedly, the encouragement of all the children of God, upon grounds that are peculiar to them from all the rest of the world, but common to them all, in all ages, and all varieties of condition.

The conclusion is in the same strain. The whole discourse resembles more what would be technically called a Meditation, than a Sermon.

'Having given the challenge, and finding none to answer; and that all the most apparent enemies are in a most rhetorical, accumulation silenced, *tribulation, distress, persecution, famine, nakedness, peril, sword, &c.*, he goes on confidently in the triumph, and avers his assurance of full and final victory against all imaginable power of all the creatures: *Neither death nor life, not the fear of the most terrible death, nor the hope or love of the most desirable life. And in the height of this courage and confidence, he supposes impossible enemies: Nor angels, nor principalities, nor powers;—unless you take it of the angels of darkness only. But if it could be possible that the others should offer at such a thing, they would be too weak for it. No senses of any present things, or apprehensions of things to come, not any thing*

within the vast circle of the world above or below, nor any creature, can do it. Here *su* is not specified, because he is speaking of outward oppositions and difficulties expressly, and because that is removed by the former challenge, *Who shall decide?*

‘*Alas, poor creatures! rich men, great men, princes and kings, what vain things are those which you embrace and cleave to! Whatsoever they be, soon must you part. Can you say of any of them, Who shall separate us? Storms may arise and scatter ships that sail smoothly together in fair weather. Thou mayest be removed, by public commotions and calamities, from thy sweet dwellings; and societies; and estates. You may even live to see, and to seek your parting. At last you must part, for you must die. Then, farewell parks and palaces, gardens and belouirs, and even crowns themselves. Then dearest friends, children and wife must be parted with. *Lacrimanda tellus, et placida uxor.**

‘And what hast thou left, poor soul, that hast not Christ, but that which thou wouldst gladly part with and canst not, the condemning guilt of all thy sins?

‘But the soul that is in Christ, when other things are pulled away, feels little or nothing: he cleaves to Christ, and these separations pain him not. Yea, when that great separatist, death, comes, that breaks all other unions, even that of the soul and body, yet, so far is it from separating the believer’s soul from its beloved Lord Jesus, that, on the contrary, it carries it into the nearest union with him, and the fullest enjoyment of him for ever.’

The Theological Lectures attest Leighton’s extensive learning. Bishop Burnet says of him, that ‘he had the greatest command of the purest Latin that ever (he) knew in any man;’ that ‘he was a master both of Greek and Hebrew, and of the whole compass of theological learning.’ This is evident from these compositions, which are full of citations from the Greek and the Roman classics, as well as from the Greek and the Latin Fathers. Their deviation from the method commonly used in theological systems, is not less striking than the inartificial character of the sermons.

‘Being to treat of religion, he uses a practical method, which is most suitable to his subject, and begins with *happiness*, that being the scope and design of religion, as well as the ultimate end of human life. He begins with an explanation of happiness in general, on which he treats at some length; then proceeds to consider the happiness of man, which may be called perfect and truly Divine, as it has for its object the infinitely blessed and perfect Being who created him, and formally consists in the beatific vision and fruition of him, which is reserved in heaven for those who by faith are travelling through this earth, towards that blessed country. He adds, with great propriety, that happiness, so far as it is compatible with this wretched life of sorrows, consists in true religion, and in religious abate; not only at it is the way which leads directly to that perfect

happiness reserved in heaven; but because it is itself of Divine original, and in reality the beginnings of that very happiness which is to be perfected in the life to come.

He observes, that the doctrine of religion is most justly called Theology, as it has the most high God for its author, object, and end. He suggests many excellent thoughts concerning the Divine Existence, and reasons from the common consent of nations, from the creatures we see about us, and from what we feel and experience within ourselves, as all these so loudly proclaim the being of God. But the argument taken from the harmony and beautiful order of the universe, he prosecutes at great length; and from this consideration, which is attended with greater evidence than all the demonstrations of the sciences, he clearly proves the existence of an Eternal, Independent Being.

With regard to the nature of God, he advances but little, and with great caution; for concerning the Supreme Being, he thought it dangerous even to speak truth; but is very earnest and diffuse in his exhortations, to make the wisdom, power, and goodness of God, that shine forth with great lustre in all his works, the subject of our constant and most serious meditations. As to the unfathomable depth of His eternal decrees, he was greatly pleased with that expression of Augustine, *Alii disputent, ego mirebor.*

Editor's Preface to the Edition of 1693.

As a specimen at once of his familiar method, and of his modesty and caution, we extract a part of the tenth lecture, on the Decrees of God.

As the glory and brightness of the Divine Majesty is so great that the strongest human eye cannot bear the direct rays of it, God has exhibited himself to be viewed in the glass of those works which he created at first, and which his unwearied hand continually supports and governs. Nor are we allowed to view his eternal counsels and purposes through any other medium than this. So that, in our Catechisms, especially the shorter one designed for the instruction of the ignorant, it might perhaps have been full as proper, to have passed over the awful speculation concerning the Divine Decrees, and to have proceeded directly to the consideration of the works of God. But the thoughts you find in it on this subject, are few, sober, clear, and certain; and, in explaining them, I think it most reasonable and most safe, to confine ourselves within these limits.

Here, if any where, we ought to reason in but few words. Such theories ought to be cautiously touched, rather than spun out to a great length. One thing we may confidently assert, that all those things which the great Creator produces in different periods of time, were perfectly known to Him; and, as it were, present to Him, from eternity; and that every thing which happens throughout the several ages of the world, proceeds in the same order and precise manner as the Eternal Mind at first intended it should;—that none of his counsels can be disappointed or rendered ineffectual, or in the least changed, or altered by any event whatever. "Known to God are all His works," says the Apostle in the council of Jerusalem, Acts xv. 18.

And the Son of Sirach says, "God sees from everlasting to everlasting, and nothing is wonderful in his sight." Nothing is new or unexpected to Him; nothing can come to pass that He has not foreseen. And his first thoughts are so wise, that they admit no second ones that can be supposed wiser. And this stability and immutability of the Divine decrees is asserted even by the Roman philosopher: *Necesse est illi eadem semper placere, cui nisi optima placere non possunt.* (It is necessary that the same things be always pleasing to Him who can never be pleased but with what is best.)

They always seemed to me to act a very ridiculous part, who contend, that the effect of the Divine Decrees is absolutely irreconcilable with human liberty; because the natural and necessary liberty of a rational creature is, to act or choose from a rational motive, or spontaneously and of purpose. But who sees not that, on the supposition of the most absolute decree, this liberty is not taken away, but rather established and confirmed? For the decree is, that such a one shall make choice of, or do, some particular thing, freely; and whoever pretends to deny that whatever is done or chosen, whether good or indifferent, is so done or chosen, or, at least, may be, espouses an absurdity. But, in a word, the great difficulty in all this dispute, is that with regard to the Origin of Evil. Some distinguish, and justly, the *substance* of the action, as it is called, or that which is physical in the action, from the *morality* of it. This is of some weight, but whether it takes away the whole difficulty, I will not pretend to say. Believe me, young gentlemen, it is an abyss, it is an abyss never to be perfectly sounded by any plummet of human understanding. Should any one say, "I am not to be blamed, but Jove and Fate," he will not get off so, but may be non-plussed by turning his own wit against him. The servant of Zeno, the Stoic philosopher, being caught in an act of theft, either with a design to ridicule his master's doctrine, or to avail himself of it in order to evade punishment, said, "It was my fate to be a thief." "And to be punished for it," said Zeno. Wherefore, if you will take my advice, withdraw your minds from a curious search into this mystery, and turn them directly to the study of piety, and a due reverence to the awful majesty of God. Think and speak of God and His secrets with fear and trembling, but dispute very little about them; and, if you would not undo yourselves, beware of disputing with Him. If you transgress in any thing, blame yourselves: if you do any good, or repent of evil, offer thanksgiving to God. This is what I earnestly recommend to you; in this I acquiesce myself; and to this, when much tossed and disquieted with doubts and difficulties, I had recourse as to a safe harbour. If any of you think proper, he may apply to men of greater learning, but let him take care he meet not with such as have more forwardness and presumption.' pp. 251, 2.

The Expositions of the Creed, of the Lord's Prayer, and of the Decalogue, are fine specimens of the impressive and dignified, if we may not add with Bishop Burnet, sublime strain of his pulpit addresses. Such, we are told, were the grace and gravity of his delivery, added to the majesty and beauty of his

style, that few heard him without a very sensible emotion. 'I never once saw,' says the same preface, 'a wandering eye where he preached, and have seen whole assemblies often melt in tears before him.'—The Letters are so admirable and so characteristic of this holy and apostolic man; that it is much to be regretted that they are so few.

Of the Commentary on Peter, which is by far the best known of all the Bishop's works, it might seem alike superfluous and impertinent to speak. This much, however, we may be allowed to say, that the oftener it is read, the more highly it will be valued, as one of the best practical commentaries ever written on any one of the sacred books, and one of the richest treasuries of Christian wisdom. It may not suit all tastes, but it were certainly worth while to acquire the taste requisite to appreciate and relish the works of Leighton.

We confess that we look with some jealousy on abridgements of such an author. Mr. Bradley states, that his edition, though termed an Abridgement, is, in fact, the original Commentary with a few omissions.

These omissions, it is hoped, will not detract from the value of the book. Indeed, the Editor trusts, that they will increase its usefulness, by rendering it less voluminous and consequently more accessible. The style has been seldom altered; the sentiments never; so that the reader of these pages may be satisfied, that he has always before him the real opinions of the author, expressed generally in his own language.

This is saying little: it is not the opinions merely of such a writer that we want. It is but due, however, to Mr. Bradley, to say, that, so far as we have compared the Abridgement with the original, he has executed his task with great care, judgment, and delicacy; the alterations are inconsiderable, and the omissions, if any thing was to be omitted, could not have been better managed. All the Latin quotations are suppressed, the English being generally given without any mark of citation. As a cheap edition of the work, though an imperfect one, we cordially recommend it as admirably adapted to be extensively useful. Still, we cannot admit that the 'value' of the book suffers no diminution from the omissions, and we must strongly recommend the original to the preference of those who can afford the purchase.

Mr. Bradley's plan of abridgement must be admitted to be every way preferable to tampering with an author's style; and to some works it may be applied with less risk of detracting from the value of the original. Gurnall's quaintly titled work actually wants sifting. No work in the language is richer in original thoughts, pungent axioms, and striking comparisons. An undevout man might almost be tempted to read it for what in less serious composition would be wit, but wit without levity;

while a pious reader finds the point and smartness of the style its lowest recommendation. But there is not a little prolixity in the style, there is some repetition, and now and then there is something of grossness. It is, besides, of bulk far too large for the duodecimo readers of this degenerate day, and we should be very glad to see it submitted to a judicious retrenchment.

It is due to the publishers of Leighton's complete works, to notice the very great pains which have been taken in the present edition, to restore the text to a proper state. The punctuation of the previous edition was execrable, and there were numerous and important errors. In many cases, the division of the sentences, as left by Dr. Doddridge, is stated to have been palpably erroneous; and on collating his edition with the original edition of 1693, the Archbishop's meaning appeared to have been in some instances mistaken, and, in others, his expressions unnecessarily altered. This, to any one who has examined that edition, will not appear surprising, since the task of correction must have been perplexing and endless, and the meaning in some passages could only be guessed at. Some errors are still left in the Greek quotations in the Theological Lectures, but these might well be altogether omitted in the translation. It is, on the whole, by far the best and most accurate form in which the works have yet appeared. We are glad to observe that the corrected text has been followed by Mr. Bradley.

Art. V. 1. *An Introduction to the Critical Study and Knowledge of the Holy Scriptures.* By Thomas Hartwell Horne, M.A. Second Edition, revised, corrected, and enlarged. Illustrated with numerous Maps, and Fac-Similes of Biblical Manuscripts. 8vo. 4 vols. pp. 2986. Price 3l. 3s. London. 1821.

2. *Supplement to the First Edition of the Introduction.* 1 vol. 8vo. pp. 863. Price 18s.

THE former edition of this invaluable work was noticed with the commendation due to its merits, in the eleventh volume of our Journal.* With that notice we should have satisfied ourselves, nor have deviated from our usual course with regard to reprints, had the present publication comprised nothing more than some slight alterations in the Author's plan, or some scanty additions to the contents of his work. But the work has received so many additions, and the materials by which it is enlarged are of so much value, that we should not be either doing justice to Mr. Horne, or consulting our own reputation, were we to withhold from our readers a report of the "Introduction" in the form in which it now makes its appearance. The Author's object is so entirely in unison with the design of the *Eclectic Re-*

* *Eclectic Rev.* Vol. XI. N.S. pp. 21; 182. (Jan. & Feb. 1819.)

view, and his solicitude to meet the wants of Biblical students is so manifest in the unsparing labour and expense which have been employed in bringing the work to its present state of excellence, that we feel truly gratified in the opportunity of renewing our attentions to Mr. Horne's volumes. The arrangement is very considerably altered and improved, and the additions throughout the work are almost numberless, and of considerable importance.

In the former edition of this Introduction, the Evidences of Revealed Religion were given in a concise manner: in the present, they are stated at considerable length, and occupy a place in the leading divisions of the work. The first volume is entirely devoted to this subject, and contains a Critical Inquiry into the genuineness, authenticity, uncorrupted preservation, and inspiration of the Holy Scriptures. For this copious enlargement of his plan, the Author will not fail to receive the thanks of those persons whose benefit he has most providently consulted in the full and orderly view which he has given of the proofs and arguments which support the cause of Revelation. Nothing can be of higher consideration to a reader of the Bible, especially to a Christian instructor, than the evidences of the Divine origin and authority of the Sacred Volume;—not altogether in respect to the conviction and confidence of his own mind, for a firm persuasion of the truth of Revelation may be the result of even a very limited acquaintance with those evidences, but, as he may be required to assist sincere inquirers in their endeavours to overcome the difficulties which impede their progress in the attainment of truth, or to resist the opposition of unbelievers. In these cases, respectively, he will not be qualified to render effective aid to those whose interests he should be ever prompt to serve, while his views are limited to the means of his own conviction in his personal recollections. It is essential, that he should understand the causes of hesitation at which good men may often be found to pause in their inquiries, and the alleged reasons on which the claims of the Bible are resisted by the various objectors to its authority. It is of prime importance, as well in regard to his own credit, as in respect to the cause which he is bound to support, that the Biblical student should not be taken by surprise in the discussion of the leading questions between the advocates and the opposers of the Bible. For his use, the ample collection of topics and arguments in this volume is prepared; and he who follows the Author in his investigations of the several testimonies produced, and properly digests the varied instruction which is here supplied, will be well prepared to repel the objections of his unbelieving adversaries, and to obviate the difficulties which may be suggested by other persons in the course of their religious inquiries. The example, too, which Mr. Horne exhibits, it will be wise in the readers of his

work to imitate. To flippant sarcasm or contemptuous invective, no answer should be given by an advocate of the Bible. Honest prejudice or sober doubt may properly claim his attention; misrepresentations he should detect and expose; to falsehood he should oppose facts and the illustrations of truth; and in all his discussions, he should invariably maintain the sanctity which belongs to the cause which he defends.

The contents of this volume are as follow: Chap. I. On the Necessity of a Divine Revelation. Chap. II. On the Genuineness and Authenticity of the Old and New Testaments; including External Proofs, Internal Evidence, the consideration of Objections, and the uncorrupted Preservation of the Books of the Old and New Testaments. Chap. III. On the Credibility of the Old and New Testaments, comprising, Direct Evidence—Testimonies from Natural and Civil History—Testimonies from Profane History—Collateral Testimonies to the truth of the facts recorded in the Scriptures from Coins, Medals, and ancient Marbles. Chap. IV. The Divine Authority and Inspiration of the Books of the Old and New Testaments, including the arguments from Miracles and Prophecy. Chap. V. Internal Evidences of the Inspiration of the Scriptures, from—the System of Doctrines and Moral Precepts which they deliver—the Harmony of their several portions—their Preservation—their tendency to promote the Happiness of Mankind—the peculiar Advantages of the Christian Revelation. Chap. VI. Recapitulation of the Evidences. A copious Appendix is added, on the Inspiration of the Bible—on the Miracles supposed to have been wrought by the Egyptian Magicians—on the Contradictions which are alleged to exist in the Holy Scriptures—a Table of the chief Prophecies relative to the Messiah—on the Books commonly termed the Apocryphal Books. Many of our readers will be able to appreciate the variety and extent of the subjects which the preceding enumeration of general divisions includes. To those who are not intimately acquainted with the ramifications of Theological questions, it may be sufficient to state, that these divisions comprise information and discussion of the most interesting kind, constituting altogether a large body of knowledge directly and indirectly sustaining the Divinity of the Scriptures. To attempt a minute analysis of the preceding chapters, would far exceed our limits; and to endeavour to convey correct and adequate representations of their contents by extracts, would be vain. We must therefore, refer our readers to the Author's pages, which alone can display the number and excellence of his selections and the value of his facts and reasonings.

Mr. Horne, after showing that unbelievers are indebted for the knowledge of which they boast, to the Revelation which they oppose and reject, very forcibly asks:

What ground, indeed, have the modern contentments of speculation to imagine, that, if they had lived without the light of the gospel, they would have been wiser than Socrates, Plato, and Cicero? How are they certain that they would have made such a right use of their reason as to have discovered truth? If their lot had been among the vulgar, are they sure that they would not have been idolaters? If they had joined themselves to the philosophers, what sect would they have followed? Or, if they had set up for themselves, how are they certain that they would have been skilful enough to have deduced the several branches of their duty, or to have applied them to the several cases of life, by argumentation and force of reason? It is *one* thing to perceive that the rules of life which are laid before us, are agreeable to reason, and *another* thing to find out those rules by the mere light of reason.*

Vol. I. pp. 23—4.

In our Review of Mr. Benson's "Chronology of our Saviour's Life," (*Eclectic Rev.* N.S. Vol. XVI. p. 346,) we slightly adverted to the remarkable spirit of forbearance which the Evangelists display, and which we regarded as not the least of the many indirect evidences of the authenticity of the Gospels. This striking peculiarity of manner has, indeed, been noticed by some preceding writers, but it has scarcely received the attention which it challenges. Mr. Horne adduces the following particulars, in proof that the Apostles of Christ were men of the strictest integrity and sincerity.

This is evident from the style and manner of their writings, which are characterized by the most rigid impartiality and fidelity. They were not ambitious of being known to the world by their writings, but wrote only as they were induced by necessity, for the further propagation of the Gospel.* There is no preparation of events; there are no artful transitions or connections; no set characters of persons to be introduced: no reflections on past actions or on the authors of them; no excuses or apologies for such things as a writer might probably foresee would shock and disturb his readers; no specious artifices, no plausible arguments to set off a doubtful action and reconcile it to some other, or to the character of the person that did it. In short, it does not appear that it ever entered the minds of these writers, to consider how this or the other action would appear to mankind, or what objections might be raised against it. But, without at all attending to such a consideration, they lay the facts before the world, at no pains to think whether they will appear credible or not. If the reader will not credit their testimony, there is no help for it: they tell the truth and nothing else. Greater marks of sincerity than these, it is impossible to find in any historical compositions that are extant; and they shew that they published nothing to the world but what they believed themselves. They never attempt to astonish their readers, but uniformly endeavour to enlighten and convince them: regardless of themselves, they seem engrossed by the great truths,

* Eusebius. *Hist. Eccles.* lib. iii. ch. 23.

which they were commissioned to promulgate. They do not disseminate certain circumstances in the life and sufferings of their master, which have no tendency to enhance his glory in the eyes of the world: such are the low circumstances of his parents,—the mean accommodations of his birth,—that when he appeared publicly to the world, his townsmen and near relations despised and rejected him,—that few among his followers were men conspicuous for wealth, dignity, or knowledge,—that the rulers, the scribes and pharisees disowned his pretensions and opposed him continually,—that some who for a little followed him, afterwards deserted him,—that he was betrayed into the hands of the high-priest and rulers by one of those who had been selected for his constant companions,—and that he was crucified in the most ignominious manner with two malefactors. Had they been silent concerning such events, their adversaries assuredly never could have discovered them, nor, consequently have taken any advantage of them. They have, however, not failed to relate them with all their minutest circumstances. Impostors would certainly have acted differently. They would either have kept back such facts as appear so disrespectful to their leader, or they would have endeavoured to assign some cause, in order to obviate any bad impressions that might arise from them. They would enter into a laboured detail of the intellectual endowments or moral excellencies of their master. But the evangelists do no such thing. They utter no lofty panegyrics; they pronounce no eloquent encomiums. They depart from the common line of historians, and give an artless narrative of every circumstance, however apparently unfavourable to their master, and leave the truth to support itself.

‘Again, when they relate any of the miracles of Jesus Christ, they announce them with the same dispassionate coolness as if they had been common transactions; saying nothing *previously* to raise expectation, nor, *after the recital of them*, breaking out into exclamations, but they leave the reader to draw his own conclusion. Does he conquer and triumph over his enemies? We see no symptoms of exultation. Is he in the lowest distress? On their parts we can collect no tokens of fear, of grief, or indignation. Do they record his giving of sight to the blind, restoring the lame, feeding many thousands with a few loaves and fishes, calming the raging sea, and even raising the dead? They seem perfectly calm and unconcerned. Do they narrate his resurrection and ascension? They afford no explanation of any difficulties; they never offer a single argument to enforce their credit; they leave the bare facts with their readers, who may receive or reject them as they please. In perusing the simple and unadorned narratives of the evangelists, it is impossible not to feel that the purport of their writing was, *to bear witness of the truth*.

‘The conduct of the evangelists, when speaking of their enemies, is characterized by the same striking integrity.’

Vol. I, pp. 160—2.

The following excellent remarks occur, on the rejection of the Gospel by the Jews.

‘So far, indeed, is the infidelity of the Jews from being an objection

to the argument from prophecy concerning the spread of Christianity, that, on the contrary, it corroborates that evidence for the truth of the Gospel. For, by their infidelity, we gain a great number of unsuspected witnesses to the truth of the Old Testament. And by their dispersion, their witnesses abound in the richest and most commercial parts of the world. Had the body of the Jews been converted to Christianity, they might have been supposed to conspire with the Christians in forging and corrupting the prophecies relating to the Messiah; but now, their infidelity cuts off all cavils and suspicions of that kind, and makes their testimony, like that of sworn enemies, the more favourable the more unquestionable.

Again, by the infidelity of the Jews, and their dispersion in consequence of it, many predictions of Moses and the prophets, of Christ and his Apostles, are remarkably fulfilled; so that, instead of doing a disservice to the Christian cause, it does it real honour, and tends wonderfully to promote and advance it in the world. And after all the changes and revolutions, after all the persecutions and massacres which they have seen and undergone for more than seven hundred years, they still sustain a distinct people in order to the completion of other prophecies, that (Rom. xi. 25-6.) "When the fulness of the Gentiles is come in, all Israel may be saved." There is nothing parallel to this to be found in history from the creation of the world down to this time, and it is no less than a standing miracle in all ages and countries for the truth of the Christian religion.

Besides, it is a great advantage to the Christian religion, to have been first preached and propagated in a nation of unbelievers, as it frees the account of the facts from all suspicion of fraud and imposture. Deceiving men may easily be supposed to carry on a trick among their creatures and dependants, among those of the same side and party, of the same profession and interest; but how was it possible for a small number of poor illiterate fishermen and tent-makers to succeed in an attempt of this nature among thousands of secret spies and open enemies? Nothing but truth, nothing but Divine truth, and upheld by a Divine power, could have stood the trial, and borne down so much malice and opposition before it.* Vol. I. p. 393.

The account of the Apocryphal Books in the Appendix, will probably be new to many readers. Among them are included the Book of Enoch the Prophet, and the Ascension of Isaiah, lately published by Dr. Laurence, from a manuscript in the Bodleian Library. Notice is very properly taken of the books which have been put into fresh circulation by the publication of the "Apocryphal New Testament;"† and a valuable abstract of the reasons for which they have been rejected from the Canon of genuine Scripture, is furnished from Jones's "New and Full Method of settling the Canonical Authority of the New Testament." It is proper to add, that the Author has particularly adapted this view of the Evidence of Revelation to the modern state of the question.

* Bp. Newton's Works, Vol. V. p. 142.

† Reviewed in our February Number, 1821.

Horne's Introduction to the Holy Scriptures.

On this account, the volume is important, not only to Ministers and Students, but to every intelligent believer in Christianity. The entire work indeed will adorn any library.

In the Second Volume of this new edition, the department of Biblical Criticism is rich and full; the portions of the former edition assignable to that head, having received very considerable accessions, partly by the enlargement of former articles, and partly by the addition of new ones. Several Manuscripts of the Scriptures not noticed in the preceding edition, are described in this. The account of Versions also, has been revised and improved, particularly the article "Modern Versions," and a copious and interesting account is given of the English Versions, including the Translation in common use, which is vindicated against the objections of its latest opponents. The Oriental Versions, translated by the Baptist Missionaries, or printed at the Serampore Press, are noticed, and fac-similes of the printed Versions in several of the Eastern languages, accompany the descriptions of them. Other Modern Versions, which have proceeded from the labours of other Missionaries, or which have been published under the patronage of the Bible Society, are described. The chapter on Various Readings, has been considerably enlarged, and is a very valuable digest of the most useful treatises on the subject. The chapter on the Quotations from the Old Testament in the New, has evidently cost the Author no inconsiderable pains: he has inserted the several quotations at length, in the words of the original, accompanied with the corresponding portions in the Common Version, and has thus enabled the student to compare, at an immense saving of time and labour, the Hebrew and the Greek together, and the Greek of the Septuagint with the corresponding passages of the Greek Testament. This is a capital improvement, for which the Author deserves, and will receive, the thanks of every student. The entire collation is accompanied with most useful notes. The chapter on Hebrew Poetry, has received some valuable additions, principally from Jebb's "Sacred Literature." In our review of the former edition of Mr. Horne's work, we adverted to the omission of Scripture Harmonies: this deficiency is now supplied by the descriptions contained in the eleventh chapter, which is appropriated to "Harmonies of the Scripture," and in which the question of the duration of Christ's Ministry, is briefly considered. The Appendices which relate to this division of the work, and which are placed at the end of this volume, have been revised and enlarged, and the student is thus furnished with a well selected *Bibliotheca* of the principal books on Hebrew Grammar and Lexicons, works on Biblical Criticism, and the most valuable Commentators. The whole of the first part of the second volume, through which we have now proceeded, is an

inestimable treasury of Scripture criticism: it displays very extensive research and indefatigable industry, and amply illustrates the Author's taste in selecting, and his judgement in advantageously arranging, the best materials for the service of those to whom Biblical learning is an object of essential importance. We shall copy a passage or two from this part of the introduction.

'The Codex Cottonianus is not only the most antient, but the most correct Manuscript that is extant. It was originally brought from Philippi by two Greek Bishops, who presented it to King Henry VIII., whom they informed, that tradition reported it to have been the identical copy which had belonged to the celebrated Origen, who lived in the former half of the third century. Queen Elizabeth gave it to Sir John Fortescue, her preceptor in Greek, who, desirous of preserving it for posterity, placed it in the Cottonian Library. This precious manuscript was almost destroyed by the calamitous fire which consumed Cotton House, at Westminster, in the year 1731*. Eighteen fragments are all that now remain, and of these, both the leaves, and consequently the writing in a just proportion, are contracted into a less compass, so that what were large, are now small capitals. These fragments are at present deposited in the British Museum.

In its original state, the Codex Cottonianus contained one hundred and sixty-five leaves, in the quarto size: it is written on vellum, in uncial characters, the lines running along the whole width of the page, and each line consisting, in general, of twenty-seven, rarely of thirty letters. These letters are almost every where of the same length, excepting that at the end of a line, they are occasionally somewhat less, and in some instances are interlined, or written over the line. Like all other very ancient manuscripts, it has no accents or spirits, nor any distinction of words, verses, or chapters. The words are, for the most part, written at full length, with the exception of the well known and frequent abbreviations of KC, KN, OC, ON, for *κύριος* and *κύριον*, *Lord*, and Θεός, Θεον, *God*. Certain consonants, vowels, and diphthongs are also interchanged.

'The coherence of the Greek text is very close, except where it is divided by the interposition of the very curious paintings, or illuminations with which this manuscript is decorated. These pictures were two hundred and fifty in number, and consist of compositions within square frames, of one or of several figures, in general not exceeding two inches in height; and these frames, which are four inches square, are occasionally divided into two compartments. The heads are perhaps, too large, but the attitudes and draperies have considerable merit: and they are by competent judges preferred to the miniatures that adorn the Vienna manuscript, which is noticed in page 85, *infra*. Twenty-one fragments of these illuminations were engraved, in 1744, on two large folio plates, at the expence of the Society of Antiquaries of London. It is observed by Mr. Planta, the present principal librarian of the British Museum, that more fragments must have been

* In Holmes's Preface, the date is 1723. Rev.

preserved than the eighteen which now remain, because none of those engraved are now to be met with. On an examination of the Codex Cottonianus, with a view to take a fac-simile of some one of its fragments for this work, they were found in a nearly pulverised and carbonized state, so that no accurate copy could be taken. The annexed engraving therefore is copied from that of the Antiquarian Society's, pp. 81, 82.

The loss of the consumed parts of this Manuscript, would have been irreparable, had not extracts of its various readings been made by different learned men, which have been preserved in the London Polyglott, and in Usher's and Grabe's Manuscript Collations, in the Bodleian Library. The Codex Cottonianus is the most ancient manuscript of any part of the Old Testament that is extant. It is placed first in Dr. Holmes's Catalogue, who refers it to the *fourth* or the beginning of the *fifth* century.

The Codex Leicestrensis, preserved in the Town Hall Library at Leicester, described at p. 113, was not to be found among the books deposited there, when very recently we made inquiry about it. It has not, we would hope, fallen a sacrifice to the barbarism of some such hands as, we were told, had mutilated the manuscripts which we had then the opportunity of inspecting.

The account of the Modern Versions of the Scriptures, is introduced by a notice of the *Bibliu Pauperum*, which is accompanied by a fac-simile specimen of one of the pages.

Although the invention of paper, in the close of the thirteenth or early in the fourteenth century, rendered the transcription of books less expensive, yet their cost necessarily placed them out of the reach of the middling and lower classes, who (it is well known) were immersed in the deepest ignorance. Means, however, were subsequently devised, in order to convey a rude idea of the leading facts of Scripture, by means of the *Block Books*, or *Books of Images*, as they are termed by Bibliographers, of which the following notice may be not unacceptable to the reader.

The manufacturers of playing cards, which were first invented and painted in the fourteenth century, had in the following century begun to engrave on wood, the images of the Saints, to which they afterwards added some verses or sentences analogous to the subject. As the art of engraving on wood proceeded, its professors at length composed historical subjects, chiefly (if not entirely) taken from the Scriptures, with a text or explanation engraved on the same blocks. These form the *Books of Images*, or *Block Books* just mentioned: they were printed from wooden blocks; one side of the leaf is impressed, and the corresponding text is placed *below, beside, or proceeding out of* the mouth of the figures introduced.

Of all the Xylographic works, that is, such as are printed from wooden blocks, the BIBLIA PAUPERUM is perhaps the rarest, as well as the most ancient: it is a manual, or kind of catechism of the Bible, for the use of young persons, and of the common people, whence it derives its name,—*Bibliu Pauperum*, the Bible of the Poor;

who were thus enabled to acquire, at a comparatively low price, an imperfect knowledge of some of the events recorded in the Scriptures. Being much in use, the few copies of it which are at present to be found in the libraries of the curious, are, for the most part, either mutilated or in bad condition. The extreme rarity of this book, and the circumstances under which it was produced, concur to impart a high degree of interest to it.' p. 223.

The whole of the description is too long for us to copy. It is worthy of being noticed, that a few leaves inscribed with texts of Scripture, and furnished with rude figures for the use of the inferior classes of society, and bearing the title of the *Poor's Bible*, should be now valued at from twenty or thirty pounds to two hundred and forty-five guineas; while entire copies of the Bible are purchased for a few shillings, and are accessible to every person. *O fortunatos nimium, sua si bona norint!*

In no part of the Introduction are the exertions of the Author to perfect his work more conspicuous, than in the Third Volume, which comprises a great variety of subjects not included in the former edition. We cannot in any other manner so well apprise our readers of the nature of these valuable additions, as by furnishing a syllabus of its contents.

Part I. A Sketch of the Historical and Physical Geography of the Holy Land. Chap. I. Historical Geography of the Holy Land. Chap. II. Physical Geography of the Holy Land. Part II. On the Political and Military Affairs of the Jews. Chap. I. Different Forms of Government from the Patriarchal Times to the Babylonian Captivity. Chap. II. Political State of the Jews from their Return from the Babylonish Captivity, to the Subversion of their Civil and Ecclesiastical Polity, including the Asmonean Princes, Herod the Great, &c. the Roman Procurators, &c. Chap. III. Courts of Judicature—Roman Judicature—Criminal Law of the Jews—On the Punishments mentioned in the Scriptures. Chap. V. The Jewish and Roman Modes of computing Time. Chap. VI. Tribute and Taxes mentioned in Scripture. Chap. VII. Covenants and Contracts of the Jews. Chap. VIII. Military Affairs of the Jews and other Nations. Part III. On the Sacred Affairs of the Jews, and of other Nations incidentally mentioned in the Scriptures. Chap. I. Of Sacred Places, the Tabernacle, the Temple, High-Places, Oratories, Synagogues. Chap. II. Sacred Persons. Members of the Jewish Church, Ministers of Religion. Chap. III. Sacred Things, Sacrifices, Oblations, &c. Chap. IV. Sacred Times. Sabbath—Festivals, &c. Chap. V. Vows, Purifications. Chap. VI. On the Corruption of Religion by the Jews. Idolatry. Sects. State of the People at the time of Christ's Birth. Part IV. The Private Life, Manners, and Customs of the Jews.

Chap. I. Jewish Dwellings. Chap. II. Jewish Dress. Chap. III. Marriage Customs. Chap. IV. Condition of Slaves. Chap. V. Domestic Usages of the Jews. Chap. VI. Occupations, Arts, and Sciences of the Hebrews. Chap. VII. Amusements. Chap. VIII. Funeral Rites. An Appendix contains a Geographical Index descriptive of the principal Places mentioned in Scripture—Tables of Weights, Measures, and Money—and a Chronological Index of Events recorded in the Bible.

From this copious store of illustrative topics, we select the account of the Roman triumphs, omitting the learned notes.

The highest military honour that could be conferred in the Roman state was a *triumph*, or solemn procession, with which a victorious general and his army advanced through the city to the capitol; and which was the most grand and magnificent spectacle ever beheld in ancient times. After a decisive battle gained, and the complete conquest of a kingdom, the most illustrious captives in war; kings, princes, and nobles, with their wives and children, to the perpetual infamy of this people, were, with the last dishonour and ignominy, led in fetters before the general's chariot, through the public streets of Rome, scaffolds being every where erected, the streets and public places crowded, and this barbarous and uncivilized nation all the while in the highest excesses of joy, and in the full fruition of a spectacle that was a reproach to humanity. Nor was only the sovereign of large and opulent kingdoms, the magnanimous hero who had fought valiantly for his country and her liberties, the weak and tender sex born to a happier fate, and young children insensible of their wretched condition, led in triumph; but vast numbers of waggons, full of rich furniture, statues, pictures, plate, vases, vests, of which they had stripped palaces and the houses of the great; and carts loaded with the arms they had taken from the enemy, and with the coin of the empires they had conquered, pillaged, and enslaved, preceded the triumphal car. On this most splendid occasion, imperial Rome was a scene of universal festivity: the temples were all thrown open, were adorned with garlands, and filled with clouds of incense and the richest perfumes; the spectators were clothed in white garments: hecatombs of victims were slain, and the most sumptuous entertainments were given. The illustrious captives, after having being dragged through the city in this procession, and thus publicly exposed, were generally imprisoned, frequently strangled, and despatched in dungeons, or sold for slaves. —To several of these well known circumstances attending a Roman triumph, the sacred writers evidently allude in the following passages. In the first of which, Jesus Christ is represented as a *great conqueror*, who, after having totally *vanguished and subjugated* all the *empires and kingdoms of false religion*, and *overturned* the mighty *establishments of Judaism and Paganism*, supported by the *great and powerful*, celebrates a most magnificent TRIUMPH over them, *leads them in procession*, openly exposing them to the view of the *WHOLE WORLD*, as the *captives of his omnipotence*, and the *triumph of his Gospel*! *Having spoiled principalities and powers, he made a show of*

*them openly, triumphing over them !**—The second passage, whose beautiful and striking imagery is taken from a *Roman triumph*, occurs 2 Cor. ii. "Now thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved and in them that perish; to the one we are a savour of death unto death; and to the other, of life unto life." In this passage, God Almighty, in very striking sentiment and language, is represented as *leading the Apostles in triumph†*, through the world, shewing them every where as the monuments of his grace and mercy, and by their means *diffusing* in every place the *odour* of the knowledge of God—in reference to a triumph, when all the temples were filled with fragrance, and the whole air breathed perfume:—and the Apostle, continuing the allusion, adds, that this *odour* would prove the means of the *salvation* of some, and *destruction* of others—as in a triumph, after the pomp and procession was *concluded*, some of the captives were put to death, others saved alive.' Vol. I. p. 296.

The remaining part of the Third Volume is occupied with the 'Interpretation of the Scriptures,' which is much less altered than some other portions of the work; it has, however, received some addition to its contents, and exhibits an improved distribution of subjects.

The whole of this volume, some of the portions of which are common to this and the first volume of the former edition, is comprised in the Supplement to the first Edition, which contains, besides, additional notices of Manuscripts of the Septuagint Version and the New Testament—Editions of the New Testament—Modern Versions of the Scriptures—Various Readings—The New Articles, viz. Harmonies of the Scriptures; on reconciling the apparent Contradictions occurring in the Scriptures; on Prophecies relative to the Messiah; on the Apocryphal Books of the New Testament; and on 1 John v. 7, 8.

The Fourth Volume, which comprises an Analysis of the Books of Scripture, is substantially the same as the Second Volume of the former Impression. Improved Indices are added, particularly an Index of passages of Scripture, which was wanting in the first Edition. The new Embellishments, besides Vignettes, are Fac-similes of the Biblia Pauperum; the Codex Vaticanus; Codex Cottonianus; Codex Cottonianus Titus CXV.; Harleianus 5598; Lord's Prayer in Javanese; Codex Montfortianus; and of the Complutensium Polyglott. These embellishments are also included in the Supplementary Volume.

A view of the controversy on the clause in 1 John v. 7, 8. respecting the *Heavenly Witnesses*, is given at pp. 400—420.

* Coloss. ii. ὁραμενισμενος αυτους. Leading them in triumph.

† ὁραμενισμενοι ημεις. Leadeth us about in triumph.

of Vol. IV. To review the whole of this section, would far exceed the limits of a Critical Journal; but we must point out the insufficiency of the argument in the following paragraph, which has evidently been composed in a somewhat hasty manner.

* 3. The seventh verse begins in the same manner as the eighth; and therefore the transcribers might easily have overlooked the seventh verse, and consequently have omitted it by accident.

The following illustration will enable the reader who understands no other language but English, readily to apprehend how the words came to be omitted.

* The word which in the seventh verse is rendered *bear record*, and in the eighth *bear witness*, is the same in Greek, (ὁ μαρτυρῶντες): and if it had been translated in both verses alike, as it ought to have been, the two verses would have run thus, 7. *For THERE ARE THREE THAT BEAR WITNESS in Heaven, the Father, the Word; and the Holy Ghost, and these three are one.* 8. *And THERE ARE THREE THAT BEAR WITNESS in Earth, the Spirit, the Water, and the Blood, and these three agree in one* Now, how easy it is for one who is transcribing, and perhaps in haste, to slip his eye from the words *THERE ARE THREE THAT BEAR WITNESS* in the seventh verse, to the same words *THERE ARE THREE THAT BEAR WITNESS* in the eighth verse, any person may easily conceive, who has been accustomed to transcribing himself, or who has ever read the transcripts of others, or has been much employed in correcting the press.* Vol. III. p. 528.

True: nothing could be more easy than to conceive this, But Mr. Horne has altogether overlooked the insuperable objection to this view of the case, which the words "*in Earth*" supply. A transcriber passing his eye along the lines, might easily omit the words lying between the first *WITNESS* and the second *WITNESS*; but he would then have transferred to his copy the words "*in Earth*," which immediately follow the second *WITNESS*. But in no Greek manuscript that omits the intermediate words between the one *WITNESS* and the other *WITNESS*, that is, in fact, in no Greek manuscript are the words *ἐν τῇ γῇ*, "*in Earth*," inserted; a fact which could not possibly have happened if the alleged cause of the omission were founded in truth.

The next reason assigned in favour of the rejected clause, that the Arians might have designedly expunged it, is entirely gratuitous, and cannot be entitled to the least attention. Why did not the Arians expunge Matthew xxviii. 19, or Romans ix. 5?

The defence of the Complutensian Editors, is very feeble.

* We except the modern manuscript, the Codex Montfortianus.

The Greek text of their edition in the passage before us, differs, it is said, from the Latin Vulgate, from which it is supposed that they translated the portion which they found wanting in their Greek Manuscripts, *1st*, 'in omitting the proper rendering 'of *hi*, viz. *ὁυτο*, instead of which it reads *ὁ* ; and *2dly*, in mis-rendering *unum sunt us* to *ὁ ὁυτο*.' This last variation, it is remarked, 'they could not have derived from the Latin.' But they could easily have transferred it from the conclusion of the eighth verse, where it occurs in the genuine text of the Epistle, while it is wanting in the Complutensian. The silence in respect to Greek authority, of Stunica, one of the Editors of the Complutensian Polyglott, in answer to the calls of Erasmus, not noticed by Mr. Horne, is more powerful than any of the reasons on the other side.

With respect to the grammatical construction, to which such importance has been attached by some defenders of the passage, who have revived the argument without intimating that it had been previously adduced, it is not to be set in array, as of much, or indeed of any force. The participle preceded by the article, and both in the masculine gender, while the antecedent nouns are in the neuter, is not such an anomaly in the writings of the Apostle John, as that objections against it can be of any moment, in opposition to the facts, and the whole of the positive evidence which support that reading. In this very chapter, v. 4, we have the neuter *τὰς ὁ γυναικας*, for the masculine *τας ὁ γυναικας* ; and in Rev. v. 13, we have the construction, *και κρομα..... ο ωτο..... α ωτο, και τα πασα..... λογοις*, exactly parallel with 1 John, v. 7, in which the character of the witnesses and the dignity of their testimony, included in the nouns, would appear sufficient for assigning the related words to the masculine gender.

With respect to the internal evidence, we observe in Mr. Horne's statement of it, the omission of some important arguments. The clause in question, he considers as being necessary to complete the sense. Now, we apprehend that if the rejected clause had never been heard of, no imperfection would ever have been discovered in the Apostle's statement. No imperfection that we can perceive, exists in the passage as we read it.

"Vs. 6. This is he that came by water and blood, Jesus Christ ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear witness, the Spirit, and the water, and the blood, and these three agree in one. If we receive the witness of men, the witness of God is greater, for this is the witness of God, which he hath testified of his Son."

The witness of God is unquestionably to be referred to the witness of the Spirit (*το πνευμα*), which is the direct and proper antecedent, and which is specifically introduced in addition to

the witness of the water and the blood. This is full and consistent. But the clause in question, in the seventh verse, would deprive the passage of its harmony; it would introduce a confusion of witnesses. For, as on this supposition, the words "in *Heaven*", are in opposition to the words "in *Earth*," we should have the same Spirit both in the heavenly testimony and in the earthly one.

We have already delivered our judgement in respect to the value of these very ample volumes, which might easily have been expanded into as many quartos, or double the number of octaves, without the smallest addition. Of the utility of the subjects which they comprise, it is unnecessary to say a single word more than, that they relate to the Bible, and that they are essential to its illustration. Of the manner in which the Author has accomplished his undertaking, and fulfilled his engagements with the public, in this second edition, there can be but one opinion. In addition to the various qualifications necessary for the construction and completion of a work so erudite and extensive,—competent learning, unwearied research and labour, and critical skill,—we are pleased to notice the proofs which perpetually present themselves in these pages, of the Author's integrity in relation to the numerous preceding writers from whose works this Introduction has received so many advantages, and the Christian decorum which he uniformly maintains. None of Mr. Horne's contemporaries or predecessors who have laboured in the same field, have exceeded him in the best qualifications of Authorship. Formally to recommend his work, in its present greatly improved form, would, in the close of an article which must have apprised our readers of the high rate at which we estimate its merits, and of the interest which we take in its success, be superfluous. Its merits will support any commendation; and every Biblical student may be congratulated on the opportunity which he possesses, of acquiring, in these approved volumes, the most comprehensive digest of Biblical erudition extant in English Literature.

Art. VI. *An Historical Map of Palestine or the Holy Land*: exhibiting a correct and masterly Delineation of the peculiar Geographical Features of the Country, and of all Places therein, connected with Scripture History: Interspersed with ninety-six Vignettes, illustrative of the most important and interesting Circumstances recorded in the Old and New Testaments, introduced topographically from the best historical and geographical Authorities. 1 Sheet (40 inches by 27) Price 1l. 8s. or mounted, 1l. 15s.

THE above full and particular account of the nature, design, and merits of the publication described as an historical map, will render it unnecessary for us to add much by way of explanation.

nation. *Illuminated* maps of a similar kind, but, it must be admitted, of very inferior workmanship, were some fifty years ago often to be seen gracing the walls of the cottage, or the squire's hall, or the family school-room, while the chief incidents of both Old and New Testament history met the eye in the neatly tiled parlour fire-place. We have never forgiven Count Rumford for banishing Dutch tiles. We think it is Cowper who tells us, that long before he could read, he was made familiar, by means of these humble works of art, with the greater part of the Bible history. Not Mr. Westall's elegant Illustrations, nor the costly embellishments of Macklin's Bible itself, can yield the pleasure, or make the impression which we can remember to have derived, in the days of childhood, from those rude and quaint productions of Dutch genius. A glance at the most finished engraving is almost enough to content the imagination; but these would furnish matter for rumination by the hour, and became endeared by familiarity.

The present Map has something better than novelty to recommend it: it is an improvement upon an old idea. The Editor has evidently taken considerable pains to make it as correct and as comprehensive as possible. The explanatory sheet which accompanies it, comprises a great deal of information, historical and geographical, drawn from the best sources.

It is very neatly engraved, and the groupes of figures scattered over it, are of modest dimensions, not much exceeding the height of the mountains; and the large scale on which the map is constructed, gives them stage room. We do not pretend to have very minutely examined the distances and other details: these, in a map of Palestine, must needs be supplied for the most part, from hypothesis. But, as an illustration of Scripture history, it is well adapted to answer its intended purpose, and will, we doubt not, be found amusing as well as instructive. Mr. Buckingham's recent volume will enable the Editor to introduce some improvements in the future impressions. In the mean time, we can cordially recommend it as the best executed thing of the kind that we have seen.

Art. VII. *The Cottage of Pella*, a Tale of Palestine: with other Poems. By John Holland. 12mo. pp. 80. Sheffield. 1821.

WE hold Mr. Montgomery answerable for at least the form and measure in which this lyrical drama or dramatic lyric appears, as it is closely modelled on his *Wanderer of Switzerland*. If, in any other hands than his, the measure should fail to please, it is clearly the power and charm of his poetry as displayed in that brilliant experiment in versification, which must be held to have misled imitation. Whether his own choice of

the measure were judicious or not, it is too late to question; it *succeeded*; for it was the first poem which made him known, and it procured him at once a lasting popularity. It was original, a striking novelty; and the rhythm was sustained by a constant energy of expression and a nicely modulated cæsura. But we question whether the Wanderer of Switzerland is now the oftenest read of the Author's poems; nor has he himself ventured to repeat the experiment in a narrative poem. We admit that the stanza is susceptible of considerable variety and great energy; but then, it is like a reed instrument, which, if not properly filled, utters most harsh and impotent wailings; whereas there are some measures which, like a keyed instrument, are musical even when unmeaning. It is a measure which admits of no relaxation of effort on the part of the Poet, who is, after his utmost efforts, at the mercy of the reader.

The title will immediately suggest the subject of the poem: it relates to the fall of Jerusalem. 'To Mr. Milman's splendid poem,' says the Author, 'which I did not read till my own was completed, and which is as much beyond my imitation as above my praise, "The Cottage of Pella" would only aspire to the honour of an episode.' It would be utter wantonness to criticise such a production with severity, and our specimens will convey to our readers no unfavourable idea of Mr. Holland's poetical talent and feeling. The Sixth Part opens with the following apostrophe to Palestine.

' Spirit of each bard divine,
Fire my breast, and guide my hand;
Sun of ancient Palestine,
Rise, and bless the Holy Land!

' Land of deeds, exalted long,
Where the chosen people trod;
Land of prophecy and song;
Land of Israel, land of God!

' Land of miracles sublime,
Brightening with each century's loss;
Transcript of coeval time,
From creation to the Cross!

' There through clouds, prophetic light
Kindled as they pass'd away:
Land of shadowy Jewish night!
Land of glorious Gospel day!

' Prophets, patriarchs, kings, and priests,
There predicted and adored;
Slaughter'd hecatombs of beasts
Piled the altars of the Lord!

' The' the bones and the blood of his slaughter'd have built
With a pyramid firmness his statue of guilt ;
Yet prostrate and mouldering that statue shall lie,
Though based on a mountain and piled to the sky.

' His memory shall rot on the gibbet of shame,
And the blast of derision shall wither his name ;
E'en time may to insult his carcase reveal,
Though templ'd at Mæsa, and coffin'd in steel.

' The Gospel shall triumph, the Cross be unfurl'd
On Constantine's city, once queen of the world ;
Lo, Prophecy points to the day-beaming star,
And visions of glory burst bright from afar.

' And the Turk, while he tramples the name he adored,
Advances and kneels to his crucified Lord ;
While the Crescent, that moon of his infamy, sets,
And Stamboul weeps not o'er her fall'n minarets.' pp. 79, 80.

Art. VIII. *The Student's Manual* : or, an Appendage to the English Dictionaries. Being an etymological and explanatory Vocabulary of Words derived from the Greek. In two Parts. Part I. Words arranged under distinct Heads. Part II. Alphabetical Arrangement of the Words. 24mo. Price 1s. 6d. sewed.

THIS will be found by those who are unacquainted with Greek, a very useful appendix to the English Dictionary. We know not why it should be entitled the *Student's Manual*; but to English readers who wish to obtain a correct knowledge of their own language, especially of the nomenclature of science, it will be highly acceptable. It is professedly designed more especially for young ladies, whose education precludes, in general, an acquaintance with Greek and Latin; and should it prove acceptable, the Compiler announces his intention of publishing a collection of words derived from the latter language. A short specimen will suffice to convey an idea of the Author's plan.

ANTHROPOS, *a man.*

- ' Anthropophagi, *anthropos*, a man; *phago*, to eat. Cannibals.
- ' Misanthropy, *misos*, to hate. Hatred of mankind.
- ' Philanthropy, *phileo*, to love. Love of mankind.
- ' Theanthropos, *theos*, God. A title of our Saviour.

In the second, Part, the words occur under an alphabetical arrangement.

In the event of a new edition, a very careful revision will be necessary. Among the omissions which we notice, are the words, *chromatic*, *cosmogony*, *diagnosis*, *entomology*, *nosology*, *prognosis*, *theology*, and some others equally familiar;

while a number of words are thrown in, which have either never before made their appearance in English, or of which young ladies may safely remain ignorant. Of this description are, *odontalgia, otalgia, lychnobite, pseudodox, asmatography, opisthography, alectoromachy, opsimathy, addephagy, &c.* *Deuteronomy* is explained to mean, 'the second book of the law of Moses.' Schrevelius would have furnished the Author with the proper explanation—'*repetitio legis: ita inscribitur quintus liber Mosis.*'

Art. IX. *Observations on Vocal Music.* By William Kitchiner, M.D. 12mo. pp. 84. Price 4s. London. 1821.

SEEING that 'the voice is occasionally too flat or too sharp,'—'which is not wonderful,' for 'how,' saith Dr. Kitchiner, 'is the throat exempted' (he means, how should it be exempted) 'from those *collapses* which occasionally *paralyse* every other fibre and function of our body;' seeing, we say, that that 'fibre and function' the throat, is subject to such collapse,—vocal performers much mistake in supposing that 'physical advantages, matured by a regular musical education,' will at all times ensure success in the arduous display of their tuneful powers. No, 'the Singer must be in good health, and in good humour with himself and all about him, and his mind must be in tune, before he has any chance of tuning his voice.' But, since even a singer may not always be in good health and good humour, especially between ten and twelve o'clock at night, the *profession* will receive with due gratitude from our medicoculinary philosopher the following recipe.

' "Good Beef Tea" (No. 563), with a little bit of alighly toasted bread, taken about nine o'clock, is a comforting restorative, which will support you through exertions that, without such assistance, are exhausting—and you go to bed fatigued—get up fevered, &c.

' "When performers feel nervous, &c.,—and fear the circulation is BELOW PAR,—and too languid to afford the due excitement, half an hour before they sing, &c.—they will do wisely to take a little re-

* "To make BEEF TEA.—Cut a pound of lean gravy meat into thin slices—put it into a quart and half a pint of cold water, set it over a gentle fire where it will become gradually warm—when the scum rises, catch it, cover the saucepan close, and let it continue boiling for about two hours—skim the fat off, strain it through a sieve or napkin, skim it again—let it stand ten minutes to settle, and then pour off the clear Tea.

' "To make half a pint of Beef Tea in five minutes for three halfpence, see No. 252,—and to make good Mutton Broth for nothing, No. 490 of the Third Edition of the "Cook's Oracle."'

refreshment—and tune their throats to the *pitch of healthy vibration* with a glass of wine or other stimulus—or one of the strong Peppermint Lozenges, made by Smith, Felt-street, Wood-street." See "The Art of Invigorating and Prolonging Life." 3rd Edition. p. 96."

Now, few of our readers, probably, will feel much interested in the greater part of Dr. Kitchiner's "Observations." The art of Singing is, indeed, he assures us, 'so difficult, that the practice of it seems not to be *comprehensible* by more than ONE IN A MILLION,—for who can reckon a dozen accomplished singers in Great Britain?' But the art of making good beef tea, &c. is interesting and important to us all. Others besides public singers occasionally 'feel nervous, &c.' We have therefore extracted the above valuable information, to which we need only add, that though we have never tried the effect of the strong Peppermint Lozenges made by Smith, Felt-street, we have derived considerable benefit, after the fatigues of our critical labours, from a little refreshment and a glass of wine.

Art. X. *Mental Discipline*; or Hints on the Cultivation of Intellectual Habits: addressed particularly to Students in Theology and Young Preachers. By Henry Forster Burder, M.A. 8vo. pp. xvi. 9s. London. 1821.

THE maxim has been often repeated, that the most valuable part of education is that which a man gives to himself. Yet, experience shews, that the constant urging of this truth upon young minds is a matter of great use and necessity. Persons who do not possess the unconquerable force of genius, that fire of soul which finds fuel for itself in any circumstances and under any disadvantages, require to be strongly cautioned against the opinion which our natural indolence and levity are so ready to foster, that the toil and responsibility of liberal instruction lie wholly with the teacher, and that the learner has only to give himself up to passive impressions. Let every young person know, that, if he adopt this opinion, he has sealed himself under the bond of mediocrity, and worse than mediocrity. The gate of resolution and the path of toil alone lead to excellence.

Et labor ingenium miseria dedit, et sua quemque
Advigilare sibi jussit fortuna premendo.

Impressed with this truth, some of the ablest writers and the best men; in all ages, have composed didactic treatises, upon plans more or less comprehensive, for the purpose of stimulating and guiding the voluntary efforts of fresh and active intellect. Aristotle, Cicero, Horace, and Quintilian, among the ancients; and Vives, Erasmus, Ringelbergius, Grotius, Vossius, Roffin, Locke, Watts, Mason, and many others, since the revival of letters; have cultivated this field, with honour to

themselves, and to the unspeakable advantage of the studious. Among modern productions of this kind, there is one of pre-eminent excellence, little known in this country, and which comprehends with accuracy and minuteness all the departments of polite literature and the strict sciences; the *Eudoxe* of M. Deleuze, in 2 volumes, 8vo. Paris. Peculiar merit also belongs to Mr. Taylor's judicious and pleasing volume entitled *Self-Cultivation*.

But the multitude and the excellence of such works have by no means superseded or even diminished the propriety of a treatise planned and purposed like that before us. The qualifications of the Author are evidently well adapted for didactic composition. He is a man of extensive and correct attainments; his habits are those of cool, patient, and careful thinking; and his style is, like his judgement, exact and luminous. In an introductory portion of the work, Mr. Burder thus describes its intention and arrangement.

'The class of Students for whose use the following Hints are particularly designed, is that of young men, either engaged in a course of study preparatory to the Christian Ministry, or desirous of still advancing in a career of intellectual improvement after they have actually entered on the duties of the Pastoral Office. The advices conveyed in the following pages are therefore distributed and arranged under two general divisions: The First, Hints to aid the cultivation of *Mental Habits* with a view to the *acquisition* of knowledge, in a course of Preparatory Study.—The Second, Hints to aid the cultivation of *Mental Habits*, with a view to the *communication* of knowledge in the engagements of the Christian Ministry. This division is adopted, not only because the line of separation is distinct and obvious, but also because the hints suggested, and the principles enforced, in the first part, are of general utility, and applicable to the cultivation of the human mind, whether with or without any reference to professional engagements; while the advices conveyed in the second part are almost exclusively applicable to those for whose use they are specifically designed.'

pp. xiv.—xvi.

The work is constructed upon the plan of *Aphorisms*; each of which is expounded and illustrated in a manner which indicates an enlarged and liberal mind, a comprehensive acquaintance with human nature, and the elevating influence of Scriptural piety. We should have been, however, the more gratified, if the enlargements had been more extended. The Author does, indeed, anticipate this opinion, by saying, that 'the object proposed, is simply to present to the student those outlines, of which reading and reflection will, without difficulty, supply ample illustrations.' Certainly, we do not censure a writer for not having performed what he explicitly disclaims the intention of performing; but yet, we conceive that, without running out

into lax and obvious discussion, most parts of this extensive subject would have received further and valuable illustration from the dictates of experience, the refuting of objections, and the adducing of considerations proper to arouse the torpid and animate the discouraged. Some of the vivid and soul-inspiring passages of Ringelbergius might have been introduced, as citations, with admirable effect; and a rich abundance of excellent observations, would, without any plagiarism, be suggested by the singularly valuable dissertations of Gausсен. Instead, however, of complaining of the want of what we have not, and what we had no right to expect, we thank Mr. Burder for having performed so useful and meritorious a service to studious and inquiring young persons. These "Hints on the Cultivation of Intellectual Habits," will be of very great advantage, whatever may be the professional pursuit, or the station in society, of their attentive reader; but to students for the sacred ministry, whose hearts are devoted to their high calling, and who desire to become "workmen that need not to be ashamed," they will be found invaluable. We might make many pleasing and useful extracts, but shall content ourselves with one, as a fair specimen of the spirit and tendency of the work. It is not unworthy of mention, that the book is printed, not only very handsomely, but with exemplary correctness.

'iv. The importance of unwearied assiduity in a course of mental improvement, is evinced by the contrast observable between different classes of Christian Ministers.

'From the observations and inquiries I have made, in reference to the plans pursued by young Ministers after terminating their academic career, I have been disposed to regard them as forming two distinct classes, the one class consisting of those who, by a course of mental discipline, are making every year progressive and obvious advances in their qualifications for public usefulness—the other class consisting of those who, year after year, exhibit the same unvarying complexion of intellectual character, without any perceptible progress in comprehension of mind, power of thought, or extent of knowledge. Their resources appear to be exhausted; their sermons, instead of presenting to their hearers, "things new and old," reiterate ideas perfectly familiar, in forms of expression which may be almost anticipated. It is scarcely necessary to add, that under such ministrations, but little interest is excited, but little impression is produced. Indolence on the part of the minister, induces torpor on the part of the hearers; or if on their part stronger feelings are excited, they are emotions of painful regret and growing dissatisfaction.

'On the other hand, the diligent student, guided by the noblest principles, and impelled by the strongest motives, is constantly adding to his stores of knowledge, and his facilities for the discharge of professional duties. If his direct preparation for the pulpit, rendered easier by the power of habit and the augmentation of his materials of thought, de-

The Superior Advantages of the present Period. 99

mand a less proportion of his time, he by no means contracts within narrower limits the efforts of his mind, but delights in the opportunity afforded for the accumulation of the most important knowledge. By diligently pursuing this course, he must be necessarily increasing his ministerial qualifications, and rising in the estimation of the people of his charge. pp. 58—60.

Art. XI. The Superior Advantages of the present Period; a Sermon preached at Camberwell, before the Associated Ministers and Churches of London, and its Vicinity. By Henry Lacey, 8vo. pp. 32. London, 1821.

THE phrase 'good old times,' has been repeated by generation after generation, till it has become almost heresy; to dispute whether old times, inasmuch as they were old times, were not good times; whether the former days were not better than these. To dispute the superior wisdom of our ancestors, is held to be the height of undutiful presumption. Must not antiquity needs be more knowing than we, who are but of yesterday? Good old times were cheap times, loyal times, church-going times. There were no Radicals, and few Methodists then. Taxes were few, and Poor's-rates moderate. Farmers could live, and did not grudge the parson his tithes; and the common people never troubled their heads about the concerns of the nation. There were no Saturday's Political Register, and no Sunday Newspaper when we were young.

Mr. Lacey is bold enough to maintain the superior advantages of the present period. Among these, he specifies the ample means of obtaining useful knowledge, arising from the improvement and extension of education, and the universal circulation of the Scriptures; the superior share of political and personal liberty; the commercial advantages of the period; the state of profound peace which Europe enjoys; the very great increase of religious zeal, in alliance with Christian charity. And he asserts the pre-eminence of the present period, in these respects, in comparison with the Apostolic age, the era of Constantine, the Reformation, and the Revolution. The discourse concludes with enforcing, by these considerations, the obligations of gratitude; and with urging it upon Christians, to maintain a corresponding elevation of character and holy activity, in the expectation of still brighter days.

In adverting to the commercial advantages of the present period, the Preacher may be suspected of having attempted too much. His remarks under this head, will, however, be found correct and judicious.

The commercial advantages of the present period, have not only rendered our merchants princes, and our traffickers the honourable

100 *The Superior Advantages of the present Period.*

of the earth ;" but have opened innumerable channels for conveying knowledge and truth to every part of the globe, and furnished ample means of support to the numerous societies established for this God-like purpose. While commerce has been spreading her sails in every port, agriculture has been widely extending its improvements, and diffusing its blessings. "Our garners are full, affording all manner of store: our sheep bring forth thousands and ten thousands in our streets;" and our manufactures have acquired a facility, variety, and abundance, almost as much beyond enumeration as they are beyond example. That much distress abounds amidst these advantages, must be acknowledged and deplored; but if we examine the principal sources of our distress, it will enhance, rather than diminish our estimate of the advantages themselves. Years of enlarged and costly war, resulting in the greater security of our nation, but in no adequate territorial recompence, have entailed upon us a pecuniary burden, which the peace of a century would be scarcely sufficient to remove: while the overflowing abundance of our lands, and of the lands of Europe, since the war, has so reduced the price of the necessaries of life, that our husbandmen are not able to pay the hire of their labourers, and the tribute demanded by parochial and national exigency.'

Our commerce, the true basis of England's prosperity, is reviving, but agriculture must decline, and a large portion of the capital employed in it, must be diverted into other channels. This inevitable reflux will occasion extensive ruin and distress; but the fault lies, not in the present times, but in the times of war and profligacy from which we are emerging; in the unnatural depression of the currency, which is reverting to its former value, and the fatal system of high prices. It is in a moral respect, however, that it is safest and most profitable to contemplate the superiority of the period in which we live; and the sentiment which Mr. Lacey advocates, is perhaps of more practical importance, in connexion with the discharge of our social obligations, than may at first appear. The temper of the gloomy alarmist is neither favourable to exertion, nor is it allied to benevolence. The censorious declaimer, the indignant satirist, to whatever party he may belong, is seldom foremost in works of Christian philanthropy.

TO CORRESPONDENTS.

The Proprietor of the *Eclectic Review* returns many thanks to N. for his liberal note, and regrets that he is not furnished with the means of a more specific reply.

The Title, Contents, and Index to Vol. XVI., are unavoidably deferred till the February Number.

ART. XII. SELECT LITERARY INFORMATION.

* * *Gentlemen and Publishers who have works in the Press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

Early in January will be published, *A Treatise on the Gospel Constitution*, being the last work of the Rev. W. Bennet, of Chapel le futh. To which will be prefixed a brief account of his life and writings, including extracts from his correspondence with distinguished Authors. By the Rev. N. K. Pugsley.

In the press, and to appear in a few days, *Remarks on the State of Ireland*; the result of a visit made to that country in the summer and autumn of 1821, for the purpose of promoting the education of the poor, in connexion with the exertions of the London Hibernian Society. By Robert Steeven.

The Rev. J. A. James is preparing a work entitled, *Christian Fellowship*, or the *Church Member's Guide*, in which the duties of church members will be fully stated and earnestly enforced.

The Rev. Thomas Finch, of Harlow, has in the press, *Elements of Self-Knowledge*, or a familiar introduction to moral philosophy, in 1 vol. 12mo. principally adapted to young persons entering into active life.

Mr. J. R. Boyce has in the press a second edition of the *Elements of Latin Prosody*, with considerable improvements. The first edition of this work published last year, has obtained the approbation of some of the most distinguished scholars and teachers of the day.

Mr. Crabb, Author of "*English Synonyms explained*," has in the press, a *Technological Dictionary*, containing definitions of all terms of science and art, drawn from the most approved authors ancient and modern, and illustrated with cuts, diagrams, and plates. It will be completed in two 4to volumes, and published in monthly parts. A prospectus of the work will appear on or before the 1st of February, and the 1st part on March 1st.

On the 1st of February will be published, dedicated, by permission, to His Majesty, in royal 4to. price 1l. 5s. plain,

and 1l. 10s. cold. *A Celestial Atlas*, comprising Projections of the Planispheres and Constructions of the Signs of the Zodiac, and the Constellations in each Hemisphere exactly as they appear in the Heavens, in a series of thirty beautifully engraved maps, which are illustrated by Scientific Descriptions of their Contents, and by Catalogues of the Stars, from the First to the Sixth Magnitude inclusive, shewing by inspection, in successive columns, their Names, Magnitudes, Right Ascension in Time and Degrees, and their Declination, with the Annual Difference of both; the whole accompanied by Astronomical Problems and Exercises, Analogous to those performed with the Celestial Globe, but adapted also to Nautical and Telescopic observations. By Alexander Jamieson, A.M. Author of a treatise on the construction of maps, &c.

In the press, a *Critical Dissertation on the Nature and Principles of Taste*. By M. Mc Dermot, Author of a letter to the Rev. W. L. Bowles in reply to his letters to Thomas Campbell, Esq. and Lord Byron. 1 vol. 8vo.

M. Lorenzo Pignotti's *History of Tuscany* from the most remote period to the establishment of the grand duchy, translated by J. Browning, Esq. is printing in four octavo volumes.

Mr. Boys is preparing the second part of the enlarged edition of his text book for 1822. The smaller work contains a text for every day in the year. The first part of the enlarged edition contains the texts for the first six months with a short comment upon each. The second part, which is in the press, completes the year. It is intended to continue both the works annually.

Early in the present year will be published, a *Mother's Portrait*, sketched soon after her decease, for the study of her children, by their surviving parent. foolscap 8vo.

Shortly will be published, *Laodamia* to *Protesilaus*, and *Enone* to *Paris*,

translated from Ovid's Epistles into English Verse, By J. Guy, Jun. who intends giving a new translation of most of the other epistles.

In the press, Tasso, *La Gerusalemme Liberata*, 48mo. printing by Corraill, uniformly with Horace, Virgil, and *Cicero de Officiis*, &c. recently published.

Early in the ensuing year, will be published, Illustrations of the History, Manners, Customs, Arts, Sciences, and Literature of Japan. Selected from Japanese Manuscripts and printed works by M. Fitzingh, formerly chief agent of the Dutch East India company at Nagasaki; and accompanied with many coloured engravings, faithfully copied from original Japanese drawings and designs.

An interesting volume is printing in square duodecimo, brevier type, under the title of the Anecdote Library. It will contain a selection of the best Anecdotes that ever have been printed; and constitute a volume of universal gratification and use. Close printing has enabled the editor to include as much letter-press as is contained in Andrews, Rede, Adams, and Seward united, and at a sixth of the expense. It will comprise above 2000 anecdotes.

A new edition of Mr. Young's Farmer's Kalendar being called for, and the world being deprived by death of his further labours, Mr. John Middleton, author of the Middlesex Survey, liberally volunteered his services to confer on this national volume every possible perfection, and the edition thus revised, will appear in a few days, in duodecimo, with engravings.

An edition is printing in London, with certain national variations of the celebrated *Leçons Françaises*, which Messrs. Noel and La Place recently prepared for the schools and universities of France, and which has received the highest sanctions in France. The Paris edition is in 2 volumes, 8vo. but the London one will, with a view to economy, be printed in 1 vol. 12mo.

The Encyclopædia Metropolitana, which has been suspended in consequence of the failure of its late publisher, has fallen under the management of new proprietors, who will publish the fifth part of that work on the 1st of January, 1822; and Arrangements have at length been made, which leave no doubt what part of it being for the future regularly continued.

Early in January will be published, Conversations on Mineralogy, with

plates engraved by M. Lowry. 12mo.

The Miscellaneous Tracts of the late Wm. Withering, M.D. F.R.S. &c. &c. With a Memoir of the Author by Wm. Withering, Esq. F.L.S. &c. &c. embellished with a Portrait of Dr. Withering; in 2 vols. 8vo. are nearly ready.

Preparing for publication, in 1 vol. 8vo. Europe; or a General Survey of the present situation of the principal powers, with conjectures on their future prospects. By a Citizen of the United States.

James Hogg, the Ettrick Shepherd, will shortly publish, in 3 vols. the Perils of Man; or War, Women, and Witchcraft.

On the 1st of January will be published, in 8vo. the Annual Biography and Obituary for the Year, 1822. Containing Memoirs of celebrated Men who have died in 1820-21.

The present Volume contains, among other interesting Lives, those of Napoleon Buonaparte; the late Queen; Lord Sheffield; Mrs. Piozzi; Mrs. Inchbald; Lord Malmesbury; Mr. Hayley; Sir Home Popham; Admiral Hunter; Mr. Hatsell, Clerk of the House of Commons; Mr. Reanne, the Engineer; Mr. John Scott; Mr. Keats; Mr. Harris, of Covent Garden Theatre; Dr. Knox; Mr. C. Stothard.

An Atlas of Ancient Geography. By S. Butler, D.D. Author of Modern and Ancient Geography. Also by the same, an Atlas of Modern Geography, in considerable forwardness.

The Miscellaneous Works of the Rt. Hon. Henry Grattan are preparing for publication, in 1 vol. 8vo.

In the course of a few days will be published, in 8vo. the 2nd edition of Views of America, in a series of Letters from that country to a Friend in England, during 1818-19-20. By Francis Wright.

In the press, Proofs and Illustrations of the Principles of Population. By Francis Place.

The revived Art of Engraving on Wood, is about to be extensively and effectually applied to the illustration of Bibles, Testaments, and Common Prayer Books. In February will be published, in all the usual sizes, and varied bindings, at an advance of only four, five, or six shillings each, on different sized editions, the Holy Bible, with 300 engravings, copied by W. M. Craig, engraver, from the designs of the great masters in the different schools of painting, and engraved in a superior style.

ART. XIII. LIST OF WORKS RECENTLY PUBLISHED.

ANTIGUITIES.

The Architectural Antiquities of Rome. In 130 Engravings of Views, Plans, Elevations, Sections, and Details of the ancient Edifices in that City. With historical, descriptive, and critical accounts of the style, character, construction, and peculiarities of each. By G. L. Taylor and Edward Cresy, Architects and Fellows of the Society of Antiquaries, Nos. I. to VI. (To be completed in 12 Nos.) Imperial folio, 11. 11s. 6d. each. India paper, 2l. 2s.

BIOGRAPHY.

Memoirs of the Life and Writings of Alfieri. By Charles Lloyd. With a portrait, 12mo. 5s. 6d.

The Life of the Late Rev. John Fletcher of Madeley. By the Rev. Robert Cox, Curate of Bridgewater.

BOTANY.

A Natural Arrangement of British Plants, according to their Relations to each other, as pointed out by Jussieu, De Candolle, Brown, &c. including those cultivated for Use; with their Characters, Differences, Synonyms, Places of Growth, Time of Flowering, and Sketch of their Uses; with an Introduction to Botany, in which the Terms newly introduced are explained. By Samuel Frederick Gray, Lecturer on Botany, the Materia Medica, and Pharmaceutical Chemistry. With 21 plates, 2 vols. 8vo. 2l. 2s.

EDUCATION.

Fruits of Enterprise: exhibited in the Travels of Belzoni in Egypt and Nubia, interspersed with the Observations of a Mother to her Children. By the Author of the Indian Cabinet. 19mo. 24 plates, 6s. half-bound, 7s. 6d. coloured.

FINE ARTS.

Views of the Colosseum. Engraved by W. B. Cooke and J. C. Allen. Intended to display the proportions and picturesque beauties of the stupendous Amphitheatre. (It will be completed in five parts, containing 15 finished line engravings of interior and exterior views, the upper and lower Corridors, &c. with Plans, Sections, and Elevations, and a descriptive history of the structure. Part I. super-royal folio, 11. 1s. proofs, imperial folio, 11. 10s. India paper proofs, folio, 11. 18s.

GEOGRAPHY.

New Edinburgh General Atlas; consisting of 48 plates, including every new Discovery, or recent Alteration in the Boundaries of States; &c. with a consulting Index. Each Map is accompanied with a Letter-press description, embracing every important feature in the Geographical, Political, and Statistical Condition of the Countries delineated thereon. Oblong folio, half-bound, 9l. 9s.

HISTORY.

The History of Scotland, from the Invasion of the Romans till the Union with England: with a Supplementary Sketch of the Rebellions in 1715 and 1745; together with Remarks on the National Institutions of the Scots, the progress on Education and Literature, Agriculture, Manufactures, and Commerce; with near six hundred questions, adapted to the above. By D. Macintosh. 19mo. 6s. bound.

MATHEMATICS.

The Geometrical Analysis, and Geometry of Curve Lines; being Vol. II. of a course of Mathematics, and intended as an introduction to the study of Natural Philosophy. By John Leslie, Esq. Professor of Natural Philosophy in the University of Edinburgh. 8vo. 16s.

MEDICINE.

A Treatise on Diseases of the Nervous System. Vol. I, comprising Convulsive and Maniacal Affections. The design of this work is to illustrate, by numerous cases of Epilepsy, Mania, Chorea, and the different forms of Paralysis, the connection between affections of this class, and a variety of disorders of the Natural functions. By J. C. Prichard, M.D. F.L.S. &c. Physician to the Bristol Infirmary, &c. 8vo. 12s.

A Letter to C. H. Parry, M.D. F.R.S. &c. &c. on the influence of Artificial Eruptions, in certain diseases incidental to the human body; with an inquiry respecting the probable advantages to be derived from further experiments. By Edward Jenner, M.D. F.R.S. &c. &c. 4to. 5s.

Miscellaneous Works of the late Robert Willan, M.D. F.R.S.F.S.A. Comprising an inquiry into the Antiquity of the Small-pox, Measles, and Scarlet Fever, now first published; Reports on the diseases of London, new edition; and

detached papers on medical subjects, collected from various periodical publications. Edited by Ashby Smith, M.D. 8vo. 12s.

A Treatise on the Diseases of the Chest, in which they are described according to their Anatomical character, and their Diagnosis established on a new principle, by means of Acoustic instruments. With plates, translated from the French of R. T. H. Laennec, M.D., with a preface and notes. By John Forbes, M.D. Physician to the Penzance Dispensary, &c.

MISCELLANIES.

Time's Telescope for 1822; or, the Astronomer's Naturalist's, Botanist's, and Historian's Guide throughout the Year: with an introduction, containing the outlines of Conchology, and a coloured Plate of Shells. 12mo. 9s.

An Enigmatical Catalogue of Books of Merit, on an entirely new plan. By John Cole 1s.

A Key to the above 3d.

The Pirate. By the Author of Waverley. 3 Vols. post 8vo. 1l. 11s. 6d.

Observations on Vocal Music; and Rules for the Accent and Emphasis of Poetry, which will ensure the proper Pronunciation and effective Expression of the words. By William Kitchiner, M.D. 12mo, 4s.

A Complete History of Lithography, from its origin down to the present Time. 4to. 1l. 6s.

A Practical Treatise on Propelling Vessels by Steam, &c. with 17 Engravings. 8vo. 1l.

Healthful Sports for Young Ladies; illustrated by eleven Engravings, from Drawings by J. Dugoure, Draughtsman to his Majesty the King of France; accompanied by descriptions. Translated from the French of Mademoiselle St. Sernin, and interspersed with original Poetry and Anecdotes. Price 10s. 6d.

Eliza Harding, a tale, founded on facts. By Mrs. Hewlett. 2s. 6d.

POETRY.

Ancient Spanish Romances, relating to the twelve Peers of France, mentioned in Don Quixote, with English Metrical versions, by Thomas Rodd, preceded by the History of Charles the Great and Orlando, translated from the Latin of Spanheim. 2 vols. 8vo. 1l.

Specimens of the German Lyric Poets, consisting of translations in verse from the works of Bürger, Goethe, Jacobi, Klopstock, Schiller, &c. &c. interspersed with biographical notices,

and ornamented with wood-cuts by the first artists. 8vo. 10s. 6d.

Poems, Divine and Moral; many of them now first published. Selected by John Bowdler, Esq. 12mo. 6s. boards. or in 2 vols. fine paper, with additional Poems in old English, foreign languages, &c. 10s. 6d. boards.

Rosalie, a Swiss relique, with other Poems. 8vo. 5s.

Poetical Essays on the Genius of Pope, and on the language and objects most fit for Poetry. By Charles Lloyd. 12mo. 3s. boards.

Selections from Cowper's Poems. 2s. bound.

The Royal Exile; or Poetical Epistles of Mary, Queen of Scots, during her captivity in England. With other original Poems. By a young Lady. Also, by her Father, the Life of Queen Mary, &c. 2 vols. 8vo. 14s.

POLITICAL ECONOMY.

Elements of Political Economy. By James Mill, esq. Author of the History of British India. 8vo. 8s.

THEOLOGY.

Hymns adapted to Family and Village Worship. By Mrs. Washbourn of Hammersmith. 24mo. 3s.

Sketches of Sermons. vol. II. 12mo. 4s.

Selections from Doddridge's Expositor 3s. 6d.

An Old Year's Gift. 2d. or 14s. per 100.

Thomas Johnson's Reasons for Dissenting from the Church of England. Second edition, 2d. or 14s. per 100.

Selections from Bishop Hall's Contemplations. 18mo. 1s. 6d.

Sermons on Interesting Subjects, selected and abridged from the works of Bishop Tillotson: to which are added some memorials of his Life and Character. By the Rev. J. Dakins, Rector of St. James', Colchester. 2 vols. 8vo. 1l.

Six Discourses, preached before the University of Oxford. By Thomas Linwood Strong, B. D. of Oriel College, Oxford; Chaplain to the Lord Bishop of Llandaff. 8vo. 6s.

Sea Sermons; or twelve short and plain Discourses for the use of Seamen: to which are added, a Prayer adapted to each sermon, and other prayers. By the Rev. George Burder, Author of Village Sermons. 12mo. 2s. 6d.

Itinerant or Home Missionary Exertions encouraged, a Sermon before the Sussex Mission Society. By the Rev. J. Hunt.

THE ECLECTIC REVIEW,

FOR FEBRUARY, 1822.

Art. I. *Repertoire Portatif de l'Histoire et de la Littérature des Nations Espagnole & Portugaise.* Par le Chevalier Alvar Augustin de Liagno, Espagnol, aujourd'hui Bibliothécaire de S. M. le Roi de Prusse, et de S. A. R. Monseigneur le Prince Henri, Frère du Roi. Tome I. 8vo. pp. xvi. 508. Berlin. 1820.

THE Author of these memoirs is a Spaniard and a Protestant, a combination not a little remarkable ; we fear almost anomalous.* We are unacquainted with the circumstances which led to his conversion to the Reformed Faith ; but the enlightened and pious spirit which breathes through these volumes, leads us to believe that it is not a nominal or merely speculative change of sentiment, which has rendered irrevocable his exile from his native land. The ardent love of liberty, civil and religious, by which, in common with many of his fellow patriots and the *Liberals* of the Continent, he is actuated, is evidently subordinate, in his mind, to an attachment to the Gospel of Christ. His patriotism and his liberality are not the ebullition, the insurrection of the feelings, but principles of a truly Christian character. We rejoice to find that there is at least one such writer among the continental literati, and that as librarian to the King of Prussia, he has found an honourable asylum in a foreign land.

The portion of the Repertory at present before us, is occupied

* ‘ Among all the proscribed Spaniards,’ says the Chevalier, ‘ I know not of one who has united himself to a Christian communion separated from Rome, except a learned ecclesiastic, now a member of the Church of England, and myself. Thank God, we both hold in horror the irreligious opinions which confound Christianity with the corruptions of the Papal court ; but such is the force of prejudice, that, perhaps, Spaniards who partake of these opinions, and are ashamed of the Gospel, will be preferred above us in our own country.’

with a preliminary Essay on the history of the Spanish and Portuguese nations. It is, in fact, a spirited outline of their history, to which it is the Author's intention to annex in the form of illustrative notes, a series of historical essays on the different eras or portions into which the annals of the two nations are divided, together with supplemental '*memoires pour servir à l'histoire des reines Espagnoles et Portugaises.*' These are to be followed up with remarks on the antiquities and medals of the Spanish and Portuguese nations; a notice of the writers whom it would be requisite to consult in prosecuting the study of Spanish and Portuguese history; and a chronology of the Spanish Peninsula, down to the death of Charles III. In the subsequent volumes, should the work meet with adequate encouragement, the Author designs to give the biography of celebrated men and writers, as well as their bibliography, extracts from their works, and a poetical anthology. 'I shall endeavour,' he says, 'to present to learned Europe, in five or seven volumes octavo, all that can be wished for in order to rectify, complete, and give a useful direction to the most diversified researches into the history and literature of two great nations, the study of which is perhaps as important as it is interesting.'

The first epoch is that of the ante-historical age,—Spain in the time of the Phenicians and the Greeks, respecting which the little that is known, is wrapped up in fable, or blended with hypothesis. The tradition that derives the aborigines from Japhet through Tubal, is unworthy of serious examination. There is the highest probability, that the Peninsula was first peopled from Africa, and if so, by the descendants of Ham.

Spain overrun and partly subjugated by the Carthaginians, is the second epoch marked out by the Author for separate illustration. 'In pursuing the career of the great Hannibal,' he remarks, 'we shall have occasion to regret, that a man of such a genius and character was unable either to establish a prosperous and permanent empire in Spain, or to save Carthage.'

'Quelle leçon contre l'esprit de conquête! Quelle démonstration de cette vérité, qu'un grand conquérant est presque toujours un citoyen inutile pour sa patrie quand il n'en prépare pas la ruine entière!'

The disastrous period during which Carthage and Rome made the Iberian soil the arena of their sanguinary contest, is very significantly adverted to, as replete with the most important instruction. The Author must be pardoned should he be thought to regard as somewhat similar, the long protracted contest on the same soil, between two nations whom he would perhaps designate as the modern Carthage and the modern Rome. In some important points, however, the parallel fails.

Speaking of the moral and political lesson to be derived from this part of the history of Spain, the Author remarks :

‘ Two great nations contending for the empire of the world and the means of subjugating it, is a circumstance which must necessarily lead the historian to develop almost all the principles which ought to actuate nations and their sovereigns, in their projects, their enmities, and their alliances. As regards morality, what more useful lesson could the historian find, than that which is presented by the cruel strife between Carthage and Rome? At what other period has been more evidently displayed the fatal opposition which so often separates moral honesty and state policy? Carthage and Rome were two rival states, both alike proud, unjust, and oppressive, and both, at the same time, alike hypocritical. The upright historian feels a secret pleasure in having been born at a period when he may in some degree avenge the victims of these two tyrants. The noble nations who inhabited Spain, were perhaps the most illustrious of those victims : alternately misled and overwhelmed, they attached themselves to their oppressors. In no other direction do we find a people aspiring to be really free. For the most part, the nations seemed to imagine themselves incapable of existing without a master : one was all enthusiasm for Rome, another admired and almost adored Carthage. The result of this state of delirium was that long series of combats and disasters which ultimately rendered Spain incapable of enjoying her rights, and of existing, as she deserved, independent and free. I judge that the European nations stand in need of reflecting upon this terrible period in the annals of the world.’

The fourth epoch, Spain consolidated into a Roman province under the first imperial Cæsar, was for a long time adopted by Spanish writers as the commencement of their era, being thirty-eight years earlier than the birth of Christ ;—in Aragon till the year 1353, in Castile twenty-five years later, and in Portugal so late as 1415. The fifth section of the Author's plan would bring down the history of the Spanish provinces to the disastrous period, ‘ when the effeminacy of the children of Theodosius ‘ the Great produced, as a necessary consequence, the fall of the ‘ Roman empire.’

‘ It is well known that those unworthy princes gave it up to the Scythians, to innumerable hordes of ferocious barbarians, whom history compels us to call by that name, although those same barbarians were our ancestors, the founders of the nations to which we belong. This is a terrible epoch ; but it is most useful to recal it to mind in the present day, when Europe is so prone to forget the lesson it reads us. It is by placing before her this period in her annals, that we shall be able to shew her the absurdity of some of the maxims which she proclaims, and the numberless evils which proceed from the corruption of Christianity, from a priesthood in hostility against its august Founder, from institutions and laws opposed to the spirit of Jesus of Nazareth, and yet revered as the very spirit of the doctrine of that Divine legislator. It is beyond all doubt, and we flatter our-

selves that we shall be able to demonstrate it in following the philosophical historians who have preceded us, that this degenerate religion, frequently more anti-social in its character, than some modifications of paganism, and uniformly as corrupt, was the principal cause of the triumphs of the hordes of barbarians who succeeded in annihilating the empire of the West.'

In this view of the period in question, the Author avows himself completely at issue with those modern writers who speak of the Gothic ages as the golden reign of morals, religion, and heroism. The just and enlightened manner in which he speaks of that false Christianity which has so long enslaved his own country, retarding its civilization and intercepting the light of the Gospel, is very striking. Nothing has contributed more powerfully to provoke, and seemingly to justify the cavils of infidels against the religion of Christ, and to perplex ingenuous minds in the study of history, than the misapplication of such terms as orthodox and Christian to the semi-pagan monarchs, Roman, Greek, or Gothic, and the anti-christian priests and prelates of the fourth and subsequent centuries. A jealousy for the honour of certain names and titles associated with religion, but which, as they occur in history, are the signs of things as little connected with real Christianity, nay, as foreign from it as the titles of multi or vizier, has, on the one hand, prompted the attempt to disguise or palliate transactions of the darkest character. On the other hand, the infidel philosopher has been eager to indotify the history of the *pseudo* Church, its saints, synods, popes, monks, and inquisitors, with the history of religion itself. In neither case do we find things called by their right names.

After having been for some time the scene of a desolating struggle between the Suevi, the Alans, and the Vandals, Spain, about the middle of the fifth century, fell under the dominion of the Visigoths, who retained possession of it till the commencement of the eighth. The history of this period and of the Moorish invasion, forms the sixth portion of the Author's arrangement.

'In the annals of the Gothic monarchy, we shall have occasion to shew, to the praise of the Goths, that those barbarians knew how to divest themselves of their ferocious manners, and to give the conquered a code which, notwithstanding the imposing criticism of the great Montesquieu, deserves in many parts the admiration of the philosophical civilian. We shall have occasion to praise some other institutions of these successors of the Romans, and we shall find some examples worthy of imitation; but it will be our endeavour to inspire a salutary horror of the absurd and cruel superstition bequeathed, perhaps for ever, to Spain by those fanatics. In tracing the picture of their calamities, their ruin, and the evils which they have succeeded

in rendering almost endemic in this beautiful Peninsula, we shall leave ample materials to the historian who shall be able and willing to oppose a sort of dyke to the re-action by which our contemporaries would bring back again those barbarous ages.'

The Moorish empire in Spain is the seventh epoch. The Author deprecates the pitiable bigotry which denies them the merit of having conferred on the country which they subjugated, the most important and permanent benefits. Among these he enumerates, their having either originated or carried to a high degree of perfection, every branch of public and domestic economy; the introduction of the culture of rice, of sugar, and of cotton; the construction of the canals (azequias) and reservoirs (norias), by means of which, in the kingdom of Granada and some other provinces, water is still distributed through barren and elevated tracts; the most valuable improvements in agriculture, and the most beautiful manufactures.

'Finally, to complete the sort of epitaph which gratitude and conviction alike dictate, in honour of the Mauro-Spanish empire, we shall speak of their libraries, their public schools, and those among their writers who have procured for themselves a name in the annals of metaphysical science, of natural history, of medicine, and of the mathematics. We shall have no need to pause in order to extol the military, civil, and chivalrous virtues of this great nation: they will be sufficiently conspicuous in every page of their annals; and the disciples of the sanguinary Arabian impostor, will often put to the blush the nations professedly venerating the incomparable holy one of Nazareth.'

In the eighth portion of the historical essays, the Author proposes to go back to the era of the foundation of the Asturian monarchy, and to bring down the history of the kingdoms of Asturias, Leon, and Castile, to the union of their crowns with those of Aragon and Granada in the person of Isabella. More than once in the course of his researches, he was led, he says, to fear, that he should be compelled to give up as wholly apocryphal, the existence of the peerless hero whose piety, valour, magnanimity, and innocence shed so bright a lustre on the cradle of the Asturian monarchy. Pelagius, or Pelayo, is the Arthur of the Spanish annals. Our Author inclines to identify him with Theodomir, the illustrious general who, after the fatal battle of Xeres, arrested the progress of the Moors, and concluded an honourable treaty with Abdalasis their leader. After separating the historical from the romantic, the deeds and character of this chivalrous hero still challenge our warmest admiration; and the Author expresses his high satisfaction at having arrived at the conclusion, that it is not in the most severely sceptical criticism to efface his noble example from the annals of virtue, or to deprive his countrymen of the inspiring recollection,

The constancy of Pelayo in adversity, his confidence in the Almighty, his pure and serene patriotism, the disdain with which he spurned the base offers of the pontiff who durst attempt to seduce him, his courageous defence at Cova Donga, and the organization of the Asturian monarchy, are facts which history will not refuse to admit into her annals.

Alphonso I., surnamed the Catholic, the son in law of Pelayo, is scarcely a less favourite hero with native historians, whose extravagant eulogies the Author does not hesitate to impute to the blinding influence of a mistaken piety and a ridiculous nationality. His submission to the bishops and priests, rather than any pretensions to real piety, procured for him, as our Author remarks, the surname of Catholic. Taking advantage of the civil war between the Moorish factions of the Omniades and Abassides, he penetrated into Galicia, captured Lugo, and soon after made himself master of Leon, Astorga, Saldagna, Amaya, and Alava. The rapidity of his conquests was astonishing. He finally subdued part of Biscay, laid the foundation of the kingdom of Leon, and added to his new monarchy part of Castile and Navarre. He is said to have paid attention to the reformation of public morals, and to have laboured to re-establish the Gothic laws. His son Froila pursued his successes, and founded the city of Oviedo; but he is still more celebrated for his tyranny and fanaticism. His severe enforcement of the laws of clerical celibacy, when, as the Author remarks, the married priests were probably the least immoral, harmonizes with his assassination of his own brother, the victim of his jealousy. The royal fratricide perished, as he deserved, by the dagger of a hireling. Aurelio, who, according to Mariana, was one of the conspirators, was elected in his stead: on his dying without issue, the crown was a second time conferred by suffrage, on Silo his kinsman. At his death, Alphonso, the son of Froila, was chosen king by the grandees; but the throne was usurped by Mauregato, a natural son of Alphonso I., who is charged with having kept in pay an army of Arabians, to support his doubtful title, and with having paid to the Moors, a tribute of a hundred, or at least fifty young girls. The latter accusation, however, our Author deems unsupported, if not decidedly false; and he seems to think that the character of the usurper has not met with justice from the historian. On the conduct of the ex-king Alphonso, he bestows the praise of magnanimity, considering it as supplying a useful lesson in the present day.

Europe, which stands in need of having her attachment revived to the families of her hereditary sovereigns, needs also to be guarded against that enthusiasm which respects no prescriptive rights, which overturns nations, which fills the world with feuds and carnage, for the sake of rights which only the passions of men could lead them to con-

sider as unalienable ; rights which truth, equity, and a regard for the repose and lives of men might well annihilate.'

After the death of Mauregato, Bermudo I., a brother of Aurelio, was, although an ecclesiastic, elected king. His conduct presents a romantic instance of magnanimity.

' Scarcely had he ascended the throne, when he invited to his court and his councils the legitimate king, Alphonso II. ; he succeeded in dissipating the prejudices entertained against this prince by the nobles, entrusted to him the command of the army, and having accompanied Alphonso in an engagement in which the latter defeated the Moors, he seized that moment to resign the crown, and to cause him to be elected in his stead. Alphonso, worthy of the friendship of this magnanimous man, did not suffer himself to be surpassed by him in generosity : he would not permit Bermudo to return to his monastic retreat, he gave him an apartment in the royal palace, consulted him in all state affairs, shewed him the same respect and affection as if Bermudo had still been king, and, having no issue, bequeathed the crown to Ramiro, the worthy son of Bermudo. The priests who have awarded a sort of apotheosis to so many demi-saints and so many impostors, have forgotten, or ignorantly passed over, the august names of Alphonso and Bermudo, knowing no better than to attribute the magnanimity of the latter to monastic scruples relative to the marriage which he had contracted after having taken upon himself the vow of celibacy as a deacon.'

A similar story is told of Wamba, one of the most illustrious of the Gothic kings. He had accepted the sovereignty with reluctance, and, when treasonably shorn of his long hair, the symbol of his dignity, by Erviga one of his nobles, who administered to him an opiate to effect his purpose ; the head that had been once shaven, being, among the Goths, incapable of wearing a crown ever after ; the un-kinged hero had the magnanimity to recommend the traitor as his successor. It is, indeed, highly probable, that the measure was concerted between them, and that Wamba's resignation was as voluntary as, by this expedient, he rendered it irrevocable. Erviga returned the compliment by turning monk, after a reign of eight years, in favour of Egiza, his son in law, and the nephew and heir of Wamba. Charles V. had, therefore, more than one precedent for his self-denying abdication, drawn from the ages of Gothic fanaticism.

Orthogno II. the great grandson of Ramiro I., removed the seat of his government from Oviedo to Leon ; and it is from this period (about 920), that the kingdom of Asturias is lost in that of Leon. Castile was first erected into a monarchy in 1033, in favour of Ferdinand I., son of the king of Navarre, who succeeded on the death of Bermudo III., the last male descendant of Pelagius, to the crown of Leon. Thus, the house of Navarre, which was French in its origin, supplanted the masculine race of the Goths, descended from Leovigild and Re-

cared. Ferdinand divided his kingdoms among his three sons, and in succeeding reigns, the kingdoms of Leon and Castile, after having been united in one heir, were again divided; but the two crowns were permanently reunited, in 1230, in the person of Ferdinand III., surnamed the Saint; from which period has been dated the greatness of the Spanish monarchy. This prince is termed by our Author, 'one of the greatest monarchs whom God bestowed on the Castilians,'—a truly pious king, notwithstanding he has been so 'unfortunate' as to be canonized by Pope Clement X. Under his son, Alphonso the Wise, the Castilian language first assumed a vigorous character, and the Roman, Gothic, and ecclesiastical statutes were reduced to a luminous and consistent code of laws, called *Las Partidas*. In the literary character of this monarch, who was at once a wise legislator, a patron of the Muses, and one of the greatest astronomers and mathematicians of his age, is to be found a better title to historic glory and to national gratitude, than in the savage conquests of most of his predecessors. The reign of his grandson Alphonso XI., is one of the most illustrious in the Spanish annals. At the age of fifteen, he put an end to the contentions for the regency, by taking into his own hands the reins of government, and with firmness and courage quelled the hostile and rebellious factions. At the famous siege of Algesiras in this reign, at which noble volunteers both from England and from France were associated with the Castilian army, artillery was, for the first time in Europe, employed by the Moors against their astonished assailants. The character of his son and successor, Peter the Cruel, though stained with atrocities amply sufficient to justify the surname with which he has been branded, has been, like that of our Richard III., much blackened by exaggeration. In tracing the events of his reign, the historian will feel called upon to exercise peculiar caution and impartiality. Our own history is at this period implicated in that of Spain, and Froissart becomes the best chronicler of the campaigns in which the romantic valour of Edward the Black Prince and the English troops under the Duke of Lancaster and Chandos, replaced the suppliant monarch on the throne which he had dishonoured by his former cruelties, and which he afresh disgraced by his ingratitude and perfidy to his allies. From the death of Henry of Transtamare, the murderer and successor of Peter, to the death of Henry IV., the history of the Castilian monarchy presents little more than a series of intestine tumults and civil wars. On the accession of the latter monarch's sister Isabella, and her union to Ferdinand, son of the king of Aragon, the peace and union of the kingdom were established; the kingdom of Aragon, and subsequently that of Granada, were united to those of Leon and Cas-

tile, and the distinction between them is henceforth lost in the general appellation of Spain.

The memoirs of the separate histories of the kingdoms of Navarre and Aragon, brought down to the period at which the latter became consolidated with that of Castile, occupy the ninth and tenth sections of our Author's Essay. In the latter, occurs another instance of that contempt or distaste for the toils and prerogatives of empire, the frequent exhibition of which so remarkably characterizes the Spanish annals. Ramiro, the brother of the warlike Alphonso I., having been summoned from a monastery to succeed him on the throne, obtained a dispensation from his vows in order to marry; but when his daughter Petronille was only two years old, conceiving that he had done enough in providing for the legitimate succession, he abdicated the crown in favour of his infant daughter, having first affianced her to Raymond Berenger IV., count of Barcelona, as her tutor and consort. He then buried himself again in a monastery, where, nevertheless, he continued to occupy himself with the cares of government. The Chevalier expresses a high admiration for this noble-minded ecclesiastic. It appears that he not only resigned a crown, but subsequently declined a mitre, and though elected a bishop, persisted in his *nolo episcopari*.

'Can we help admiring,' says our Author, 'a character so pure? Is not Ramiro one proof more of the moral power of the Gospel over virtuous minds even in the midst of the darkness of superstition? When we consider the modesty, the wisdom, the talents of the preceptor and husband whom he provided for his daughter, we cannot but excuse in Ramiro the prejudices which he only participated with the age.'

The illustrious husband of Petronille refused, even after the death of Ramiro, the offered title of king. His queen survived him, but resigned the throne at his death, in favour of their son, Alphonso II. Their grandson, Peter II., distinguished himself by his love of poetry and his gallantries. He was the liberal patron of the Provençal bards, styled by our Author the 'parents of our modern literature.' He died in the defence of the Albigenses. The male line of Raymond Berenger became extinct at the death of Martin, son of Peter IV., after having reigned in honour and prosperity during two hundred and seventy three years. To this truly illustrious house, religion, literature, the arts, commerce, in a word, the cause of civilization in Europe, is greatly indebted. Its princes, to the glory of having conquered the Moors, added the proud distinction of having humbled kings and tyrannical pontiffs, and, in a barbarous age, exhibited the rare example of a wise tolerance and a respect for the unalienable rights of man. King Martin was succeeded by Ferdinand of Castile, six of the

judges to whom the claims of the rival pretenders to the throne were referred, having pronounced in his favour. 'This just, good, and pious king, (thus our Author characterizes him,) was succeeded by Alphonso V., 'the wise and the magnanimous.' Quevedo's satire should seem not to be applicable to the sovereigns of Aragon. This last monarch is chargeable, indeed, with being too fond of war, and too much addicted to gallantries; but it is not on account of either of these failings, we may be sure, that he has fallen under the special displeasure of the popish historians. Our Author does not hesitate, in opposition to '*le prêtre Ortiz*,' to maintain his superiority even in piety, to his rival the emperor Sigismond.

'That sanguinary tyrant was the abettor of the pharisaism of his age, a devotee unjust and inhuman, and consequently the scourge of the Christian Church as well as of his own subjects. Only the veriest fanatic would place him, as a religious prince, above our Alphonso, —a king who pardoned the most grievous offences, who, so far as lay in his power, prevented the excesses attendant on war and pillage, loaded with benefits the poor and the unfortunate, respected liberty of conscience, protected the cause of ecclesiastical reform in the celebrated council of Basle, and, rather than disturb the peace of the great family of Christendom, waved all the advantages which a man of his genius might have derived from his rights, his interests, and the influence of two illustrious pontiffs, his subjects, the former of whom astonished the world and the church by his untamable character. A monarch so worthy, in our view, of possessing the inestimable gift of piety, a monarch whom, notwithstanding his foibles, every thing leads us to look upon as pious and religious at the bottom, is placed above the devastator of Germany and Bohemia, the murderer of John Huss and Jerome of Prague! We shall draw this parallel quite differently, and, we flatter ourselves, shall be able to confound hypocrisy and pharisaism. We shall triumphantly vindicate the religious character of a prince calumniated by sophistical historians, because he could not bring himself to reverence the Roman court; because, in the political game, he despised that pretence of a divine mission which that irreligious court makes use of to enslave both kings and nations, and to corrupt the Christian Church.'

This monarch has the merit of having made his little kingdom an asylum for the literature and arts of Greece after the destruction of the Eastern empire. He died in 1458, at the age of 74, having reigned forty-three years. He was succeeded by his brother John II., the father of the husband of Isabella, in whom the crowns of Aragon and Castile were united.

The history of the kingdom of Portugal, from Count Henry of Burgundy, its founder, (the father of Alphonso Henriquez, who first assumed the title of king,) to John II. the contemporary of Ferdinand and Isabella, occupies the tenth portion. Here, again, our Author finds occasion to reprobate the un-

fairness or ignorance of preceding writers ; more especially those of the French school. After quoting the pompous eulogy pronounced by M. Beauchamp on Alphonso Henriquez, to whom that writer attributes the establishment of chivalry, '*cette brillante institution*,' on the banks of the Tagus, our Author adds :

' Here, as in a thousand other places, we shall have to oppose the truth of history to the extravagant notion of the merit of chivalry, and to point out to our readers, that the French writers, with few exceptions, have never meddled with Spanish and Portuguese history, but they have either grossly distorted or embellished it. We shall shew that the school of Voltaire, like that of Chateaubriand,—the Vayrac, the Orleans's, and other compilers of the same kind in former times, and the Deppings, the Beauchamps, and the crowd of pretended authors in our own day,—have never treated of Portuguese or Spanish affairs with an honest regard for truth. Continually, as in this passage of M. Beauchamp respecting the reign of Alphonso Henriquez, we shall find the immense mob of French writers at utter variance with historical justice and correctness. These, and the glory of the Portuguese and Spanish nations, are almost always, in such hands, either sacrificed to the national vanity of the French, or made to subserve the purposes of a political faction.*

In the first line of Portuguese monarchs, the name of Denis, honoured by the Portuguese as the father of his people, who was nevertheless for a long time opposed by his clergy, and excommunicated by the pope, shines with peculiar lustre. By 'the magic of an excellent administration,' although both liberal and magnificent, he greatly enriched the public treasury ; he was the enlightened friend of agriculture, often taking the plough in his own hand, we are told, to render husbandry honourable in the public estimation ; he was a wise and philosophic legislator, the zealous protector of arts and manufactures, the creator of the navy and commerce of the Portuguese, the noble defender of innocence in the cause of the Templars, and finally, as the founder of the university of Coimbra, the father of Portuguese literature, and the rival of the most accomplished troubadours. The male line of Count Henry terminated with Ferdinand, the great grandson of Denis, in 1383. His successor, John I., had for his queen, the daughter of the famous John of Gaunt, duke of Lancaster, a princess of great intelligence and virtue,—'perhaps,' says our Author, 'the only pure present which England ever made the Portuguese nation.' To her influence in the formation of the character of her sons, are chiefly

* The Author has occasion subsequently to point out the errors and misrepresentations more especially of the Authors of "*La Biographie Universelle*."

ascribed the virtues by which they were distinguished. Edward (Duarte), the eldest, who succeeded his father, was a prince far superior to the times in which he lived; and his premature death, after a short reign of five years, was a severe loss to the nation. The cruel fate of his illustrious brother, Peter duke of Coimbra, who, after having rendered his country the most valuable services while regent, met with from his royal nephew and son-in-law the blackest ingratitude, being declared a traitor, and, after he was slain, treated as such,—is one of the most melancholy lessons which history presents. That worthless prince, Alphonso V., at once a bad man and a bad monarch, was succeeded by John II.

Having brought down his rapid sketch of the various branches of Spanish history to this period, the Author proceeds, in the sequel of his Essay, to give a more ample summary of the parallel annals of the two monarchies of the Peninsula in the subsequent reigns, down to Philip II. It is at this point that the most interesting portion of the work commences; but having indicated the Author's general plan, we must refrain from pursuing our analysis any further, as it would extend the present article beyond all reasonable limits. The merits of the Author's style of thinking and mode of writing history, and the value of the work as a contribution to our historical literature, will be best appreciated by means of a few detached specimens. We shall here transcribe the Author's apology for not touching on the events of the present day.

‘ Dans ce discours, comme dans notre ouvrage, nous nous arrêtons à la révolution qui naguères a livré les nations espagnole & portugaise à la politique de leurs ennemis. Un homme de génie avait substitué ses conseillers, ses favoris, ses projets gigantesques, ses anachronismes politiques, & ses erreurs, à tous les préjugés, à toutes les maladies endémiques, à toutes les folies constitutionnelles des nations européennes. Nos méditations nous ont rendu trop odieux ces vieux maux, pour partager le délire des écrivains d’aujourd’hui. Nous ne savons pas préférer à ces écrivains ceux que l’on appelle d’hier, & qui assez souvent sont les mêmes qui affectent aujourd’hui le bon vieux tems. Incapables de sacrifier notre conviction, nous sommes forcés de garder un profond silence sur des événemens sur lesquels si peu d’européens veulent entendre la vérité. Si ces pages parviennent à la postérité, elle devinera tous les motifs de notre silence, et peut-être aussi le jugement sévèrement impartial que nous portons de la plupart des plaidoyers des vainqueurs & des vaincus.’

In the fall of that *homme de génie*, an Englishman may triumph; for England has little to fear from the portentous reaction which has ensued in the kingdoms of the Continent. England is no sufferer in her liberties and her best interests, from the restoration of the Jesuits and the Bourbons, the resur-

rection of an intolerant priesthood, and the revival of the Inquisition. To a Spanish, Italian, or French Protestant, however, these things must inevitably appear in a somewhat different light. To them, the part which England has taken in the re-establishment of Popery and despotism, her ignominious concurrence in acts of the greatest fraud and oppression, her Alien Bill, her indifference towards the persecuted Protestants of France and Savoy, her tender solicitude for the interests of a base legitimacy in Naples, her new and strange courtesies to the Pope, her alliance with the worthless and her neglect of the oppressed, in contrast with all that is splendid in her former character, more especially with the magnanimous policy of Elizabeth, and Cromwell, and William III.,—all this must appear a strange phenomenon; although the people of England may themselves be held clear from the charge which history will bring against her ministers. We do not wonder at the tone of despondency which we think we can detect in our Author's feelings, nor at the asperity of his indignation against the *ultras* of the school of Chateaubriand and Southey,—men who are labouring at once to pervert history and to degrade literature for the purposes of faction; who, with heads full of romance and book learning, but shallow in their principles, and heartless in their characters, are, with a pitiable sincerity, setting themselves to turn back the current of opinion and public feeling in favour of the good old times of priestcraft and passive obedience. In our own country, the mischief which can be done by poetical politicians and hireling literati, is comparatively limited and transient. There is at all times a powerful counteractive agency in full operation. But it is not so on the Continent. There, the press is more or less enslaved; information is less widely diffused; literature, if less a trade than with us, is made still more a party engine, is still more disgraced by the malignity of faction and by party bigotry, and has a power less extensive, perhaps, but more despotic. Still, we have no fears that the reaction which our Author contemplates with apprehensions so gloomy, will be ultimately injurious to the cause of religion and liberty. In the progress of education, and the universal circulation of the Bible, a mighty remedial agency is at work, adequate to confound and overturn all the combined efforts of princes and pontiffs, Jesuits and inquisitors, with all their allies and instruments visible and invisible, to bring back the darkness and the despotism of the middle ages. To an isolated exile like the Chevalier de Liagno, in such a metropolis as Berlin, where possibly he is regarded by the literati as an intruder, and envied the small honour which the Prussian monarch has generously conferred on him,—to a foreigner under such circumstances, and in contact with none of the great religious associations which diffuse around them an

atmosphere of hope and energy,—the times may present a gloomy aspect, owing to the medium through which they are contemplated. But there is no cause for dismay. Ominous and unsettled as may be the political horizon, moral changes are in progress, which will silently effect what the madness of revolutionists vainly aims at, and which tyrants and bigots in vain impede.

But we return to the work before us. The following remarks on the establishment of the Inquisition in the reign of Isabella, are worthy of the enlightened sentiments and piety of the Author: they occur after reviewing the brilliant period of the early years of the reign of Ferdinand and Isabella.

‘ But such is the imperfection of human nature, even in characters who reflect the greatest honour on it, so limited are the views of the most penetrating, such the aberrations of the best principled and the noblest minds, that history is compelled to turn aside from a scene so beautiful, so admirable, so rich in all that does credit to power and social order, in order to instruct her readers respecting one unpardonable wrong committed by the illustrious Queen of Castile.

‘ It is about this time (1480) that the dominican Thomas de Torquemada was appointed by the pope, but at the request of Isabella, inquisitor-general, and that the Inquisition, that equally anti-social and anti-Christian institution, received a permanent form and a president gifted with considerable learning and of high character. Torquemada, who was, beyond all contradiction, one of the most exemplary and learned members of his illustrious order, had been confessor to Isabella during the reign of Henry IV. He had so long back as that period, instigated her to make a solemn vow to the Almighty, to visit with punishment offences against what he termed the Catholic faith, in case she should succeed to the throne. Isabella was from infancy completely misled with respect to the nature of true humility, and hardened by prejudices in contrariety to the analysis (*Panalyse*) of faith and the method pursued by the primitive Christians in the study of religion. She was always led to believe, that priests whose morals were exemplary and whose learning was approved by the prelates and despots of the Church, were so many oracles to whom she was commanded by God to give ear. This princess was well capable of perceiving the great principles which have set us free from this bondage; but she rejected them assuredly as so many infernal temptations; and her directors, all of them men whom justice compels us to revere as endowed with sincere piety, but led astray by the sophisms of fanaticism, could not fail to infatuate the interesting princess with that absurd theology which then enveloped as with a thick cloud the Christian Church. Thus it was, thanks to the triumph of popes and their monkish cohorts, that a queen who was otherwise a model for sovereigns, a woman eminently virtuous, tender, full of the sap of piety, endowed with gentle manners and a generous mind, was capable of instituting a tribunal sanguinary and necessarily unjust. In my opinion, it were the greatest injustice to impute to the intentions of Isabella, of Torquemada, of Cardinal de

Mendoza, or even of Ferdinand V., the ambition, the dreadful pharisaism which so many worthless pontiffs have taught us to fear wheresoever priestly and monkish piety can make itself at all heard. So to calumniate the queen of Castile, her husband, and their counsellors, were not only to be guilty of the most revolting injustice, but to weaken the force of the infinitely useful lesson attached to the true and equitable statement of the fact: it were to betray ignorance or forgetfulness of the circumstance, that this atrocious institution having for its authors persons so respectable in character, affords a most striking proof of the fatal influence which the papal theology exerts on even the sound portion of the Christian church. Instead of calumniating Isabella and her council, we ought rather to consider in how high a degree must that system be anti-social and anti-evangelical, which rendered them opposed to the genius of the Christian religion,—the oppressors of so many unhappy persons, the destroyers of so many innocent ones, and the authors of a code abhorrent to natural equity and even common sense; a code in which it has been found continually necessary to impose silence on reason, justice, and the most touching part of Christian morality. A horrible fact this, which recalls to our recollection so many similar horrors; which reminds us, for instance, of Louis IX. of France, encouraging, commanding the massacre of the infidels as a duty;—of Ferdinand III. of Castile, imagining himself bound to assist with his own hands in burning them. Instead of the calumnies and epigrams of certain French writers, who have given themselves up to pitiable national animosities, we would call up to our readers such recollections as these, in noticing this revolting part of the annals of Isabella. In the history of the tribunal which this princess thought to dedicate to the cause of the Almighty, we have a guide which our predecessors were in want of: the respectable canon of Toledo, D. John Llorente, who has laid open to Europe the archives of those sanguinary theologians, those apostles more worthy of the Koran than of the Gospel.* This excellent historian is an authority for the facts. He has even gone to the bottom of the mysteries which he has disclosed: he shews himself throughout, correct, informed, impartial, and enlightened. But the opinions to which he professes still to retain an attachment, compel us sometimes to differ from him.

The infernal cruelties practised by the Catholic monarchs of Spain and Portugal on the Jews, at the recital of which the mind sickens, afford another damning illustration of the genius of the Papal theology. Emmanuel of Portugal purchased the hand of Isabella of Castile with the blood of his Jewish subjects: her priests had taught her to demand it as part of her dowry. After describing the horrible scenes which ensued upon his treacherous edict, our Author adds:

‘One cannot read without disgust the absurd remarks of the general run of Portuguese and Spanish writers on these calamities.

* Vide *Eclectic Review*, N. S. Vol. xiii. p. 462.

According to them, it is always the blood of Jesus Christ which is avenged by the misfortunes of that nation. These pitiable bigots forget the sublime scene of Calvary, and the whole scope of the Apostolic instructions respecting that wonderful people, when they thus travestie, after the monkish fashion, the pagan notions relative to the implacable wrath of the Deity. Osorius does honour to the episcopal character and to Christianity, by warmly blaming the cruel tyranny of Emmanuel, and by exclaiming in a style worthy of Tacitus, '*Fuit quidem hoc, neque ex lege, neque ex religione factum*'—This was done, neither in the spirit of the laws, nor in the spirit of religion. Faria Sousa, on the contrary, defends it all; for with him all the kings of Portugal are heroes and saints: but he lets us know, with exquisite simplicity, that Emmanuel was unwilling to proceed to extremities against the Moors, because they had in the Mahomedan states avengers too powerful, but that he ventured to oppress the Jews, because they were isolated and helpless.

We have read with peculiar interest the Author's memoirs relative to the Reformation. The portrait which he draws of the Emperor Charles the Fifth (Charles I. of Spain), will be deemed darkly shaded; but he speaks of him chiefly as a king of Spain.

'A writer,' he says, 'of the first order has treated in a superior style this portion of modern history (so far as relates to the affairs of the Continent); we leave it to men either very able or very presumptuous, to perfect, or even to correct Robertson, and shall content ourselves in general with making known Charles as king of Spain. It is in this point of view, that his history falls within our province; and it is chiefly as a Spanish monarch, that Charles deserves the unqualified indignation of the historian.'

Llorente has shewn in his History of the Inquisition, that Charles was always a zealous Papist at heart. His mad and restless ambition has been amply exposed by our illustrious countryman.

'Europe, in breaking her fetters, in labouring to obtain light, in making long and painful efforts in order to attain a high degree of civilization, was obliged not only to dispense with the counsels and the assistance of Charles, but also to combat and vanquish his scruples, his repugnances, his prejudices; and this often at the expense of a bloody struggle, and after great calamities. To humble Francis I., to maintain every where undisputed sway, to attract the applause of the multitude, to oppose at one time chicanery, at another time force to the progress of the human mind in the constitution of social order; such was the whole system of Charles, of that accomplished despot, the contemporary of Erasmus, and of Luther, and of Frederic the Wise, and of so many other great men. Thus was all thrown away upon him. He spent his life in making war upon and tormenting mankind; he had no plan in his conquests; doubts and scruples seized him after he had sacrificed his subjects; and the Spanish monarchy, the principal instrument of the mad ambition of this prince,

is mainly indebted to him for the long series of evils by which it has been overwhelmed, and which have caused Spain to lose the rank she once maintained as a power of the first order. This sentence, I am aware, will not be to the taste of the present day.*

The Author's plan does not allow him to enter much into detail as to the circumstances immediately connected with the Reformation. That important event necessarily occupies, however, a considerable share of his attention, for its influence extended even to the two nations of the Peninsula, whose annals he is tracing.

* Zwingle, Luther, Calvin, and their illustrious fellow labourers, had zealous disciples and courageous martyrs in Spain, in the very court of Charles, and under the sceptre of his hateful son. Nay, what is more; but for the atrocious measures adopted by the latter, under even that despot, the church of Spain would have ceased to be the domain of the bishop-king.'

This important fact will probably be new to many of our readers. It will receive some illustration from the following highly interesting statements, for which we are indebted to the Rev. Dr. Pye Smith's excellent Sermon before the London Missionary Society.*

'In the earlier years of the Reformation, events occurred in Spain of a nature the most interesting and surprising, and which nothing but the prodigious power of the Inquisition has prevented from becoming the admiration and astonishment of posterity. The little knowledge which I have been able to obtain concerning these facts, is derived from a very brief Martyrology, which was collected from sources almost inaccessible, by our learned and excellent countryman, Dr. Michael Geddes, during ten years (A. D. 1678 to 1688,) that he was Chaplain to the English Factory at Lisbon; and which he afterwards published in the first volume of his *Miscellaneous Tracts*, 3 volumes, 8vo. London, 3d edition, 1790. This Treatise was translated into Latin by the celebrated ecclesiastical historian, Dr. Mosheim, and inserted in the first volume of his *Dissertations relating to Ecclesiastical History*, 2 vols. 8vo. Altona, 1767.

'It appears that the Emperor Charles V. and his son Philip II. who succeeded him on the throne of Spain in 1555, conceived measures for the defence of the Church of Rome, which, had they been honestly pursued, would have ensured to those monarchs the applause and gratitude of all posterity. They selected a number of ecclesiastics, the most distinguished in the Spanish seats of learning for erudition, talents, and piety. These they sent into the Netherlands and Germany, expressly that they might become fully acquainted with the doctrines of the Reformers, and thus might be qualified effectually

* "The Connexion of the Redeemer's Heavenly State with the Advancement of his Kingdom on Earth." A Sermon, preached at Surrey Chapel, at the Twenty Sixth General Meeting of the Missionary Society. By John Pye Smith, D. D. 8vo. Price 1s. 1820.

and unanswerably to refute them. The event was, that all, or nearly all, of these eminent scholars and divines became convinced of the truth of the Protestant doctrines, and returned to Spain glowing with holy zeal to communicate the truth to their countrymen. Their first attempts were very successful. The gospel light which they communicated, was received by many with full conviction, and was rapidly diffusing itself in all directions. Their success, Dr. Geddes observes, was owing, under the Divine blessing, to the clearness and fervour with which they asserted and established three points: (1.) That the Pope is Antichrist: (2.) That the worship of saints and angels is idolatrous: (3.) That the justification of a sinner in the sight of God can be obtained by no works or merits of his own, but only by faith in the righteousness and atonement of Jesus Christ.

But, by the unquestionably wise and good, though awfully mysterious, permission of Providence, the powers of darkness obtained a complete triumph over these auspicious beginnings. The illustrious confessors, with all who had received their doctrines, or manifested a favourable disposition towards them, were thrown into the prisons of the Inquisition; and, partly by torture and other modes of secret murder, and partly by being burned alive at the *autos da fe*, they were ALL EXTERMINATED! This noble army of martyrs included many persons of rank and eminence; but, by the influence of that most diabolical tribunal, whose laws render it penal on the nearest relation to inquire after the fate or recite the history of its victims, their very names have been suppressed, and will probably never be completely divulged on earth, unless the archives of the Inquisition, brought to light as they may some time be, shall disclose the dreadful secrets of the prison-house. It was also the custom to put a gag upon the mouths of those who were publicly executed, in order that no testimony might be borne to truth, or complaint uttered of the infernal wickedness that was practised on the blessed sufferers.

The following are extracts from the writings of bigoted papists; the first a Spanish contemporary writer, and the other an Inquisitor of Sicily.

“ Heretofore the prisoners who were brought out of the dungeons of the Inquisition to the punishment of the flames, or to be exhibited in the *san benito*” [a yellow dress with a red St. Andrew’s cross before and behind, worn by those who were shewn to the people as converted from heresy; but they were always taken back to their prisons:] “ were common people and of low birth: but within these few years, we have seen the prisons, places of execution, and fires of our tribunal, filled with persons of high rank and the most noble birth, and men who (unless outward evidences are wholly deceptive) were far above others both in piety and in learning. The cause of this and many other evils which afflict us, is to be sought only in our Catholic Kings: for they, from their generous tenderness and kindness towards Germany, England, and other countries which had withdrawn from the authority of the Roman Church, sent men of learning and distinguished eloquence into these regions, in the hope that, by their discourses, those who had fallen into errors might be brought back to submit to the truth. But this excellent design, by some sad fatality,

was quite reversed ; and it brought us more calamity than benefit. The very divines who had been sent to restore sight to others, came back blinded themselves ; and, being deceived by the heretics, returned to our country and imitated their example.—Those who were apprehended by the Inquisition at Valladolid, Seville, and Toledo, were all excellent men, and endowed with most exalted talents and virtues. I choose to pass over their names in silence, lest, by their infamy, I should in any way obscure the glory of their ancestors, or defile the splendour of so many noble families, which have been infected with this poison. As these prisoners exceeded many others in rank and eminence, so also the number of them was so great, that I am certain all Spain would have been corrupted and filled with heresies by them, if the inquisitors, by whom the evil was cured, had delayed the application of the remedy but two or three months." *Gonsalvo de Illescas*, in his *Historia Pontifical y Catolica*. Madrid, 1552.

" If the inquisitors had not, with the greatest diligence, exerted themselves against these teachers infected with this doctrine, it would, undoubtedly, have spread like a conflagration through the whole of Spain : for people in every place, of both sexes, and of all ranks and degrees, were inclined to it with a most astonishing fondness and desire." *Ludov. a Paramo*, in his *De Origine, Officio, et Progressu Sanctæ Inquisitionis, Libri Tres*. Madrid, 1598, and Antwerp, 1619.

It was about the year 1545, that Charles the Fifth threw off the mask of toleration and equity, to give himself wholly up to the spirit of persecution. He was at length convinced, say the Popish historians, ' that Protestantism was a phrensy which ' would never yield to palliatives ; that it demanded cauteries ' and blood.' He urged on Pope Paul III. to summon the famous council of Trent, during the third session of which Luther expired. The same period was marked by an atrocious act of fanaticism, which has for the most part been passed over by historians in silence ; although, besides its intrinsic tragic interest, the impunity extended to the fratricide, affords a flagrant proof of what our Author terms ' the pharisaism and injustice of the ' orthodox sovereign who aspired to extirpate heresies.' Long as the extract is, we cannot bring ourselves either to suppress or to mutilate the narrative.

' John Diaz, whom M. Alphonso de Beauchamp calls a Spanish innovator, (*Biog. Univ. t. xi. p. 303.*) was a divine alike famous for his learning and venerable for his piety. He was born at Cuenca, and entered upon his studies in Spain ; but, wishing to enjoy the advantages which the university of Paris has at all times offered to youths enamoured of truth and learning, he repaired to that city, where he spent thirteen years in constant application to study and to virtue. Meditation and the perusal of the theological writings of the day, detached him from the Romish Church. He went to Geneva to see Calvin, and after having availed himself of the instructions of that Reformer and of his church, he visited some of those who had embraced the Reformed faith, and finally took up his abode at Stras-

burg, where he attached himself to the celebrated Martin Bucer. The zeal of Diaz for the Reformation, and his desire to draw over to it the Spaniards, excited the indignation of the fanatics to whom Charles the Fifth confided religious matters. Diaz being very capable, from his learning, of propagating the doctrines of the Reformers among his countrymen, the counsellors and agents of Charles formed the resolution either to convert him to popery, or to kill him. Claude Senarcle (or Senarclæus) a young Savoyard of a good family, the intimate friend of Diaz, like him a Protestant, and an eye-witness of his death, has transmitted to us the narrative of this horrible outrage. John Geniez de Sepulveda, who had the history from the mouth of the fratricide who is the terrible hero of the tale, is so completely in accordance with Senarcle, that he appears only to have abridged the recital, and to have substituted the atrocious moral of fanaticism for the touching sentiments of friendship, charity, and piety, which characterize throughout the language of the Protestant historian. The fact, as we have just intimated, is nothing less than a horrible fratricide.

* Alphonso Diaz, the brother of John, was a fanatical Papist, an enthusiast in whose view truth and morality were to be found only in the prejudices of the Spaniards. His profession connected him with the tribunal of the Rota* in the capacity of civilian. A Spaniard who had been in Germany, informed this fanatic, that John was making an open profession of Protestantism, and that the theologian Peter Malvenda, agent of the minister Granvele, had in vain laboured to bring him back to the communion of the Church of Rome, and had transmitted an account of the whole affair to the Dominican, Peter Soto, the Emperor's confessor. Alphonso could not but be convulsed with rage at receiving such intelligence; he determined immediately to repair to his brother, and either compel him to return to the bosom of the Church to which his family belonged, or take away his life. He set out from Rome without delay, taking with him an assassin who had been a public executioner. He passed through Augsburg, where he probably met with some powerful fanatics who encouraged him to consummate his crime, and guaranteed its impunity. From Augsburg he proceeded to Ratisbon, where, though with some difficulty, he learned from the friends of his brother, that he was then at Neuburg, a town on the Danube about 14 leagues above Ratisbon. John was residing at Neuburg with the pastor of the town, and was employed in correcting the proofs of a work of Bucer's. The arrival of Alphonso surprised him, but he was too full of charity and brotherly love to imagine that he was embracing his murderer. Alphonso laid before his brother all the principles and all the sophisms held by the vulgar of the Roman communion; but John answered them all with equal modesty, clearness, and method. Alphonso, laying aside the polemic, had then recourse to seductive

* A court of appeal established, according to Polydore Virgil, by pope John XXII., consisting at first of thirty, but afterwards reduced to twelve judges, who sat to try causes referred to them, in rotation.

offers, such as some of the good benefices of those to whom the corruption of the Christian Church has been perhaps chiefly indebted for its progress : but the pious divine opposed to these perishable advantages, the judgement of God, the threatenings and promises of Jesus Christ, and finally, the principles which elevate above all comparison the morality taught in the school of that Author of true justice. Alphonso was then forced to acknowledge, that the conviction and the enthusiasm of his brother were too deeply rooted to allow of the possibility of his being reconciled to the bishop of Rome. Despairing, therefore, says Sepulveda, of curing his brother's soul, Alphonso resolved to make use of artifice in order to get him away from the society of those whom John loved and venerated as his brethren and masters in the faith. He pretended to feel the force of the doctrine of the Reformers, affected to be convinced by his brother's arguments; and, feigning the zeal of a proselyte, he undertook to shew him that it was his duty to leave Germany, a country sufficiently provided with apostles of the truth, and to go and preach it in Italy, where it was unknown. ' Since God has dispelled the darkness of thy mind,' exclaimed the hypocrite, ' and enlightened thee in so marvellous a manner, it is thy duty so to act, as the Apostle St. Paul exhorts, that the grace of the Lord may not remain void, or become inactive within thee : it is thy duty to act with decision ; to leave Germany, where this doctrine having so many teachers, thou must needs be useless, and to remove to Italy or some other country, where, by proceeding with secrecy and caution, thou mayest succeed in dissipating the errors of those who are led astray and blinded by superstition.' John, whose candour was equal to his uprightness and piety, was overjoyed at believing that he had snatched from superstition a brother whom he tenderly loved ; and, worked upon by the noble sentiments which Alphonso feigned, he would willingly have followed him to Rome, where the Pope, by a legal murder, would have saved the wretch, the shame, the guilt, and the remorse of a fratricide. But, on John's asking the advice of Bucer and his other friends, they inspired him with a proper mistrust, and persuaded him to give his brother an absolute refusal. It was then that the latter, according to Sepulveda, resolved on the commission of the crime. That worthless historian is bold enough to defend the action with an audacity which makes one shudder. According to him, Alphonso found himself compelled to take away his brother's life, because no other means were left of putting an end to the mischief which he was doing to religion ; because this murder would prevent many other and greater crimes ; because it would spare the family and country of the murderer and his victim, a foul disgrace ; because, in shedding the blood of John, he should repair the atrocious injury which the heresy of the latter had inflicted on that family and on that country ; because, as the enemy both of his country and of religion, John was adjudged to death both by Divine and by human laws. This gospel according to Sepulveda, was that of Alphonso Diaz and of Charles the Fifth.

' The crime was consummated under circumstances of the most heinous nature. Alphonso embraced his brother, affected to shed tears of tenderness, and forced him to accept of some money, while

he was planning in what way to effect his destruction. The perfidious wretch pretended to return to Italy, and he went, in fact, as far as Augsburg; but, on the next morning, he set off again for Neuburg, attended by the assassin whom he had in pay, and to whom he purposed to give directions with precision and in detail respecting the execution of the horrible crime which he had so long contemplated.

It was at break of day, March 27, 1546, that these two miscreants presented themselves at the door of the house where John Diaz lodged. The holy man was still slumbering. The assassin, on saying that he was the bearer of a letter from Alphonso, was admitted, and went up stairs to the room of the holy martyr, while Alphonso remained at the foot of the staircase to be ready to give his aid in case of need, and to prevent any one from hindering the execution of the deed. John, having been awaked, fearlessly jumped from his bed as soon as he heard a letter had been brought from his brother. He took it; and while he was reading it, the assassin, who stood behind him, buried with all his might in the right side of his head, a hatchet which he had concealed under his coat. John fell without being able to utter a word. The young Savoyard gentleman, Claude Senarclé, who slept in the same room with John Diaz, agitated by an ominous presentiment, went out of his apartment into that where the holy man had gone to read his brother's letter. He found him dying, his eyes turned towards heaven, and his hands joined in the attitude of prayer. The young man, mastering the feelings of horror and grief which the spectacle could not but inspire, administered to his friend the consolations of religion. John, though in the agonies of death and speechless, was yet able to express by signs, that he was sensible of this highest kind of succour: an hour after he expired.

His murderers were pursued and taken, but the Emperor protected them: he discovered all the ardour of fanaticism in withdrawing them from the sword of justice. It was easy to see, says Sepulveda, that he approved of the deed. That unworthy historian gives the revolting injustice of Charles the name of humanity. I know no other Roman Catholic writer who has dared unveil it; but it is notorious, that the spirit of the sect is incompatible with the impartiality of history. Alphonso Diaz, protected by his sovereign, obtained leave to be tried as a clerk by the bishop of Trent; and that prelate entered with all the zeal of a courtly priest into the views and sentiments of the Emperor. But remorse incessantly pursued the miserable fratricide; and some historians maintain, that, instead of imploring the mercy of God, he destroyed himself in a fit of despair. The Emperor, whom these and so many other atrocities ought to have overwhelmed with not less bitter remorse, gave himself up to his projects and his illusions, and daily became more and more superstitious and more fanatical after the manner of the Pharisees. The Inquisition, which had previously for a long time excited in his mind just scruples, had in him from this period a zealous protector, who deeply lamented that he had not been always such. Faithful to the instructions of his confessor, he became tyrannical and cruel for the honour of Popery. The Spaniards under his commands, sacrificed

their gold and lavished their blood in that cause; exile, proscriptions, ~~executions~~ were the lot of those among them who pursued religious inquiries in the spirit of candour; and Charles succeeded in attaching more and more closely the Spanish nation to the Koran-gospel of the Court of Rome.*

We must here reluctantly take leave of our Author, earnestly hoping that he will meet with adequate encouragement in the prosecution of his invaluable labours, and regretting only the inefficiency of our feeble commendation to procure for his work the attention in this country which it merits. So little interest is for the most part taken in the history of foreign countries, and the encyclopedial curiosity of modern readers is so easily satisfied by vapid abridgements and outlines, that, even were the Chevalier's work translated into our own language, it is doubtful whether it would prove sufficiently attractive. When the campaigns in the Peninsula produced a momentary enthusiasm for that nation, a "History of Spain" was got up for the market; a hurried and meagre compilation, which, if tolerably correct as to the leading political facts, was far from complete, and utterly destitute, not simply of originality, but of all the higher qualities of history.* The work now before us professes to be no more than a preliminary essay on the history of Spain; and the first ten sections present little more than an outline of the earlier periods; yet, it is far more replete with information and interest than any extant work on the subject in our language, and when completed by means of the proposed Notes and Illustrations, will form the best possible basis for a complete history of the Peninsula. We could still hope that that *desideratum* might be supplied by the Author himself out of the materials with which he is so richly furnished. Seldom have we met with a writer more admirably qualified by his learning, his impartiality, his enlightened views, his sound judgement, but more particularly his Christian spirit, to render history subservient to its genuine purpose, and to rescue some of its most important lessons from the faithless misrepresentations of party-writers, whether servile bigots or philosophic infidels.

* "The History of Spain from the earliest Period to 1809. By John Bigland." 2 vols. 8vo. 1810. Of the thirty-nine chapters into which the work is divided, two are occupied with the affairs of Mexico, while the early history of Aragon, Navarre, and Portugal is wholly passed over. The reign of Charles the Fifth occupies three chapters relating chiefly to continental affairs; and yet, the Reformation is not glanced at. Lastly, the literary and religious history of the Peninsula is not in the slightest manner attended to; nor is even the institution of the Inquisition, so important and prominent a fact, thought worthy of record.

Art. II. Sketches of the Domestic Manners and Institutions of the Romans. 12mo. pp. x, 348. Price 7s. London. 1821.

SEVERAL of the most favourite articles of our historical faith have been disturbed by the sceptical spirit of modern literature. The Roman history, so dear to our earliest recollections and our warmest feelings, has most particularly suffered from this race of cold-hearted sophists, who have in a great measure destroyed its efficacy as a course of institution for the youthful mind, by lowering down its examples of elevated virtue and heroic sentiment to a vulgar and homely standard. They deny, that Curtius leaped into the gulf, or that Regulus kept his faith with the Carthaginians; thus paring and clipping the greatness of ancient days to a dull level with that of our own. But these were facts religiously believed by the Romans themselves, and at a time when authentic monuments that should either establish or disprove them, might have been referred to. And when we contemplate the Roman story as a living image of the progressive stages of human civilization, it would be worse than extravagance, to suppose that it had been dressed up by human invention or imagination. In truth, all its events hang together with an exact, we had almost said a dramatic conformity. We profess ourselves, therefore, of that sect which still adheres to the classical creed of our early years, when we arose from the perusal of Roman history glowing with the contemplation of excellence, and animated with the love of virtue.

It is obvious, however, that to those who survey this wonderful people through the regular vista of general history, the fine shades and minute strokes of character must be wholly lost. The personages seem dressed as if to appear on a theatre: great warriors, stern republicans, and inflexible patriots, pass in stately march before us. But history, by reason of its generalities, rarely descends to those domestic retirements where every disguise is laid aside, and nature exhibits her unfettered attitudes. It is from their poets, their satirists, but, above all, from their dramatic writers, that views of the social and private manners of a people can be formed. They are the historians of society, and it is only by collecting and arranging their incidental hints and rapid sketches, that we can arrive at any luminous or correct inferences on a subject so interesting and pleasing. With regard to Roman customs, indeed, one of these sources of authority is wanting to us, the Roman drama being unfortunately a mirror of the humours and customs of Greece rather than of Rome. Excepting the Oscan or Atellan fables, Rome had never a drama of her own; and of these not a fragment has survived.

Yet, allusions to existing manners are so frequent in Roman

poetry, that these memorials are far from being scanty or insufficient. If classical tutors would point out in the lecture-room, the illustrations with which it abounds of the social and private economy of ancient life, they would render the study of Horace, Juvenal, Martial, and Ovid, infinitely more pleasing and instructive. This service, the absurd diligence of the scholiasts and commentators into whose hands they have hitherto fallen, has by no means superseded; for the Cnequiuses, the Torrentiuses, and the Lambinuses have scarcely attempted to elucidate the text of those ill-fated authors, without betraying the Batavian dulness of their taste, or the wild extravagance of their conjectures. For instance, (and we have merely selected it at random,) what literary relic exhibits more varied and distinct views of Roman manners, than the satire in which Horace describes his journey to Brundisium? Not to mention the decisive answer which a passage in it furnishes to the elaborate contentions of antiquaries and critics as to the use of chimneys among the Romans, it enables us, with a little aid from geography, to settle a more important question of ordinary life, for it furnishes us with a mode of computing the rate of travelling from Rome to the distant provinces, when the object was jointly that of business and amusement; a computation which Gibbon* has satisfactorily deduced from a critical and geographical examination of the satire. This seems to have been about twenty miles a day; for having reached Forum Appii only on the second night, a distance considerably less than fifty miles, it is evident, that they did not proceed at a quicker rate, though it might have been done in one day, had their business been of a nature that would have suffered from the delay. We have mentioned this circumstance because it appears to have escaped the ingenious writer of the volume now before us. Much of this journey was by the inland navigation which then existed through a tract of country where there is at present no trace of a canal or river; and amidst a moving succession of portraitures, the rough manners and characteristic humours of the bargemen of that day, are slightly but pleasingly shadowed in this most exquisite magic lantern, if we may so call it, of antique manners. If the examination of Pompeii by laying open to us the interior of a Roman town, miraculously recovered from the slumber of ages, and displaying to the eye the internal economy of its houses, triclinæ, baths, lamps, candelabra, culinary utensils, and all the machinery of daily life,—shops so perfect that, to use the somewhat hyperbolic expression of a modern traveller, one instinctively looks behind the counter 'for the master or his journeyman,' if the wonderful memorials thus unveiled to us, have power to trans-

* *Posthumous Works*, Vol. II. '*Journal des mes Etudes*.'

port us over the gulf of time, and to plant us in the midst of a people who lived two thousand years ago;—the cabinet pictures of this poem, representing the humours and character of the lower classes of that people in all their plebeian roughness, and preserving that *slang* or vernacular discourse into which the flavour and strength of national character seems often to subside, must be considered by the antiquary and the scholar as by no means of inferior value. Similar sketches are wanting to complete the early outlines of our own national history. Chaucer's humour is general, not national. His tales, being chiefly taken from foreign romances, give us scarcely more than faint sketches of the state of society in the reign of the second and third Henrys; and even the Canterbury Tale is a picture that represents the manners of France or of Italy nearly as vividly as those of England. At a later period, indeed, the French have been more fortunate in Rabelais, who has preserved the native energy and vernacular license of that tongue fresh and unimpaired in its original and unhewn roughness. This also has been done by Horace, in the intellectual gladiatorship, as Johnson calls it, between Sarmenus and Messius,—a contest of horse-play raillery, half humour and half abuse (*dieteria*), the peculiar pungency of which, though almost lost to our more fastidious notions of humour, seems to have been acutely relished by the enlightened guests who reclined at the table of Cocceius.

A still more valuable monument is preserved to us in the charming epithalamium of Catullus on the marriage of Manlius and Julia. It is a minute detail of the nuptial ceremonies practised by the Romans, and borrowed from the Greeks. But the Bard of Verona has scarcely surpassed in correctness and strength of colouring, Homer's exquisite description of the same rite in his shield of Achilles. Neither of them seems to have mentioned a single circumstance that does not still take place at the wedding of a modern Greek, making a few requisite allowances for the change of religion. The nuptial torches carried before the bride, when she is summoned at break of day, the decent coyness that delays her steps, the tears that gush from her eyes as if the fate of Iphigenia awaited her, are still practised among the other symbolical usages of this ceremonial.

‘*Claustra pandite januæ.
Virgo adest; viden’ ut facies
Splendidas quatiant comas.
Sed moraris, abit dies.
Prodeas novæ nupta.
Tardat ingenuus pudor,
Quæ tamen magis audiens
Flet, quod ire necesse sit.*’

‘ Unbar the door, the gates unfold !
The bashful virgin comes.—Behold
How red the nuptial torches glare !
How bright they shake their splendid hair !
Come gentle bride ! The waning day
Rebukes this lingering, cold delay.
We will not blame thy bashful fears,
Reluctant step and gushing tears.’

Lamb's Translation.

Nor are the nuts forgotten, which are thrown about as the bridegroom proceeds ; a custom allegorical of his renunciation of loose amours and childish frolics. ‘ On the arrival of the wife at her future abode, she is supported,’ says an intelligent Traveller,* ‘ by her father and mother, that she may not touch the threshold, though, in some parts of Greece, the honour of the husband obliges her to tread upon a sieve of leather. Should it not yield to the pressure, no explanation will induce him to receive as his wife, one whose previous misconduct has been proved by so infallible a test.’ The former of these customs is thus alluded to by Catullus.

‘ Transfer omine cum bono
Limen aureolos pedes,
Rasilemque subi forem.’

‘ Let not the threshold (omen blest !)
Be with thy golden slipper prest ;
But swiftly spring with lightness o’er,
And swiftly pass the polished door.’

We have claimed the indulgence of these citations, for the purpose of pointing out the multifarious and widely scattered authorities, from which all our knowledge of ancient manners must be deduced ; and as a familiar acquaintance with these authorities implies various and extensive reading, and the diligent consultation of books not always accessible to the mere general reader, it is evident, that judicious compilations are absolutely necessary to an accurate idea of Roman manners. The Author of the volume under our consideration has stated his own views with much good sense and modesty.

‘ It, therefore, occurred to the Author, that a concise account of the state of society in ancient Rome, clothed in plain language, divested, as far as possible, of Latin terms, and pruned of all subjects which offend against delicacy, could not fail to be serviceable to young persons of both sexes who are completing their education ; and might, perhaps, not prove unacceptable to some of riper years. He claims no other merit in the execution of the task he has under-

“ Essay on the Resemblance of the Ancient and Modern Greeks.” By the Hon. Fred. Douglas. p. 112.

taken, than that of having attentively compared various authorities, and of having recorded such facts, only, as are either incontestably established, or generally received. The learned reader will, indeed, discover some on which a difference of opinion exists among the best informed commentators; but as it was not the Author's object to enter into any discussion respecting them, he has adopted, without remark, that which appeared to him the most entitled to preference. It may also be objected, that many of the instances he has adduced are trite; that the quotations from the poets are too numerous; and, that he has omitted some prominent features in the Roman character. But, an historical work must necessarily contain allusions to facts already known; the poets have only been introduced when the author conceived that they would elucidate the subject with more advantage than he could himself; and, for the omission of scenes, often disgusting in themselves, and from which neither valuable information could be derived, nor any moral inference deduced, no apology is deemed necessary.

The chief matter has been extracted from a French work of long-standing reputation, the production of Professor d'Arnay, a gentleman well known to the literary world in the department of the belles lettres. The other modern works to which the Author is the most indebted, are, "Kennet," "Potter," and "Dr. Alexander Adam, on Roman Antiquities;" the splendid publication of Count Caylus on the same subject; and the various commentators on Pliny, Juvenal, and Persius, amongst whom he feels bound to distinguish Mr. Gifford: his other obligations are generally acknowledged in the notes.

How far the Author has succeeded in the object he had in contemplation, it remains for the Public to determine. He is, himself, conscious of too many defects in the work, not to have just reason to apprehend the test of criticism: but he will not deprecate its censure by misplaced apologies, or by a detail of difficulties in the execution of so trifling a production, although they who have experienced the labour of compilation will no doubt admit, that they are neither few nor easily surmounted; and he only trusts it may be recollected, that he professes to present but a mere outline, which may yet be filled up by some abler hand.

We are by no means indisposed to accord to him the praise of having executed his task with taste and judgement. Our animadversions will apply to the unskillful arrangement of his materials, (a defect which may be removed in a future impression,) rather than to any intrinsic error in the substance of the work, which we unhesitatingly recommend as highly useful and subsidiary to the classical student. For instance, Chapter IV. comprehends the following discordant topics: 'On the City of Rome—Medical Practice—and Money; topics which, not hanging together by an unbroken chain of association, betray great unskillfulness in their arrangement. Again; Chapter V. is appropriated to Villas and Gardens; but three chapters upon distinct subjects intervene between this and Chapters IX. and X. on Galleries and Libraries, Aque-

ducts and Baths, which are succeeded by another upon Houses and Furniture. Surely, the memory would have received more assistance from a more generic classification of the subjects, by which they would have glided by easier transitions into each other. Thus, the houses of the Romans ought to have been treated in connexion with their accessories,—villas and gardens, galleries and libraries, aqueducts and baths. This is minor criticism, it is true; but it is not the less deserving of attention in a work of elementary instruction.

As a favourable specimen of the style and manner, as well as of the diligence of the Author, we select, principally for our fair readers, a part of his account of a female toilette.

‘The Roman ladies usually bathed at an earlier hour than the men. Like them, they generally made use of the public thermæ, and even occasionally practised some of the athletic exercises to which such places were adapted. But they were attended, on those occasions, by their own servants, and, as the baths afforded the conveniences of private apartments, they sometimes made use of them for all the purposes of the toilet.

‘Ladies of distinction had numerous female attendants, to each of whom a separate department was assigned: thus, one was the hair-dresser, another had the care of the wardrobe, a third of the perfumes and paint, while a fourth adjusted the robes; and, instead of the indiscriminate appellation of waiting-maid, they were each distinguished by the name of their employment. There was, also, a superior order, who formed the privy-council of the dressing-room, and whose only duty was, to assist at the deliberations on the important business of decoration, and to decide on the contending claims of rival fashions. This cabinet was composed of the female parasites who attached themselves to women of rank; and, if we may credit the poets, their office was far from being a sinecure. Juvenal, very ungallantly, accuses the ladies of his day of occasional fits of spleen, which, he says, they sometimes vented on their attendants; and even more than hints, that these little petulancies were, in some instances, provoked by the apprehension of being too late to attend the temple of Isis—a convenient goddess who presided over the mysteries of the rendezvous—or by embarrassments thrown in their way by the surly jealousy of ill-bred husbands: and his translators have rather heightened than softened the colours of the scene depicted by the Roman poet. But whatever truth there may have been in the original picture, should, in candour, be attributed to the prevalence of slavery, which, by presenting human nature in a state of moral debasement, and affording constant opportunities for the exercise of uncontrolled dominion, must have insensibly led to impatience of contradiction, and irritability of temper.’

‘The dressing-table appears to have been provided with all its usual appendages, except that useful little modern instrument—the pin. But its inseparable ornament, the mirror, did not possess the advantage of being formed of glass, in lieu of which plates of polished metal were substituted. That looking-glasses were wholly

134 *Sketches of the Manners, &c. of the Romans.*

unknown, has indeed been doubted, on the authority of an ancient author, who certainly distinctly alludes to their having been made in Egypt. But, although various articles of glass are enumerated among costly pieces of Roman furniture, mirrors are only mentioned among plate; and no distinct account of the modern invention occurs until the thirteenth century. Those anciently in use, are supposed to have been generally of pure silver, although they are known to have been also composed of mixed metal: they were kept in cases to preserve their polish, and were often sufficiently large to reflect the entire figure.

‘ No other head-dress was worn than the hair variously arranged and ornamented; except, indeed, that, at one time, a cap, in the form of a mitre, was in vogue; but it soon fell into disuse with all but women of an abandoned character. The combs were of ivory, or box, and sometimes of metal; and a heated wire was used, round which the hair was curled into the required form. The most usual was to plait, and roll it as a bandeau round the head, on the crown of which it was fastened in a knot: and it became fashionable to raise these tresses so high, that they were heaped upon each other until they were reared into a kind of edifice of many stages, where—

‘ With curls on curls, like diff’rent stories rise
Her towering locks, a structure to the skies.’

Owen’s Juvenal. sat. vi.

False hair was then had recourse to; which at length assumed the form of a wig; and, at one time, it was the mode to dress it in imitation of a military casque. The curls were confined with small chains, or rings of gold, and bodkins studded with precious stones. Fillets of purple, or white, riband, ornamented with pearls, were also worn on the head, and splendid jewels in the ears. There were some decorations for the head which were considered peculiarly indicative of female decorum; such was a plain broad riband with which some matrons tressed their hair; others appertained exclusively to particular families: but it is probable that these distinctions were soon lost, or confounded in the maze of fashion. During the early part of the commonwealth, ladies never appeared abroad without a veil; but it was gradually laid aside as the reserve of their manners declined, and was eventually only used for mere ornament, or convenience.

‘ Fair hair was the most esteemed, and both men and women used to stain it with a flaxen dye. Various essences were used to perfume and give it lustre, and sometimes, it was powdered with gold dust to render it still more resplendent. This latter mode came from Asia. Josephus says, that it was practised by the Jews: some of the emperors adopted it; and the hair of Commodus is said to have become so fair and bright by its constant use, that, when the sun shone upon it, his head appeared as if on fire. But the powder used by the moderns was unknown to the ancients: their authors do not mention it; and the reverend fathers of the Church make no allusion to it amongst all the means which they reproach the women with having adopted to heighten their charms; neither do the old romances, which yet give such minute details respecting dress; nor is

it seen in any of the antique portraits, although the painters of those days usually copied the dress and ornaments as actually worn.

‘ If the hair exacted such attention, it may be presumed that the face was not neglected; and, indeed, we read of almost as many cosmetics as fill the columns of a modern newspaper. To enumerate them all, would be as endless, as it probably would be but little instructive to the very able professors in the mysterious and important arts of personal embellishment of which the present age can boast; but one precious receipt from the pen of the bard who sung “the Art of Love,” cannot, it is presumed, be, even now, wholly uninteresting to the accomplished votress of the toilet who may deign to honour these pages with a perusal :—

“ Vetches, and beaten barley let them take,
And with the whites of eggs a mixture make;
Then dry the precious paste with sun and wind,
And into powder very gently grind.
Get hart’s-horn next, but let it be the first
That creature sheds, and beat it well to dust;
Six pounds in all; then mix, and sift them well,
And think the while how fond Narcissus fell:
Six roots to you that pensive flow’r must yield,
To mingle with the rest, well bruis’d, and cleanly peel’d.
Two ounces next of gum, and thural seed,
And let a double share of honey last succeed.—
With this, whatever damsel paints her face,
Will brighter than her glass see every grace.”

Ovid: Art of Beauty.—Anonym.

‘ Pliny speaks of a wild vine, with very thick leaves of a pale green, the seeds of the grape of which were red, and being bruised with the leaves, were used to refresh the complexion. Fabula, says Martial, feared the rain on account of the chalk upon her face, and Sabella, the sun, because of the ceruse with which she was painted. The same author mentions a depilatory which was employed to eradicate obnoxious hairs: and Plautus alludes to the use of rouge. Many ladies used to wash themselves in asses’ milk; and the celebrated Poppæa, the wife of Nero, bathed daily in it. This lady, we are told, invented an unctuous paste which was in universal esteem as a softener of the skin: it was spread over the face as a mask, and was very generally and constantly worn in the house; thus creating a kind of domestic countenance for the husband, while that underneath was carefully preserved for the more favored admirer, or the public.

‘ The Roman ladies were extremely careful of their teeth: they used small brushes, and toothpicks: the latter sometimes of silver; but those most esteemed were made of the wood of the mastich tree. Of what, besides water, they employed to cleanse them, we only know, that there was a favourite lotion, which they received from Spain, the chief ingredient in which was a liquid that undoubtedly would not recommend it to modern notice. False teeth are mentioned by both Horace and Martial, as being common in their time.

‘ Art had not, indeed, then arrived at the perfection of supplying the absolute deficiency of an eye; but means were not wanting to

increase their lustre, and to make those which were small, or sunk, appear larger and more prominent than they really were. This was effected by burning the powder of antimony, the vapour of which being allowed to ascend to the eyes, had the effect of distending the eyelids; or the powder, and sometimes, indeed, common soot, was gently spread with a bodkin underneath the lid, and the tint which it imparted was supposed to give an expression of liquid softness to the eye. Pencilling the eyebrows was a constant practice; nor was there any ignorance of the effect produced by a skilfully disposed patch, or of any other of the numerous arcana by which the charms of the person are heightened and displayed.' pp. 260—269.

For ourselves, we have never glanced at the private lives and social manners of these lords of the earth, without copious deductions from the prevailing notions as to their refinement. Refinement, indeed, is merely a relative term. In contradistinction to the wants and grossness of a condition wholly uncivilized, they may be said to have been a polished people. But there was a barbarity in their splendour, a coarseness in their refinements, that fills us with loathing and disgust. The delicacies of their table were estimated by the sums lavished to procure them; and a side-dish of birds brought from the remotest distances, and rare only for the beauty of their plumage or the melody of their note, was considered as the choicest dainty. In general, their banquets were remarkable for clumsy and inelegant profusion, and calculated rather to satiate a savage and undistinguishing gluttony, than to allure and bribe a fastidious appetite. Maltese cranes, peacocks, and other rarities, were highly prized, though no stomach could digest, and no palate endure them. It was no uncommon thing, to take an emetic in the midst of an entertainment, to enable the human hog to swallow an additional load of victuals. Snails were fattened with great care for the Roman table; but a species of white maggot found in old timber, was a peculiar luxury. Stewed or fricaseed sucking puppies were in high esteem. Of this dish, Pliny says, that they were fit for the gods;* and a cook is celebrated in an epigram of Martial's, for the skill with which he prepared the paps of a sow. Water-rats also were in great request. But the most sumptuous dish was a white boar, himself a feast,—*propter convivium natum*.

Enough, perhaps, has been said to excite the scorn and disgust of a modern *gourmand* for the delicacies of a Roman table. There are other features in the social habits of this great people, still more adapted to lower our notions of their refinement. They were ignorant of the first principles of hospitality, the perfect equality of every guest who sits at the same table; for each person was treated according to his rank, and the unhappy persons who sat on the lower couches, fared much worse than those

* Hist. Nat. l. 29. c. iv.

who occupied the higher. They were in high luck if they could get the fragments of a hare that had been well high devoured, and happy to compound for the offal of the wild boar, Juvenal, whose good sense revolted at those barbarous usages, animadverts on them with becoming severity.

‘*Spes bene cœnandi vos decipit : ecce dabit jam
Semesum leporem, atque aliquid de clunibus apri.*’

The best sorts of wine also were seldom allowed to reach the lower end of the table; a sordid practice, which Dr. Clarke reprobates as the custom at some of the tables of the Russian nobility, where he visited. But a practice of still greater meanness prevailed. Each guest provided his own napkin, and frequently sent it back, crammed with fragments of the repast, to his own family.

The slave trade existed in ancient Rome, with every circumstance of cruelty and horror incident to that accursed traffic. Slaves were exposed as cattle in the public market, with labels on their neck, descriptive of their qualities; and the master had an absolute authority over them. The right of life and death over this unhappy portion of mankind, was, indeed; restricted by various enactments; but the laws afforded them no protection. If a murder was committed in a family, the slaves were put to death as a matter of course, unless the actual perpetrator was discovered; and if their evidence was requisite in a court of law, the preliminary process by which it was extracted, was that of putting them to the torture.

But the great seminaries in which the Romans from their early youth imbibed their lessons of insensibility and cruelty, were the amusements of the circus. Of these, the combats of gladiators were the principal. They fought with various weapons. One class of them were called *retiarii*; from their carrying in one hand a net to entangle their adversary, that they might despatch him with the other. If the gladiator was wounded, his fate depended upon the will of the spectators, who pressed down their thumbs if they chose to save him; but held them up if it was their pleasure that he should be slain. This inhuman signal was not unfrequently given, and the miserable wretch, after receiving his mortal wound, was dragged into a common receptacle for the carcases of those who were thus butchered for the amusement of the populace. These horrible exhibitions continued till the reign of Constantine. It is one of the glories of the Christian religion, to have abolished these dreadful spectacles, which, for nearly seven centuries, had corrupted and brutalized the Roman manners:

—*emollit mores,*

Neq. sinit esse ferus.

- Art. III. 1. *Memoirs relating to European and Asiatic Turkey, from the Manuscript Journals of Modern Travellers in those Countries.* Edited by Robert Walpole, A.M. 4to. Price 3l. 3s.
2. *Travels in various Countries of the East, being a Continuation of Memoirs relating to European and Asiatic Turkey, &c.* Edited by the Rev. Robert Walpole, M.A. 4to. pp. xxiv, 612. Price 3l. 3s. London. 1820.

TRAVELLERS in European or Asiatic Turkey have many obstacles to encounter. A considerable part of this vast empire is rugged and mountainous, and destitute not only of commodious roads, but of the meanest accommodations to recreate or facilitate the journey. Some spots, and these too the most beautiful portions of the country, are subject to the dreadful visitations of the plague. Add to these impediments, the unquiet state of the Ottoman provinces, their disorderly governments and defective police,—the sleepless and feverish animosity between the enslaved descendants of the ancient Greeks and their oppressive and insolent masters,—the interruption of intercourse between different places, occasioned by the numerous banditti which infest them ;—and we shall be able to form some conjecture as to the difficulties which have so long rendered a complete or systematic account of this interesting part of the globe, a matter of hope rather than of expectation.

It is to these causes, diverging indeed from their radical cause—bad government, that we must attribute the debasement and degeneracy of the modern Turks. Among the numerous works lately published concerning Turkey and the countries under her rule, there is not one which refers us to their advancement in art or science, or to a melioration of their civil and political condition, or which gives us the slightest reason to conclude that they have been taught to avail themselves of the lights and acquirements of the more polished states of Europe. A dread of innovation keeps the Turkish mind nearly at the same level from age to age ; and those ebbs and flows in the general intellect of nations, of which History has so many examples, are wholly unknown in Turkey. They have also a summary and unceremonious mode of admonishing their sovereigns to abstain from all changes suggested by the practice of Christian countries. The apprehension that the Emperor Selim the Third would introduce some political meliorations, was the principal cause which led to his deposition and death.

The result is, that so long as this brutal government subsists, our general stock of information concerning Turkey must be imperfect, and derived from the contributions of various travellers, rather than the fruit of researches prosecuted by an individual. We are, therefore, disposed to commend the plan

adopted by Mr. Walpole, of collecting from intelligent and learned persons who have recently visited those countries, such extracts from their diaries or note-books, as were likely to illustrate their geography, antiquities, and natural history, their ancient grandeur or present condition; subjects which open an extensive field of investigation. But the chief advantage of this plan is, in our opinion, that we obtain the actual observations of each traveller in his own words, the faithful record of what he himself saw, presented in a state of deshabille as it were; not dressed and tricked out for the purpose of making a book.

We have hitherto from various causes delayed our notice of the former volume edited by Mr. Walpole. We shall, therefore, slightly glance at its contents, in order that the scholar and general reader may be enabled to form some estimate of the literary value of both compilations.

It may be easily supposed, that our information respecting Greece is more copious than that which we have obtained concerning the other provinces of the empire. The reason is obvious. The population is chiefly Christian, and the intercourse with the inhabitants is more easy than with a people influenced by the pride and prejudice of Mahommedanism. The greater part, therefore, of the papers which compose the first volume, relate to Greece, both within and without the isthmus of Corinth, and the islands of the *Ægean*. The Earl of Aberdeen, Mr. Morritt, Dr. Sibthorp, Dr. Hunt, the late Professor Carlyle, Mr. Hawkins, Mr. Raikes, Mr. Wilkins, and the learned Editor himself, are the principal contributors. The first paper is an interesting journal by Mr. Morritt of his travels through the district of Maina in the Morea. The history of the Mainotes has given rise to so much disquisition and conjecture, and so little is known concerning a people whose fundamental policy it is to hold no intercourse with strangers, and even to expel them from their territory, that we shall make no apology for extracting a short account of this interesting country from Mr. Morritt's narrative; first, however, making a few remarks upon the obscure question of their origin. Upon this head, three opinions have been advanced. The Mainotes themselves boast of their descent from the ancient Spartans. It is the designation by which they are known among themselves, while the histories of *Lycurgus* and *Leonidas*, partly as saints and partly as robbers, are still figured in their popular traditions. On the other hand, the unsparring and universal extermination in which Nabis is said to have involved the whole Spartan race, greatly diminishes the authenticity of the claim. Some travellers have gone so far as to deny that they are Greeks at all, and to assert them to be the progeny of Slavonian robbers. But *Villoison* remarked the purity of their Doric dialect, and later travellers have remarked the par-

ticular resemblance of their customs to those of Greece; among whom, Pouqueville is no mean authority. For our parts, were we disposed to hazard an opinion, we should assign their origin to the Ἐλαθίῃσι Λακωνίσι, or the inhabitants of the sea-towns of Laconia, who were separated from the dominion of Sparta by the decree of Augustus.

The Maina is inclosed in the southern part of the Laconian peninsula, which is separated from the rest of the Morea by a chain of nearly impassable mountains. Lying between the gulfs of Messene and Gythium, it is bounded to the North by the Taygetus, a ridge of slippery rocks so bristled with points and angles as to render the gentlest fall on it highly dangerous; and within these bulwarks, a race of Greeks have uniformly braved the power of every nation that has successively acquired the sceptre of the Atridæ. The government of Maina bears some resemblance to that which once subsisted in the Highlands of Scotland. Over each district presides a Capitano, who resides in a white fortress of Italian architecture, and receives a tithe of the produce from the land of his retainers. The chief Capitano bears the title of Bey by virtue of a ferman from the Porte. These chiefs are hereditary, and exercise an uncontrolled jurisdiction in their districts. The Mainotes have uniformly resisted the payment of the haratch or poll-tax exacted by the Turks, who have endeavoured in vain, by their clumsy and ill-equipped forces, to assail them. On the arrival of an enemy by sea, the coast is instantly deserted, and the population, which is wholly warlike, retires within the strong holds of the Taygetus. They are dexterous in the use of the rifle, and, defended by a tempestuous and rocky shore to the South, and an impenetrable barrier of precipices to the North, may laugh to scorn whole hosts of such assailants as the Turks. In that disastrous war which was stirred up by Russia against the Ottoman power, the fleets of the Capudan Pasha and an army of 20,000 men attempted to subdue them. What was the issue? A heap of bones near the town of Cardamyle, whitened by the sun, attested the impotence of the attempt.

We must acknowledge, that we could scarcely forbear a smile of incredulity, when we found Mr. Morritt gravely remarking, that many of the Mainote chiefs are sufficiently masters of the ancient Hellenick to read Herodotus and Xenophon. We venture to assert with a confidence not without foundation, that they would have been wofully perplexed in interpreting a single passage of those authors.

The laws of hospitality are held by the Mainotes in religious reverence. Travellers, if they are fortunate enough to penetrate into the country, may be sure of the most cordial welcome while

they stay, and a safe escort at their departure. The Homeric maxim is not yet worn out in that country :

‘ τοι ξῖνον παριόντα φίλον, ἀπιοῦντα δὲ πικρὺν ’

Welcome the coming, speed the going guest.’

Their religion is the Greek in its most fantastic form. But it is in the intercourses of the sexes, that their character appears in the most favourable light. The women are neither enslaved nor secluded, and are treated with the utmost affection and respect. Conjugal infidelity is extremely rare. A German fiddler was imprudent enough to be rude to a pretty woman. She met his advances with a pistol, and shot him dead on the spot.

We are indebted to the valuable papers of Dr. Sibthorp, though by no means prepared for the press, for many important details upon the present state of Attica. We are obliged to pass over several other articles of equal value in Mr. Walpole's first volume; but we should neglect an important duty, if we failed to recommend the perusal of the learned and elegant dissertation of Lord Aberdeen upon the Attic Coins. It confirms us in the opinion which we have long maintained, that the Athenians had no gold money coined by themselves. That which was current at Athens, was either the stater of Persia, or the talent of Ægina or Cyzicum. But the currency of the Attic silver money, as the noble Lord justly observes, was almost universal. This was owing to its purity; and the Attic tetradrachm had in ancient times as extended a circulation as the Spanish dollar has had since the discovery of the New World. Those who are interested in this curious subject, will know how to estimate the truth and acuteness of the following observations.

‘ One of the greatest problems in numismatical difficulties, is the cause of the manifest neglect, both in design and execution, which is invariably to be met with in the silver money of Athens; in which the affectation of an archaic style of work is easily distinguished from the rudeness of a remote antiquity. Different attempts have been made to elucidate the subject. De Pauw affirms, that owing to a wise economy, the magistrates whose office it was to superintend the coinage of silver, employed none but inferior artists in making the design, as well as in other branches of the process; an hypothesis wholly inconsistent with the characteristic magnificence of the republic. Pinkerton asserts, that it can only be accounted for from the excellence of the artists being such as to occasion all the gold to be called into other countries, and none but the bad left at home. It would be difficult to explain how Athens came to be so long honoured both by the presence and the works of Phidias and Praxitiles, Zeuxis and Apelles.

‘ The Attic silver was of acknowledged purity. The Athenian merchants, particularly in their commercial dealings with the more distant and barbarous nations, appear frequently to have made their

payments in it. The barbarians being once impressed with these notions of its purity, the government was probably afraid materially to change that style and appearance by which their money was known and valued among them. A similar proceeding in the state of Venice throws the strongest light on the practice of the Athenians. The Venetian sechin is perhaps the most unseemly of the coins of modern Europe: it has long been the current gold of Turkey, where its purity is universally and justly respected; any change in its appearance would have brought it into discredit.' Vol. I. p. 425.

We have remarked several inaccuracies in point of typographical correctness, which we are somewhat astonished that so learned an Editor should have overlooked. At page 321, a lecythus or cruse is described, which presents the figures of two horses and their grooms. It is entitled *λήκυθος Αττικής*, whereas the concord requires *λήκυθος Αττική*; a trivial error, indeed, in ordinary works, but unpardonable in those which are almost exclusively addressed to the learned.

It is with great satisfaction, however, that we have observed the more recent volume to be wholly exempt from the incorrectness which disfigured the former. We proceed to give our readers a summary view of its contents; only premising, that they might have been much better arranged, and that papers referring to the same country or subject, ought at least to have been placed together, even if a more artificial classification had not been adopted.

The first Memoir, on the tar-springs of Zante, communicated by Mr. Hawkins, contains several scientific facts of singular importance. These celebrated springs, situated in a morass near the South-eastern extremity of the island, were visited and described by Herodotus more than two thousand years ago; and they appear to have undergone no material change since, except that produced by the progressive growth of the peat, which has choked up all the small lakes or pools described by that author. The springs which produce the bitumen, are situated on the two opposite sides of the morass. This substance gradually oozing out of the earth below, settles at the bottom of the pit, which serves as a reservoir for collecting it. Here the inquisitive traveller, as in the days of Herodotus, may still dip his myrtle-bough into the water, and draw out the liquid mineral.

Mr. Hawkins was anxious to ascertain whether the bitumen issued out of the rock below, or merely oozed out of the peat in which it originates: for this reason, during his residence in Zante (1795), with the assistance of the Venetian Admiral Correr, who employed in this difficult operation the most able-bodied men of his ship's crew, he procured the pit to be so completely drained as to expose the bottom to view. The spring of water was then observed to issue from the peat at the depth of

four feet, without any bitumen. The bottom of the pit was nearly three feet deeper in the peat. Here some gallons of bitumen had collected; but no particle of it was seen in the substance of the peat. Mr. Hawkins, therefore, inferred that it oozes in minute portions from the substratum of rock. The quantity of bitumen annually extracted from this pit, is about twenty barrels; and its reproductive faculty increases with the quantity taken out. When first taken out of the water, it is of the consistence of honey, and in colour, opacity, and smell, resembles melted pitch.

Although in the present advanced state of geological science, the tar-springs of Zante have ceased to excite astonishment, they may still be classed among the rarest phenomena of the earth. But they derive, probably, their chief importance from their classical celebrity, having been visited and described, not only by the Father of history, but by Dioscorides, Vitruvius, and Pliny.

Mr. Schmeiner, at the instance of Mr. Hawkins, made the subjoined analysis of two pounds weight of the saline water.

Sulphate of magnesia	-	-	90 grains.
Sulphate of soda	-	-	40
Selenite	-	-	10
Muriate of lime	-	-	28
Muriate of magnesia	-	-	24
Muriate of soda	-	-	172
Resinous matter	-	-	8

372 loss 4 grains.

Dr. Sibthorp's voyage in the Grecian seas and along the western shore of Greece, discloses several interesting botanical and zoological facts relative to the seven islands called the Prince's Islands, about six leagues from Constantinople, the Dardanelles, Cyprus, Lero, Patmos, Stenosa, and Argentiera. We could wish, however, that the Editor had not omitted the list of plants inserted in the original MS., because Dr. Sibthorp's communication is almost wholly of a scientific character.

Lemnos, we believe, has been seldom visited. Mr. Walpole has inserted an extract from Dr. Hunt's journal, who, with the late Professor Carlyle, spent a few days on the island in the course of their voyage to Athos. It proved to be wholly barren of the remains of its former greatness: of its memorable labyrinth, not a vestige could be traced. Our classical readers will no doubt recollect the one hundred and fifty columns of this labyrinth, its massive gates and numerous statues. But *ipsæ periere ruine*. For our parts, we cannot solve the strange and inexplicable problem, that a place so celebrated, from the fabulous ages down to the time of Strabo, should not present to the eye of the anti-

quarry, one valuable vestige of ancient art. We are not, indeed, surprised, that the caverns of Vulcan and his Cyclops were no longer discernible; but, that not one Pelasgic fortress, or Doric or Ionic edifice, the work of Athenian or Carian colonists, nay, that not so much as an ancient medal, was to be found in the whole range of the island, has considerably perplexed us. We can assign no other cause for the desolation, than the volcanic composition of the island; and we are induced to infer, therefore, that the true 'Iæmnian ills' *Αἰμυια κακὰ*, have been volcanoes and earthquakes.

We were much disappointed at perceiving so jejune a notice of the ruins of Nicopolis, visited by Dr. Sibthorp,—the celebrated city founded by Augustus in commemoration of his Actian victory,—and not a syllable dedicated to the elucidation of the geographical mystery in which the relative site of Actium and its bay are still involved. But the learned Doctor thought more of a lichen or a moss, than of aqueducts and thermæ, or of Strabo and Pausanias. It is remarkable, how the ruling passion breaks out in a thorough-bred botanist. The ruins of the amphitheatre at Nicopolis, are the most perfect relics of an ancient theatre now existing; every part, even to the proscenium, being nearly perfect. It excites, however, no other observation than the following :

' There are considerable remains of a theatre. I gathered on the walls of it the *Asplenium Hemionitis*. Near the gate-way I observed the *Celtis Australis*.'

When Dr. Sibthorp was at Zante (1795), the island was under the Venetian government. He describes in the strongest terms, the depravity and licentiousness of its manners. It is pleasing to an Englishman, to reflect that these disorders were repressed, when it passed under the protection of the British government. The following sketch of its former condition, will enable our readers to estimate the amount of the blessings which have been thus conferred upon that beauteous island.

' The great object of the republic of Venice is to provide for its poor nobility. The proveditor of Zante exercises his office for three years, and then carries off from 6 to 20,000 *sechini*. Part of this is made by fines or liberation money, that is the money paid by criminals to escape from prison; and the Zantiote, not finding the sword of justice lodged in the hands of an active government, becomes his own executioner, and makes no distinction in the measure of crimes. Hence the massacres which disgrace the island, and carry off the flower of the Zantiote youth. So low is the estimate of murder, that 30 piastres are considered as the price of blood. "I would shoot you," says one Zantiote to another, "but I have not 30 piastres to pay for your skin." During my stay at Zante, I heard frequently the discharge of fire-arms in the streets, and was informed of several

murder. The idea of consumption being contagious, is very prevalent at Zante. A sick person accidentally discovered that his brother had died of a consumption, and the malady had been carefully concealed from him by the doctor. The patient enraged at the supposition of his having caught the disorder from his brother, in consequence of not being advised of it, loaded his pistols, and when the doctor, in one of his visits, approached the bed side of his patient, the latter discharged the contents into his body. This happened while the philanthropic Howard was at Zante, who was shocked with horror at the scene.' Vol. II. pp. 104, 105.

The most interesting portion of this volume, is the selection from the papers of the late lamented Mr. Browne, who fell a victim to his zeal in the prosecution of geographical discovery; a science whose bounds have been considerably extended by his labours. An account of the murder of this unfortunate traveller, has already appeared in our journal, as related by Sir Robert Ker Porter in his Persian travels. But the biographical memoir of Mr. Browne which Mr. Walpole has inserted in the volume before us, is an invaluable contribution. We learn that it is from the pen of the same accomplished writer to whom the public is already indebted for the life of Mr. Mungo Park. Need we mention the name of Mr. Wishaw? We can present our readers only a concise abstract of it.

William George Browne was born in London in 1768. His education was private, till he went to Oxford, where he applied himself with great diligence to classical reading, and went carefully through the whole of the Greek and Latin historians. He took also a wide range in general literature. Such was his industry at this time, that he read from twelve to fifteen hours a day. After the usual period of academical residence, it was necessary to think of some plan for his future life. The instinct of adventure, and a certain passion for enterprise, at first suggested to him the army; but a little reflection convinced him how ill he was suited by character and habit for such a profession. He for a short time attempted the study of the law, but resolved at last to content himself with his small patrimony, on which he lived afterwards without any regular employment.

He improved himself in modern languages, and acquired a correct taste for the fine arts. Botany, chemistry, and mineralogy, which were afterwards of the greatest use to him in his travels, he also cultivated with great assiduity. From a very early period, he felt anxious to distinguish himself as an explorer of remote countries, and had, from his youth, been a diligent reader of Travels; but it was the publication of Bruce's work on Abyssinia, that gave the immediate impulse to his long cherished ambition. He became impatient to follow the same

course, and to struggle with the same difficulties. He read likewise at the same time, and with similar emotions, the proceedings of the African Association, then first published; a book abounding with new and interesting views of the vast continent of Africa, and opening an unbounded field for research and enterprise. He was now determined to attempt a passage into the interior of Africa, and a paper which he has left upon this subject, thus shortly describes his own idea of the physical and moral qualities requisite for the undertaking: 'Among the requisites for my journey, of which self-examination induced me to believe myself possessed, were, a good constitution, which, though far from robust, was, I knew, capable of enduring fatigue and change; steadiness to my purpose, and much indifference to personal accommodations and enjoyments; together with a degree of patience which could endure reverses and disappointments without murmuring.'

In 1791, Mr. Browne left England, and after residing two months at Alexandria, he proceeded westward into the Desert, to explore the unknown site of the temple of Jupiter Ammon. For this purpose he proceeded to the Oasis of Siwah; but, after experiencing great difficulty and danger from the inhabitants, and finding nothing satisfactory as to the object of his search, he returned early in 1792 to Alexandria. He afterwards visited Rosetta, Damietta, and the Natron Lakes, and established himself for some time at Cairo, where he applied with redoubled diligence to the Arabic language and the study of Oriental customs and manners. Having sailed up the Nile as far as the celebrated ruins of Thebes, he visited Syene, the ancient boundary of the Roman empire, and the famous cataracts of that river. Hence he endeavoured to penetrate into Nubia, but a war having broken out between the Mamalûks of Upper Egypt and a neighbouring chief, no person was suffered to pass into that country from Egypt, and he was reluctantly obliged to abandon all hopes of reaching Abyssinia during that season. At Genné on the Nile, recollecting the striking description given by Bruce of the great quarries between that place and the Red Sea, he directed his course thither by a journey of considerable danger, and performed it in safety by means of a successful assumption of the Oriental dress and manners. His curiosity was amply rewarded by those immense excavations formed in the earliest ages, from which the great Egyptian monuments were obtained, and which furnished statues and columns to Rome in her wealthy and luxurious days.

Having now seen the whole of Egypt, he began to form his plan for visiting the interior of Africa. He determined, however, to limit his views to Abyssinia, and to go carefully and with geographical exactness, over the ground traversed by

Bruce. But insurmountable obstacles still opposing his journey through Nubia, Mr. Browne thought he had no alternative but to accompany the great Soudân caravan to Dar-Fûr, a Mahomedan country west of Abyssinia, whence he might, as there was reason to believe, penetrate into Abyssinia, and obtain some information as to that unknown branch of the Nile, which had occupied so much of his attention. At any rate, it was a new track, wholly untrodden by European travellers.

The caravan left Egypt in May 1793, the hottest season of the year, the thermometer being occasionally during the journey, 116 in the shade; and after inconceivable hardships it reached Dar-Fûr in July. Here he was treated by the reigning sovereign with the utmost harshness and cruelty; a circumstance which, combined with the fatigues of his journey and the effects of the rainy season, produced a dangerous and alarming illness, from which he slowly recovered. Not being permitted to quit the country, plundered, too, of the greater part of his effects, he resigned himself to his fate, and cultivated an intercourse with the principal inhabitants, by means of which he obtained such a knowledge of the Arabic dialect which prevailed there, as to partake of their society and conversation. For more than two years, he remained an ineffectual suitor for leave to depart. It is wonderful that in this dreadful state, surrounded by dangers, and hopeless of escape, his health and spirits did not desert him. That in such a state of accumulated suffering, he collected much curious and minute information respecting the country, can be attributed only to that invincible serenity and firmness of mind, which exalt him above the most distinguished travellers.

At length, he obtained permission to quit Dar-Fûr, after a constrained residence of three years, and returned in the Spring of 1796, to Egypt. He resided at Cairo till the December following, when, having visited Syria, Palestine, Aleppo, and Damascus, he proceeded through Asia Minor to Constantinople, where he arrived in December, 1797, and proceeded thence by Vienna, Berlin, and Hamburgh, to England, after an absence of nearly seven years. In 1800, he published his work, under the title of *Travels in Africa, Egypt, and Syria, from the year 1792 to 1798*. It excited much expectation, and the Author had spared no pains to fit it for the public eye; but it never became popular. He had adopted an erroneous theory of style; his composition was abrupt, artificial, and affected; some of the passages in his work offended against good taste, others against strict morality. 'It was written,' says his Biographer, 'with a certain coldness and languor, and was deficient not only in that spirit with which great enterprises ought to be described, but in those picturesque touches which give life and reality to a book of Travels.' It contained, however, much new and valuable information; and many of the details

concerning Egypt were then highly interesting. It is this which constitutes the essential merit of Mr. Browne's work. As to its geographical accuracy, Major Rennel's testimony is full and explicit.

He had no sooner completed this publication, than he prepared for another journey. In 1800, he visited Athens and Smyrna, and subsequently Cairo, where he passed the winter of that year. Early in 1802, he went to Salonika, explored Mount Athos, and afterwards sojourned for several months at Venice. In 1803, he employed a considerable time in viewing the antiquities of Sicily. On his return to London, he arranged the materials collected during these expeditions, but afterwards abandoned the design of publishing them; from what motives, is not apparent. The extracts from his papers contained in Mr. Walpole's second volume, were taken from the MS. which he prepared for this purpose.

But he was not idle. Oriental and classical literature employed the greater part of his day. He mixed little in general society, leading the life of a retired scholar in the vast solitude of the metropolis. His friendships were founded upon similarity of studies and pursuits. The late amiable and excellent Mr. Tennant, a person highly distinguished for his chemical and literary attainments, was among the most intimate of his associates: he had a singular fondness for Oriental literature, and felt peculiar gratification in Mr. Browne's society. By strangers, however, the character of this accomplished traveller was apt to be misunderstood. Whether from temperament or from acquired habit, he was unusually grave and silent, and, in general society, he was cold and repulsive. For some time, even with Mr. Tennant, he would remain gloomy and thoughtful; but after indulging himself a few minutes with his pipe, his countenance brightened, and he discoursed in a lively and picturesque manner on the subjects of his travels. In a letter written by Mr. Tennant to an intimate friend soon after he had received the account of Mr. Browne's death, 'I recall,' he says, 'with a melancholy pleasure the *Noctes Arabicæ* which I have so often passed with him at the Adelphi, where I used to go whenever I found myself gloomy or solitary; and so agreeable to me were those soothing, romantic evening conversations, that, after ringing his bell, I used to wait with great anxiety, fearful that he might not be at home.'

After passing several years in London, his ruling passion returned, and he meditated new expeditions. Many projects suggested themselves, but he at length fixed upon the Tartar city of Samarcand and the central region of Asia around it. In the summer of 1812, he departed from England, and at the close of the year, proceeded from Constantinople to

Smyrna, where he established himself for some time. In 1818, he travelled in a North-easterly direction through Asia Minor and Armenia, and arrived on the 1st of June at Tabreez on the frontiers of Persia. Mr. Browne remained there several weeks, and received from Sir Gore Ouseley every aid toward the prosecution of his meditated journey into Tartary. Having at length completed his preparations, he took his departure for Tehraun, intending to proceed from that capital. What subsequently happened, can be known only from the testimony of those who accompanied him. After some days, both the servants returned with an account, that, at a place near the river Kizil Ozan, about 120 miles from Tehraun, they had been attacked by banditti, that Mr. Browne had been dragged a short distance from the road, where he was plundered and murdered, but they were suffered to escape. The soldiers who were despatched with orders to search for Mr. Browne's remains, and to make strict search for the assassins, reported on their return, that they had failed in both objects, but that they had fully ascertained the fact of Mr. Browne's death, and had found some portion of his clothes: they added, that they believed the body to have been abandoned to beasts of prey.

In his person, Mr. Browne was thin, of a dark complexion, and pensive countenance. He was remarkable for the steadiness of his attachments, and the warmth of his friendships; though far from affluent, he was yet liberal and generous; and (what is very important in reference to his character as a traveller) a man of exact and punctilious veracity. He had no brilliancy of parts; but he was an intense student. As an Orientalist, he may be ranked among the most learned in that branch of letters: in his familiar acquaintance with Eastern manners, he was unrivalled. It was this which enabled him to personate the Oriental character with such rare exactness and propriety. Although a good scholar, he was deficient in taste; and an ambition to shine betrayed him into perpetual faults as a writer. 'The affectation of his style,' says Mr. Wishaw, 'formed a singular contrast to the simplicity of his manners and conversation.' Another of his peculiarities was his enthusiastic admiration of Oriental life, acquired, no doubt, partly from long residence in the East, and partly arising from the natural tranquillity and *reposée* of his disposition. It had, indeed, a considerable effect on his understanding, since it produced the paradoxical dissertation at the end of his *Travels in Africa*, in which, after an elaborate comparison between the Eastern and the European nations, as to wisdom, morality, and happiness, he gives his decided preference to the former!

On opening his will, a paper in his hand-writing was found enclosed, containing a remarkable passage from Pindar, expres-

sive of that generous ambition and contempt of danger and death, which are the inspiring principles of all great enterprises. His most intimate friends were scarcely aware of those powerful but deep feelings which the habitual reserve and coldness of his character effectually concealed from observation.

Ὁ μέγας δὲ κίνδυνος
 ἀναλκιν ἔφω-
 τα λαμβάνει. Θανὸν δ' οἷσιν ἀναγκα,
 τί κ' εἰς τὸν αἰῶνα γῆρας ἐν σκοτεινῇ
 καθίμηνος ἔξοι μάταια, ἀπάντη
 καλῶν ἄμμορος; ἀλλ' ἐμοὶ μὲν ὕψος
 ἄθλος γ' ὑποκρίσται.

Pind. Olym. carm. 1. v. 127.

We make no apology for having thus imparted to our readers the substance of this interesting piece of biography, which is the sketch of no common hand, and the product of a mind which knew how to temper the warmth of private friendship by a strict regard of what is due to truth and to justice. From Mr. Browne's journey in 1802 through Asia Minor, we extract the following passage illustrative of the manners of a tribe little known to Europeans.

‘ Erakli is agreeably situated in the midst of gardens full of fruit and forest trees. About 40 minutes from the city, begins the ascent of the mountainous ridge, a continuation of Taurus. It took us five hours to reach the summit. A little further we came to a small village, near which was an acre or two only of cultivated land. The Turkmen with their flocks, dwelling under tents, inhabit this almost inaccessible region. The air is cool and salubrious, and pellucid springs give spirit and animation to the scene.

‘ In my visits to the Turkman tents, I remarked a strong contrast between their habits and those of the Bedouin Arabs. With the latter, the rights of hospitality are inviolable: and while the host possesses a cake, he feels it his duty to furnish half of it to his guest. The Turkman offers nothing spontaneously, and if he furnish a little milk or butter, it is at an exorbitant price. With him it is a matter of calculation, whether the compendious profit of a single act of plunder, or the more ignoble custom of receiving presents from the caravans for their secure passage, be most advantageous. The Arab values himself on his *kash u c nash*, that is, his pedigree; the Turkman on his personal prowess. With the former, civility requires that salutations be protracted to satiety; the latter scarcely replies to a *Salam aleikum*.

‘ The dress of the Turkmen consists of a large striped and fringed turban, fastened in a manner peculiar to themselves; or sometimes of a simple high-crowned cap of white felt. A vest, usually white, is thrown over the shirt: the Agas superadd one of cloth; and in general, they approximate to the dress of the capital. But the common

people wear a short jacket of various colours. A cincture is indispensably necessary, in which are fixed an enormous yatagan,* and a pistol. Many of them wear half-boots, red or yellow, laced to the leg. The female dress is a coloured vest, and a piece of white cotton over the head, covering part of the face. They are masculine and active, performing all the harder kinds of labour required by the family. Their features are good, but not pleasing. The men are muscular, tall, straight, and active. Their teeth are white and regular; their eyes piercing; their complexions clear, but sun-burnt. In a word, they have every thing denoting exhaustless health and vigour of body. A general resemblance is visible betwixt them and the populace of Constantinople: but the latter appear effeminate by the comparison. Every action and every motion of the Turkmans is marked with dignity and grace. Their language is clear and sonorous, but less soft than that of the capital; expressing, as may be conceived, no abstract ideas, (for which the Turkish is indebted to the Arabic alone,) but fitted to paint the stronger passions, and to express in the most concise and forcible manner, the mandates of authority. Their riches consist of cattle, horses, arms, and various habiliments. How lamentable to think, that with persons so interesting, and a character so energetic, they unite such confirmed habits of idleness, violence, fraud, and treachery! From the rising of the sun till his disappearance, the males are employed only in smoking, conversing, inspecting their cattle, or visiting their acquaintance. They watch at night for the purpose of plunder, which among them is honourable in proportion to the ingenuity of the contrivance, or the audacity of the execution. Their families are generally small, and there is reason to believe that their numbers are not increasing. But my experience among them was too short to enable me to point out the checks which operate to counteract the natural tendency to multiply.' pp. 125—128.

The following anecdote is characteristic of Mr. Browne's promptitude and expertness in oriental customs.

'I embarked in a small boat with several passengers for Larneka in Cyprus. None of the company departed from the rules of civility and mutual forbearance, but a Derwish. The order to which he belonged was one of the strictest; yet many individuals who are members of it unite great profligacy, vulgarity, and insolence, with pretensions to superior sanctity, and gross worldliness and servility with extraordinary professions of devotion and self-denial. This man talked incessantly in a very forward and irrational manner, and occasionally threw out hints that he suspected me to be a Christian, declaring at the same time, how much he despised and hated infidels. His pointless satire I bore patiently, reserving my reply for a proper occasion. Being one day together at the table of the Custom-house officer, the Derwish suddenly left off eating, and looking directly at me, said, "*La illa ila ullah*"—There is no other god, but God: to which I instantly replied in a cheerful tone,

* A sword with a broad blade, concave, and cutting with one edge nearly straight and inclining in a contrary direction to the sabre.

"*We Mohammed abduku we rasoulouku*"—And Mohamtned is his servant and his ambassador;—and I immediately added, "I congratulate myself, father Derwish, on hearing the sacred profession of Islam drop from your tongue; but I should be still better pleased at learning that the faith had place in your heart. God built the Islam on five things; but of the five you possess not one. You receive alms, and never give; your knees are bent at table, but never on the carpet of prayer; but you abstain from food only when no one will give it to you. Your ablutions are performed with dust instead of water; and your pilgrimage has only been from the Tekiè to the brothel. You drink no wine, but you are drunk with opium; and your embroidered cap, instead of being a crown of sanctity, is a badge of folly. With such morals, any marriage that you could contract, would not be a marriage, but a repetition of the sensuality to which you are accustomed; and if any one of the true believers here should consent to give you his daughter in marriage, I am content to bear all the obloquy that you can utter for a week to come." It may be supposed, that I did not venture to talk on in this strain, without having previously ascertained in what degree of estimation the Derwish was held by the rest of the company; and far from taking his part, they acknowledged by their loud laughter the justice of my reproof.' pp. 138, 9.

Mr. Browne resided much at Constantinople, and his inquisitive mind of course collected considerable information upon subjects which less diligent observers have passed over unnoticed. But, though we are by no means disposed to derogate from Mr. Browne's qualifications as an observant traveller and acute geographer, and are willing to allow that Major Rennel's testimony as to the merits of his *Travels in Africa*, in respect of geographical discovery, ought, in strict justice, to outweigh the minor exceptions that may be taken to the stiffness, and we may say heaviness, of that production,—we must acknowledge our disappointment in the notes of his journey through Asia Minor, inserted in the volume we are now examining. But Colonel Leake's communication of his tour through some of those provinces, amply compensates for the deficiency of Mr. Browne's. We consider that the scientific world are already under no trivial obligations to the enlightened researches and persevering industry of this enterprising officer; and the papers inserted by Mr. Walpole, have not a little augmented the debt. Asia Minor, with the exception of one or two routes, is still a *terra incognita* to the modern race of travellers. The ignorance and suspicious nature of the Turks, who, having no idea of scientific travelling, can scarcely imagine that any other motives would attract a traveller to so remote a country and so toilsome an expedition, than a preparation for hostile invasion, or a search after hidden treasure;—the deserted state of the country, which not unfrequently occasions a total want of the common necessities and conveniences of life;—the enfeebled authority of the government of Constantinople,

which often renders its protection ineffectual in its distant dependencies;—these impediments, to which others might be added, are peculiarly felt in Asia Minor. A disguised dress, the assumption of a medical character, great patience and perseverance, and the sacrifice of all comforts, afford the only chances of investigating the country; and even these will be insufficient without an intimate knowledge of the language and manners of the people. Had Burckhardt been spared to science, these interesting provinces, the most highly favoured by nature, though wasted and desolated by the Turk, would have presented a still wider field for those eminent talents and that unobdured courage, which enabled him to elucidate the obscure tracts of Egypt and Nubia.

Of modern travellers, two only have traversed this beautiful region for scientific purposes; Paul Lucas in 1705 and 1706, and Captain Kinneir in 1813 and 1814. But even the travels of these persons consisted merely of three or four routes instead of one; the state of the provinces and various incidental difficulties having rendered every deviation from the main road wholly impracticable. The fact is, that the most successful traveller can scarcely hope to effect more than a rapid passage along the principal roads, obtain a transient glance of some of the remains of antiquity, note the distances of places, their relative bearings, and the situations of remarkable towns or mountains.

It is, therefore, obvious, that the geography of Asia Minor, can be elucidated only by combining the journals of different travellers, and, from the information thus collected, making a gradual approximation to a detailed map of the country. To this object, Mr. Walpole has greatly contributed by the publication of Colonel Leake's valuable journal of his route through the centre of Asia Minor, from Constantinople to the coast of Cilicia. We should have been better pleased, however, if the dingy map of Asia Minor, in which the respective routes of Koehler, Browne, and Leake are professedly traced, had been omitted altogether. The reader is only encumbered with its assistance.

Scientific geography is apparently a rugged and uninviting pursuit. It ministers, however, to nobler and more expanded science, and it is a requisite step to him who would acquire by actual survey or by reading, a minute and accurate view of the world which he inhabits, of man, modified by climate, religion, and polity, and of governments influenced reciprocally by the characters and dispositions of the different races subject to their control; the painful but necessary ascent to a vast eminence from which the mind may expatiate over a large and comprehensive space of contemplation. For this rea-

son, we have no hesitation in extracting Colonel Leake's concise but masterly review of the present state of the geography of Asia Minor.

'The line' (he speaks of his own route from Constantinople to Cilicia) is one of the most important in the province; and the latitude and longitude of its Southern extremity having been lately ascertained by Captain Beaufort, it may be now laid down on the map with certainty. This and two or three other lines, of which the extremities are equally certain, furnish, together with a few observations of latitude in the interior of the peninsula, a good foundation for the skeleton of a map, where, however deficient we may be in filling up the outline, many points, and the direction of the principal ridges of the mountains, may be satisfactorily traced. In our further progress, we shall be greatly assisted by the knowledge of the coast already obtained; for this part of the geography of Asia Minor is in a much more advanced state than that of the interior, of which five-sixths are still a blank. By several partial surveys, by the observations of Beauchamp in the Black Sea, but, above all, by the surveys made by Captain Beaufort, of the southern and part of the western coast, in 1811 and 1812, it may now be said, that one half of the coast is accurately known in detail, and that of the other parts, no point of importance is much in error, so that future routes across the Peninsula, between two points of the coast, may be laid down with greater accuracy. It should be observed, that routes in a North and South, or N.E. and S.E. direction, are now by much the most valuable: the frequent passage of travellers from Europe to India, or from Constantinople and Smyrna to Persia and Syria, or in the opposite direction, having multiplied the longitudinal routes, whilst we possess very few in the transverse direction.

'It may possibly assist the geographer, if I briefly subjoin the authorities on which all our knowledge of the geography of Asia Minor rests. The elder travellers may be confined to Tavernier, Tournefort, Paul Lucas, Otter, and Pococke. Tavernier informs us, that he began his travels by a visit to England in the reign of James the First. But he affords no geographical matter relating to the central parts of the Asiatic peninsula, except of the caravan road from Smyrna to Tokat, which passed by Cassaba, and across the salt country to the Kizil Eymak. Tournefort traversed Asia Minor only in one direction, from Erzerum to Angora, by Tokat, and thence to Brusa. Paul Lucas was sent out in 1704 by Louis the XIVth. But, unfortunately, Lucas was not well adapted by previous study even for those branches of investigation to which his attention was particularly directed by his employers, namely, the collection of coins and inscriptions. By assuming the medical character, he secured a good reception at the towns, and protection from the governors; but the banditti, which at this period infested every part of the country, obliged him always to travel in haste; and he was not qualified to derive as much advan-

* The position of its Northern extremity, Constantinople, is known by a variety of observations.

tags from his journeys as a more enlightened traveller might have done. The names of places are often disfigured by his careless mode of writing. His ignorance and credulity made him delight in the absurd tales which the traveller so often hears in these half-civilized countries, at the same time that he passes by many useful topics. But his itinerary is as correct as he was capable of making it; and, with all his faults, he has furnished us with a greater number of routes than any other traveller in Asia Minor. Next to Lucas, Otter is the most useful of the early travellers. He was a Swede, sent to Pemia by the Court of France in 1734; and he passed from Constantinople through Asia Minor by Isnik, Eskisheh, and Adana. Among our own countrymen, Pococke is the only traveller of the last century who has published his route with sufficient precision to be useful to the geographer. His narrative is obscure and confused, and his journey in Asia Minor is, therefore, of much less importance than it might have been made by so enlightened and persevering a traveller. In 1789, having visited a great part of Ionia and Caria, he ascended the valley of the Mæander to Ischekli and Sandakti, whence he crossed to Beind, Sevrinissar, and Angura.

Nisburgh's route in 1766, an account of which would have been published had not a fire destroyed all the copper plates of his engravings, was through Erkle, Konia, Kutaya, and Brusa. He made the observations of latitude which have already been mentioned; and Major Rennel is in possession of a copy of the map of his route, which had been struck off before the fire.

In 1797, Mr. Brown traversed the range of Taurus to Boztan, Kcsaria, Angura, and Nicomedia. But among recent travellers, Captain Kinneir has made the most important additions to our geographical knowledge of Asia Minor. He was one of the many persons who crossed the northern part from Tokat by Amasia and Boli. This route has been laid down with great accuracy, but is of little use in connecting the geography of the northern parts, until the longitude of some of its points is known, and we have some other routes intersecting it in a direction North and South. Of several distinct routes in the ancient provinces of Mysia, Lydia, and Caria, we have many descriptions in Smith, Wheeler, Spon, Chishull, Pococke, and Chandler.' pp. 187—192.

The catalogue which we have just extracted, we strongly recommend to the geographical student. We refer him also to the learned citation of authorities, upon which is founded our knowledge of the ancient geography of the interior of Asia Minor; and particularly to the fifth chapter, which contains many useful and recondite observations both on the ancient and the modern geography of part of the Southern coast of Asia Minor, and those districts of the peninsula which were traversed by General Koehler. The notes to this chapter evince the soundest judgement and the deepest erudition.

We reluctantly pass by several important papers in this valuable miscellany. The late Lieutenant Colonel Squire's travels through the ancient Cœle Syria, is replete with interesting in-

formation. We must find room, however, for a short extract from Mr. Fazakerley's * journey from Cairo to Mount Sinai, which tends to elucidate a question in natural history as to the distinct races of the camel and the dromedary, on which Buffon, Gibbon, and other writers, seem to have been essentially mistaken.

' I cannot quite satisfy myself about these two animals. Camels are generally said to have two humps on the back, and the dromedary but one; in this country, however, there are none with two humps, and the natives use "camel" and "dromedary" without reference to any distinction between them but to their comparative size and lightness; a dromedary here bearing the same relation to a camel, that with us a hunter does to a race-horse. In the Northern parts of Asia near the Caspian, and in the Crimea, as well as towards Constantinople, there is, I believe, a breed of camels with two humps; but here, as well as in Egypt, the slow camels that march with heavy loads, and the dromedaries used for purposes of expedition, have neither of them more than one hump. The camel and the dromedary breed together, and it is difficult in their mixed progeny, to say, to which tribe an individual should belong. "Camel" is occasionally used as a generic term to express all animals of this description. "Dromedary" is always used to denote a particular class.'

To this passage, the following quotation from the *Fauna Orientalis* of Forskal, is subjoined by the Editor, and it throws too strong a light over this physical problem, to be omitted.

' "*Camelus vulgaris*. Djammel. Animal natum ad tolerandos labores et incommoda orbis meridionalis. Os et gingivæ mirâ cartilagine inductæ ne noceant spinæ plantarum deserti, quæ omnes fere armatæ sunt, quasque cetera animalia horrent; quarum vero belluo camelus est. Dromedarius. Hadgin. A camelo non specie sed propagatione variat; corpore apto et gracili. Cursu equo citatior. *Bactrianus*. Böcht. *Gibbo dorsi duplici*. *Exoticus, et procerebus tantum inter animalia rariora reservatus*." Common Camel. Djammel. An animal framed for labour and to sustain the inconveniences of Southern climates. His mouth and lips are covered with a thick cartilage, to protect them from the plants of the desert, which are for the most part prickly. Dromedary. Hadgin. Varies from the camel, not in species, but in breed; of a light and slender frame, and quicker than the horse. Böcht. *Has two humps on his back. An exotic animal, and kept only amongst other rare animals for persons of consequence*.'

Mr. Wilkins has communicated to Mr. Walpole's collection, an ingenious dissertation on the Sculptures of the Parthenon. Our article has already reached a somewhat unusual length; but every topic that relates to the noblest monuments of human genius, has so awakening an interest, that we should not do justice to ourselves, were we hastily or frigidly to dismiss it. The

* M. P. for Lincoln.

Elgin Marbles, as they are called, (we do not enter into the question of their acquisition,) constitute a school of sculpture, of which the models, though they appear little better than mutilated and shapeless fragments, are the most exquisite that have in any period adorned this department of art. It was under the creative hands of Phidias and the protection of Pericles, that sculpture started at once to life and maturity. Of that great artist, the reputation had hitherto rested on the slender notices of historians. It was reserved to our own time and country, to have his genius embodied in actual specimens before our eyes, to confirm the truth of history, and to prove, that the revolution of twenty centuries has not only added nothing to this beautiful art, but that even its most triumphant efforts in later times, have been vain aspirations after an excellence which has perpetually eluded pursuit; an excellence, the exclusive boast and glory of that splendid era.

Such being our impressions, we cannot suppress our regret at observing, that Mr. Wilkins begins his disquisition with a remark which considerably derogates from the transcendent merit of these beautiful remains. We were aware, indeed, that this gentleman, in his evidence before the Committee of the House of Commons, had unluckily adopted an hypothesis, of which we had hoped that Mr. Payne Knight, who first started it, would remain the exclusive proprietor: that Phidias never worked in stone, and consequently, that the sculptures lately in the Parthenon, and now transferred to England, were the work of inferior artists and assistants. But this extraordinary notion has been so triumphantly refuted by M. Visconti*, that we can hardly persuade ourselves that Mr. Wilkins still adheres to it. Yet, what conclusion are we to draw from the position with which he begins his paper?—that the slight notice taken by Pausanias of the sculptures of the two pediments of the Parthenon, justifies the inference, ‘that, however estimable they appear in the eyes of modern criticism, they excited no strong sensation in the mind of the writer accustomed to the contemplation of works of higher pretensions.’ We concede, however, to Mr. Wilkins, that it is somewhat singular, that so minute a chronicler as Pausanias generally was of these matters, should have made so slight a mention of the great ornaments of the Parthenon. There might, in our opinion, be various reasons for this circumstance. The very celebrity of the great works of the Parthenon, which every successive traveller had described, which every person who had sojourned in Athens had seen, and of

* “Lettre du Chev. Canova, et deux Memoires lus à l’Institut Royal de France, sur les Ouvrages de Sculpture, &c. &c. &c. Par le Chev. Vicenti.” Londres, 1816.

which there were, no doubt, already in existence when Pausanias travelled, delineations even to satiety, might in all probability induce that laborious geographer to satisfy himself with an abbreviated account of the Parthenon. It is a common circumstance with writers, to forget that it is a part of their duty to supply posterity with materials for history, and that matters of vulgar notoriety in their own age, become in the progression of time, dark and obscure. But if the scholars and assistants of Calliocrates and Ictinus, to whom Mr. Payne Knight attributes these miracles of art, were the sculptors of the Parthenon, that fact, by reason of its minuteness and particularity, is not likely to have been passed unnoticed by Pausanias. The well known fact, that they were the *chef d'œuvres* of Phidias and his most distinguished disciples, precisely by reason of its generality, such a writer would think it superfluous to record. We are, indeed, by no means prepared to assert, that these stupendous works were all executed by the hand of that great master. Considering their number and magnitude, it is scarcely possible that a single artist should have had a greater share in the ornamental parts of the temple, than that of designing them and superintending their execution. But with these admissions, there remains ample reason to infer that they are as much the works of Phidias, as any great mass of sculpture could be said to be the work of a single artist. It is well known, that Alcámenes, the ablest scholar of Phidias, executed the pediments of the temple of Jupiter at Ephs, and that they were touched by the Promethean hand of his master. A similar presumption with regard to the works of the Parthenon, is by no means irrational.

But we have better testimony; the applause of the senses, echoed by the heart. Who is there, that has seen those exquisite forms of ideal beauty, forming as it were a mystic chain that unites the external world to the world of imagination and intellect; who is there, that can contemplate the life, the activity, the grace expanded over the matchless representation of the Parnassian Procession, and breathing in every figure of its diversified groupes, without the highest species of intellectual gratification? Even the mutilated and imperfect figures of the Theseus and Ulysses, destitute as they are of that personal character which delights and interests us in the Apollo or the Laocoon, and therefore less calculated to awake moral associations, than those statues, where the design of the artist is so visibly displayed;—even these models bespeak the elevation of the genius by which they were imagined, and attest the sovereignty of the hand by which they were fashioned in a language sufficiently intelligible to all who pretend to purity of taste or accuracy of judgement.

Upon the remaining parts of Mr. Wilkins's dissertation, we

unhesitatingly pronounce a less qualified panegyric. Pausanias says, 'that the pediment of the front or edifice represented the birth of Minerva; and that of the back, the contest of Minerva and Neptune for Attica.' The Acropolis being entered from the West, and the East end of the temple having been from a comparatively early modern period built round with Turkish houses, it happened that travellers mistook the west for the front, and the east for the back (*omodo*); and they applied, therefore, what Pausanias had said of the one, to the other. Having once adopted this error, they persevered in adapting to it the groups of the several pediments; in short, torturing the birth of Minerva into the contest for Attica. Mr. Wilkins has ably exposed the glaring absurdities of Wheler and Spon, too implicitly followed by Chandler and Stuart on this subject. For ourselves, we had already received our impressions relative to this singular question, from the able work of Viconti; but the reasonings of Mr. Wilkins are learned and ingenious, and we refer the general reader or the virtuoso to his paper, which well deserves the place assigned to it in Mr. Walpole's valuable miscellany.

Art. IV. *Remarks on the Present State of Ireland; with Hints for ameliorating the Condition, and promoting the Education and Moral Improvement of the Peasantry of that Country.* By Robert Steven. 8vo. pp. 90. London. 1822.

IRELAND already lies under important obligations to the philanthropic Author of this forcible appeal on the subject of her present critical situation. His inquiry into the abuses of the Chartered Schools,* was the means of bringing to light the most flagrant delinquencies, while it afforded a fresh illustration of the mismanagement which, as by a fatality, has hitherto attached to the administration of all Irish affairs. At that period, the Hibernian Society, of which this gentleman is a zealous and most effective member, had but very recently been instituted. The importance of its achievements even then, however, was such as to present a most striking contrast to the inefficiency of the Chartered Society, and to awake the most pleasing anticipations as to the results of its progressive exertions.

The present publication is a report of the present moral and social condition of the Island, drawn up from personal observation during a residence of many months, which were entirely devoted to the objects of benevolence. These objects were more particularly,

'to examine the schools connected with the London Hibernian Society, and others, as they came in my way; to promote an in-

* See Eclectic Review, N. S. Vol. IX. p. 119.

creased circulation of the Holy Scriptures; and to endeavour to awaken a greater interest among the resident nobility, clergy, and gentry of that country, in favour of the education of the poor. In this service, I visited nearly four fifths of the counties of Ireland, and spent the whole of the summer and autumn of 1821.*

It will, probably, awake surprise, that the general cast of the pamphlet is comparatively pleasing and encouraging. At a time that the daily papers are filled with details of outrages and insurrections in Ireland, when a vulgar and besotted party-spirit is found still reigning in its capital, and when bigotry has just been celebrating the secession of two archbishops from the Hibernian Bible Society as a glorious event in the annals of the Irish Establishment,*—it is a most agreeable relief to turn to some of the statements contained in these pages.

With regard to the political disorders of this ill-fated country, the tumult and insurrection of which we hear, though serious and justly alarming, are, as might be expected, partial and referrible to no mysterious or equivocal origin. That they mainly arise from distress, will not be denied by any person acquainted with the real state of Ireland. The state of the country is, indeed, becoming in this respect so critical, that the Writer has felt justified in addressing himself in the strongest language to the Absentee landlords, at whose door much of the evil must be laid. The late visit of Royalty has proved far from a solid benefit. It has swelled the Customs and the Excise returns for the year; but it has done this at the expense of a year's income to some of the poorer gentry; nor will the money squandered at Dublin ever find its way to that class among whom its circulation would diffuse prosperity.

'I lament,' says Mr. Steven, 'the foul stains which are cast on Ireland, by the barbarous murders and excesses which have been perpetrated of late, and I shall rejoice in seeing order restored to that unhappy country. But, unless there is a change of system, it is in vain to expect it. There is a crisis, beyond which suffering cannot pass without danger. That crisis, I fear, the Sister Island has reached. In a country circumstanced as Ireland is, groaning under a heavy load of grievances, whatever produces a local irritation on the minds of the poor, is in danger, even after the evil complained of is remov-

* See the British Critic and the Christian Remembrancer of December 1. It was attempted to make it generally believed, that the British and Foreign Bible Society had been deserted by some of its episcopal patrons. The fact is, that the seceding primates were never in any way connected with that society: that the Hibernian Bible Society is not, strictly speaking, an auxiliary to the English institution; and that the two archbishops who have so long patronised the latter (Cashel and Tuam), remain its firm friends.

ed, (through the wicked counsel of disloyal men,) of assuming a different form: proceeding forward, and gathering strength, until the public peace is threatened. Restore order, command respect for the laws, punish the fiend-like perpetrators of the fearful crimes which have disgraced the country:—but be not satisfied with this. Unless the condition of the peasantry be improved, Ireland cannot remain quiet.

‘ I think it probable, that not less than one hundred and fifty millions of money have been drawn out of Ireland since the Union: never to return. How different would the circumstances of that country have been, in regard to civilization, industry, domestic comfort, moral elevation, manufactures, and commerce, with the employment of so considerable a capital as this! On the present system, Ireland never can advance either in agricultural improvement, in manufactures, or in commerce. Retrograde is written upon all. It is impossible, too, for the country to support the present population, under the absentee system. The landlords must return, and make common cause with their distressed tenants: return, under a full conviction of their errors, with a sincere desire of discharging a long neglected duty to their country. If they will not, let them prepare for the consequences. The wrongs they are inflicting on their afflicted country are not easily cognizable by human laws, but are within the reach of another code. God, who is the guardian of the poor, will vindicate their cause. If attachment to native country be a virtue, and the mark of an honourable mind, what shall we say of that part of the aristocracy and gentry of Ireland who have deserted the land of their forefathers, and who feel no farther interest in it, except to squeeze as high rents as possible out of the almost empty pockets of their oppressed tenants?’

‘ If they will shut their eyes on the danger which threatens, it will only accelerate the crisis. They may instruct their agents to seize the poor man’s little stock, and force him from the land: this may be done at the point of the bayonet. The land and cabin will then be vacant, but where will he find one hardy enough to occupy the deserted spot? This system may be persevered in, perhaps, until half or more of the estate is without tenants. But I ask, where is all this to end?’ pp. 117—119.

But all is not barren. Some of the estates even of absentees present most cheering exceptions to this gloomy picture. The conduct of the Drapers’ Company of the City of London is beyond all praise. They possess estates in the county of Derry to the value of about £10,000 per annum, which, since the year 1816, they have taken more immediately under their own management. On coming into possession of the land at the expiration of a long lease, they resolved that, for a number of years, not less than one third of the rental should be expended in draining, planting, building, the encouraging of agriculture and manufactures, and general improvements. A deputation from their own court was appointed to visit the estates from time to time, that nothing might be trusted to report, but the whole

estate be brought so far as possible under their own inspection. The gratitude and attachment of the tenants, the tranquillity and prosperity of the estate, have amply justified the wise and beneficent experiment. To the deputation, the visit has uniformly been in the highest degree gratifying: they have been received like princes—we should rather say, with the genuine feelings of a warm-hearted and generous people towards their benefactors. Knowing this to be the fact, (and we believe it to be by no means a solitary instance of the complete success of a similar policy,) we are fully disposed to admit the sobriety of the Writer's challenge when he exclaims:

' Let no one say, "I would return, could I consider myself safe among my tenantry." Make the trial. Return with a determination to pay off, as speedily as possible, the long arrear, and be assured of your safety. Had I a large estate in that country, and time given me to mature my plans, for the personal and domestic comfort of my tenants, and for their moral elevation, I should not be afraid of sleeping without a bolt. Be but kind to them; let them be satisfied that you are their friend, and they will give you abundant proof of their attachment.

' Give me a chosen band of schoolmasters, and allow me to go forward, *without opposition*, in the scriptural education of children and adults, and in the circulation of the Bible, and I will enter the most barbarous and disturbed district in all Ireland, *without fear*; confident, by the blessing of God, of raising the moral character of the people, of inducing respect to the laws of God and man, and of thereby superseding the services of legions of soldiers.

In similar language, the anonymous Author of an eloquent pamphlet which is ascribed to a Catholic barrister of very high respectability, thus appeals to the Administration.

' We would say to the Government, Be not on all occasions an instrument, at the pleasure and at the caprice of a greedy and careless gentry, with which to whip and to goad the people. They will clamour and talk big, and enlarge upon the grievances and hardships of their case. The remedy is in their own hands. Let them educate the people; let them be kind and considerate landlords. They will tell you, they are not safe in their own houses; they cannot take the air but at the peril of their lives. Ask them, *is his Grace the Duke of Devonshire safe when he visits his Irish estates, and goes freely among his tenantry? Are his agents every where in safety, in the house, and on the hill, and in the valley?* Then let them go and do likewise. And let not the government of the country, the common protector, as it ought to be, of the poor as well as the rich, forget its dignity and its duty, lending itself upon all occasions to the passions, and the rapacity, and the indolence of an arrogant gentry. Leave them to the consequences of their own misconduct, and they will be compelled to act right. If they find that government is no longer disposed to be a servant at their command, with whip in hand, to chastise the beggarly and vulgar kinds that dare to mutiny; they

must even try these troublesome and inconvenient means of education and good treatment.*

But we turn from the political to the moral condition of this much injured country. Among the obstacles which lie in the way of general education and the circulation of the Holy Scriptures, Mr. Steven adverts to the state of the Protestant Church-establishment.

‘The vast number of parishes which are without any resident clergy, is an obvious hinderance to the march of education, and cannot fail to involve the rulers of the church of Ireland in a solemn responsibility.† It will scarcely be credited, that there is, at this very time; in one district, a space of one hundred square miles, and that not in a thinly inhabited or mountainous part, but in one of the finest counties in Ireland, in which there has neither been a church nor resident clergyman in the memory of man.

‘The union of many parishes in one, too, presents a serious impediment to the intellectual and moral improvement of the people. I will give one instance, out of many, in which *eleven* parishes are united. This parish has only one protestant minister, although there are priests and coadjutors in it, to the number of about twenty.

‘This is, indeed, an alarming evil. The circumstance of there being no resident clergyman, or, as in the latter case, of a great part of the parish being ten or twelve miles from the church, renders it necessary for the Protestant parishioner, being destitute of clerical service, to apply to the Catholic priest, (who, with his curates, invariably resides in the parish, there being no non-residents in that church,) for the baptism of his children; so, also, when he is sick or dying, he is often so ignorant as to apply to the same quarter for absolution.

‘In this way, there has been a great accession of nominal Protestants to the church of Rome; so that in districts where, fifty or sixty years ago, there was a considerable body of Protestants, there is now scarcely one family left. And had it not pleased Almighty God, in his great mercy to Ireland, to raise up a noble band of faithful cler-

* “Thoughts and Suggestions on the Education of the Peasantry of Ireland.” 8vo. pp. 58. London. (Cadell) 1820.

† ‘I know what is usually urged by the non-resident clergy, as an excuse for their dereliction of duty. “We have no cure;” i.e. there are few or no Protestants in the parish. To such I would say,—your sin is written on the front of your excuse. It is this which has so seriously reduced the number of Protestants. “You have no cure.” Have your Catholic parishioners no souls? Are there not a thousand ways of serving them, in return for their contributions towards your comfort? I fear, the Chief Shepherd, in the great day of account, will not admit of your plea. “You have no cure.” I ask, in the name of reason, of religion, and common honesty, why, under these circumstances, you exact your tithes, without an equivalent, from the poor who have another establishment to support?’

gymen in the Establishment, who preach the Bible doctrines of that church; to institute the Hibernian Bible Society, the London Hibernian Society, the Hibernian Sunday School Society, and other similar institutions, and to send forth village missionaries; in fifty years, as matters were going on, there would scarcely have been found one Protestant among the lower classes in the country parts of Ireland.' pp. 25-27.

Other obstacles present themselves in the shape of a spurious candour and an intolerant bigotry; but what the Writer considers as a still more formidable enemy than either, is, 'that monstrous 'incubus, apathy.' With regard to the first, there is, we are told, an anomalous class in Ireland, who are warmly contending for the *political emancipation* of the Catholics, but are wholly indifferent as to their *ecclesiastical* emancipation; refusing to exercise their local influence on their estates, to prevent the priests from assuming an arbitrary power over those parents who are willing to have their children educated. 'They can stand 'by,' says Mr. S., 'and see, unconcerned, large schools broken 'up, the Scriptures cast out and burned, and the hearts of the 'children and their parents almost broken at not being allowed 'to attend the schools which they prefer.' The opposition to 'Bible schools' on the part of the Romish clergy, has been of late on the increase throughout the whole of the Catholic districts; and has, in some counties, put on the form of open outrage.

'The enemies of education have, in one place, burned a very excellent school-house and a master's dwelling house, and afterwards proceeded cruelly to card the master, and in doing so, they broke two ribs on one side, and one on the other, so that his life was despaired of.* In a multitude of instances, the whole of the artillery of the church, *allowed in that country*, has been opened on the offending parents who dared to exercise the inalienable right of disposing of their children as they pleased. Numbers have, notwithstanding, exercised this right, fearless of the consequences, and, in the face of threatenings the most appalling, have continued their children at the schools of the Society; —others, alarmed and terrified, with grief have confessed that they must withdraw them.

'The growing desire of the Catholic parents for the education of their children, has compelled the Priests to open schools in a way of self-defence. In these schools, they can no longer (as formerly they did in what they called schools) abstain from teaching the children to

* 'This diabolical process is effected by driving a number of nails through a board, in imitation of a card. They strip the object of their fury, and drag this instrument of torture up and down the bare back, till the ribs and backbone are bared. Mortification and death frequently follow.'

read. But, though reading is taught in them, they are, as far as I have observed, wholly destitute of the Scriptures. I have visited very many of them, and never found one copy of either the Rhemish or Doway Testament in use. They appeared altogether destitute of books, no provision being made for their supply. If they had any, which was rare, I found them generally very improper, being just what the cabin of the parents, perchance, could furnish.' pp. 36, 7.

Mr. Steven repeats this important assertion still more distinctly, in arguing against the adoption of the Catholic versions. The parents of the children, he says, make no objection to the Protestant version, until excited to it by the priests; and whenever the priest has in sincerity approved of the introduction of the Doway Testament, he would, if pressed, have consented to the use of the Protestant version.

'The truth is, that the Church of Rome will not allow their own Scriptures, under any circumstances, to be in the hands of the laity, nor circulated through the schools. In proof of this, I have visited a great number of the Catholic schools, and never found in one of them a single copy of the Scriptures.'

Some of the most pleasing instances are given of the strong attachment of the children to the schools. 'The priest may take away our books,' said one boy, 'but he cannot take them out of our memories.' In some places, the priest stands at the corner of the street with a whip in one hand and a crucifix in the other, to chastise the children belonging to his flock whom he finds going to the Society's school. Mr. Steven mentions an instance in which this is notoriously practised: the children collect in numbers, and cautiously approach the dreaded corner; a general burst then takes place, and it is a race between them and the priest. 'And there are not a few Protestants,' adds Mr. Steven, 'who can quietly suffer the priest to take his course, who would join in the cry against the Protestant minister, were he to imitate him.'

In spite of all opposition, the cause of education is going forward. So anxious are the parents, in many parts, to obtain it for their children, that the Writer has known them voluntarily offer to build a school-house, and actually help in its erection without wages. It is only, he says, the want of funds, which prevents the Hibernian Society from doubling the number of its schools.* Schools have been successfully instituted in some of the prisons; in particular, in the county gaol of Sligo. Mr. Steven states, that above 140,000 children, and above 7000 adults, have en-

* In one county, a clergyman has pointed out to the Committee eligible situations for thirty schools, which he would be willing to take under his superintendence, but, from the want of funds, it is doubtful whether the Society can pay any attention to the application.

tered the Hibernian Society's schools since the commencement of its labours, of whom not one, that he has ever heard of, has been arraigned for any crime; although, out of every thousand of the population, it is calculated that twenty-one are annually committed to prison.

With regard to the merits of the Hibernian Society, both as to its plan and its general management, we have pleasure in availing ourselves of the unsuspicious and decisive testimony of the eloquent Catholic writer already referred to. If such a society has not yet obtained its due share of public attention and support in this country, it can in no degree be attributed to the inferior importance of the object, or to any defect in its constitution.

'The London Hibernian Society has been fortunate in the adoption of a plan more suitable than any that has yet been tried to the circumstances of Ireland. They do not interfere with the religious profession of the people; but they give the Gospel to all who are willing to receive it: and they insist upon having it read in their schools, by children of a proper age and capacity. Upon this ground, they have had to encounter, as is always the case, much difficulty. But they have persevered. They meet one class of objectors by giving, where it is preferred, the Catholic version of the Bible, without comment or note*. They disarm another, by putting the schools, where they can do it, under the superintendence of the Catholic priest. But with all this, they have met persons who could not be satisfied, and suspicions that could not be lulled. Persons little anxious that the poor should be educated by any process, yet, who carry their tender concern for their Catholicity to an amazing extreme. And while they are so anxious for this faith, pay it the extraordinary compliment of their opinion, that it is much more consistent with an ignorance of the Gospel than a knowledge of it: and much more compatible with an ignorance of letters, than an acquaintance with them. It is clear that no arrangement can satisfy such persons, that they are bad Catholics and worse Christians.

'The plan of teaching adopted by the Society is excellent; and their system of constant inspection and superintendence of their schools, insures their usefulness. The profits of the schoolmaster are made also to depend, not upon the number merely, but as well upon the proficiency of the children. Acting upon principles so wise and excellent, it would be reasonable to expect that this Society must have made great progress; and accordingly they have been eminently successful. Their schools are to be met with every where in Connaught, and they are extending themselves rapidly in other parts of

* This is a mistake. Some noblemen and gentlemen who are patrons and friends of the Society, have, we believe, individually distributed, in some instances, the Catholic version; but the Committee have not been able to satisfy themselves as to the necessity or expediency of the concession.

Ireland: their number is about five hundred, and the number of children instructed about sixty thousand.

'We would say to those who still object to the plans of this Society; between whom and the Gospel in any shape or form, there can be no reconciliation,—" 'Tis well; only adopt your own plan. Let the poor be taught. We do not object to your teaching; we object to your neglect. . . . Where you teach, we will not interfere; but we will occupy the waste ground. Otherwise, your system would be a sentence of perpetual barrenness upon the land—of perpetual ignorance upon the people. To such a sentence we cannot submit. The Protestants of England, the Protestants of Ireland, will not consent to it. The Catholic laity of Ireland will not obey it. The people must be instructed." For those to whom Ireland has any interest; for the people of England who would repay the injuries of ages; for those whose generous bosoms pant to do good, here is a thirsty soil that will drink the dews of their benevolence, and return a thousand fold.

'The Hibernian School Society is better adapted to the circumstances of Ireland than any other; but this very adaptation, as it enlarged the sphere and the power of its usefulness, so it has checked its career in midway. Its funds have failed.'

Art. V. *Scripture Antiquities*: or, a Compendious Summary of the Religious Institutions, Customs, and Manners of the Hebrew Nation: compiled from the most authentic Sources, and designed as an Introductory Help for the better Understanding of the Scriptures. By the Rev. John Jones, Curate of Waterbeach near Cambridge. 12mo. pp. 292 (cuts). Price 5s. London, 1821.

THIS is a very useful and well compiled summary of Biblical Antiquities, and, on account of its cheapness, will be very acceptable. It is divided into five Parts. Part I. The Sacred Times and Seasons observed by the Israelites. Part II. Their Sacrifices and Oblations. Part III. Ecclesiastical Persons, and Jewish Sects. Part IV. Sacred Buildings and Places. Part V. Civil Customs and Manners of the Hebrews.

In the account of the city of Jerusalem, Mr. Jones has adopted the usual errors; but, for one error, he is personally responsible. The sepulchral caverns described by Dr. Clarke, in the passage referred to in the note, are not 'towards the west,' but southward of modern Jerusalem; and are supposed to mark the site, not of the 'mountain of Calvary,' which mountain never had an existence, but of Mount Zion. The Author will do well to revise the whole of this section. His chapter on the Criminal Code might have derived some advantages from his having consulted the elaborate work of Michaelis on the Laws of Moses.

In the section on ecclesiastical persons, the Author is charge-

able with the common blunder of confounding, or teaching his readers to confound, the widely distinct characters of *priest* and *presbyter*. The legal or ceremonial purity required in the Levitical priest, is repeatedly alluded to in the New Testament, but not as implying the slightest similarity of office or character between priests of old and ministers of the Gospel: it is in reference to the general body of believers, that St Peter says; "But ye are a holy priesthood"; and that St. Paul beseeches those whom he is addressing, to present their bodies "a living sacrifice." With regard to the *appropriateness* of the Ordination Service, Mr. J. 'must think and let think'. In the section on Tithes, we have the following remarks:

'From the case of Abraham giving the *tenth* of all the spoil to Melchisedeck, the priest of the Most High God, and from that of Jacob vowing and solemnly promising to give to God the *tenth* of all that God would bless him with, we see that tithes are of very ancient origin. Almost all the nations of the earth, particularly the Greeks and Romans, have agreed in giving a *tenth part* of their property to be employed in religious uses. Reason seems to point out the propriety of consecrating part of one's substance for the support and subsistence of ministers of religion, who were obliged to devote their time and labours to the work of the ministry, and consequently were deprived of the opportunity of providing for themselves in any secular way. And experience found out that a *tenth part* was a necessary and just proportion for that end. Hence this mode of supporting the Priests and Levites was instituted by God himself as the most rational and just, and thus, the law of tithes was enacted.'

As to the antiquity of tithes, there can be no controversy; nor will any one be found to deny the propriety of consecrating *part* of one's substance to the maintenance of religion; and further, as a general rule, the tenth of a man's income may be with good reason deemed a proper portion to be set apart for that purpose. Some divines have insisted upon this as the law of Christian liberality, and many private Christians have conscientiously acted upon it. But would our Author contend, that the tenth of a man's income should therefore be taken from him by the State, to be distributed among the clergy and the parish poor? We presume not. His reasoning, therefore, which, if valid, would prove too much, proves, in respect to the modern law of tithes, nothing. Neither in the design, nor in the circumstances, nor in the application of the Jewish tithes, is there the slightest analogy to the existing tithe-system, which, had it no other support than it derives from reason, experience, and Scripture, would long since have fallen to pieces. No real Christian can consider himself as 'consecrating', in the tithe the law exacts from him, a part of his substance to God. It is there-

fore, a sad abuse of words, to adopt such language in reference to it. In deciding what proportion of his income he should set apart for purposes of piety and benevolence, he must put what the State demands of him in the shape of tithe and poor's rate wholly out of his calculation. He then can do no better than adopt the rule of a tenth; and the advocates and receivers of tithes, to be consistent, should themselves set him the example; remembering always the Apostolic direction: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

On the whole, while we wish that Mr. Jones had kept clear of these 'vulgar errors', we do not hesitate cordially to recommend his work, which does great credit to his industry. A short section on the geography of Palestine, though not strictly within the Author's plan, would, perhaps, have rendered the volume more complete as an introductory help to the understanding of the Scriptures.

Art. VI. *Metrical Epistles chiefly from Florence.* 12mo. pp. 148. Price 5s. London. 1821.

WE have readers to whom the most varied or elaborate Number of our Journal would be incomplete without a poetical article; and such is the prolific exuberance of our versifiers, there seems to be no danger that we shall be at a loss for matter to gratify them. The work before us is a trifle, but an elegant one; and it suits our present purpose better than a volume whose higher pretensions might tempt or force us into critical discussions.

Florence is—or was very recently—high in the favour of English emigrants of the *beau monde*. These Epistles from Mr. M., and Mrs. —, and 'the Lady's Maid Jane,' contain a tolerably lively and faithful description of the sights and the perils, the sweets and the sour, the wonders and the drawbacks attendant on tourification and a winter in Italy. We have been much amused with the letters of the Lady's Maid. For instance, her description of the horrors of the Simplon, is what hundreds of her betters have thought and felt, though they have not dared disclose it.

'In the Valais I gaz'd on the wonderful Crows,
That travelled thro' England with so much applause;
They came with the beasts and were shown at our fair,
But here they are thought neither monstrous nor rare;
Then we went along hills by the side of the Rhone;
Here a poor muddy stream and the colour of stone.

At mid-day we stopt at the sign of the Lion,
 In the dismal and capital city of Sion.
 I wonder they give such a name to a place
 Where ideots and Crows are the principal race.
 Lack-a-day! when we came to the village of Brigg,
 I declare I'd have given my life for a fig:

But a danger at distance will often appear
 A great deal more dreadful than when it is near;
 And I took the precaution that commonly serves,
 To strengthen my spirits and settle my nerves;
 I swallow'd my drops, and so slept half the day,
 And saw nothing of caverns and rocks in my way,
 'Till we came to the Simpel, and *simple* was he
 Who made a fine road for no creature to see.
 'Tis covered with snow the best part of the year;
 And there is not a gentleman's residence near.
 The trustee of the turnpike has set up an inn,
 'Tis dismal without, but they're civil within:
 I pity the people, for once in the morning
 They found themselves buried without any warning;
 And can we do less than civility show
 To those who for our sakes are buried in snow?
 The morning we left this delectable place,
 We travell'd for miles without seeing a face:
 I don't count the men with their shaggy black locks,
 Who stood on the road to mend caverns and rocks;
 I don't count the sheep, nor the goats wild and gay,
 Who stared at the strangers and bounded away;
 Like children who stare at the company's coach,
 Half pleas'd, and half frighten'd, to see it approach.
 We went by a precipice deep as St. Paul's,
 Then by mountains and rocks that seem'd turrets and walls:
 Then thro' caverns and caves like the tombs under-ground;
 There I. M. P. *imp*, and some figures I found;
 Which I thought were an epitaph raised over head
 For some venturous traveller mix'd with the dead.
 But that *imp* was Napoleon, so famous in story,
 Who cut for himself this new pathway to glory.
 He finished this road in eight hundred and five,
 But now like the *Simpels* he's buried alive. pp. 20—2.

The following is her mistress's more polished description of the scene.

† As onward we climb to the mountains of snow,
 Our journey is awful, and silent, and slow;

But calmly we toil round the perilous steep,
 And eye the dark gulfs of the terrible deep.
 'Tis fearful and dizzy to turn and look down,
 When the guide points his hand to the miniature town;
 And above us the chalets peer forth from the sky,
 Like the nest of the eagle suspended on high.
 The wild roaring cataract foams from above,
 Where the mountain-pine waves in the desolate grove;
 Dark crags topple o'er us and narrow the way;
 And cold rocky caverns that shut out the day;
 And ocean-like avalanche, stormy and dread,
 Is threatening to break o'er the wanderer's head.
 But even in these wilds, there are patches of green,
 Where the low friendly Houses of Refuge are seen,
 And sun-beams enliven the pathway between.
 Thus smiles sometimes beam round the lips of despair,
 And we think them the sweeter because they are rare!
 But little I deemed in so savage a place
 To have seen a fair model of beauty and grace:
 Young Geneviève* blooms like a rose-bud unseen,
 And like fabled shepherdess, lovely her mien.
 She sat at the door of her Alpine retreat,
 With a babe in her arms, and a dog at her feet;
 And she said, "Gentle stranger, O tell me, I pray,
 The day of the month, and the hour of the day:
 For our sand-glass is broke, and we hear not a chime,
 And have no pleasant sabbaths to measure the time:
 Of spring-time and summer but little I know,
 Except by those flowers from the valley below,
 That stand in my casement and fade in a row.
 My spouse is from home, but from wolves we are free,
 And my dog is a guard for my baby and me.
 In the winter *Cartouche* and his master must go
 To rescue the stranger o'erwhelm'd by the snow;
 And then how intently we watch his faint breath,
 And warm him, and cheer him, and snatch him from death."
 She smil'd, and I saw that fine feelings might glow
 Beneath a wild garb, on a mountain of snow;
 And bounteous the heart of the fair Geneviève,
 For her last summer flowers to a stranger she gave.
 'Thus we travers'd the Simplon with awe and delight,
 The gulfs and the rocks were a marvellous sight;
 As if, at the fiat of infinite might,
 They were starting from chaos, and bursting to light.
 The torrents were foaming above and below,
 And wild rose the Glaciers and mountains of snow.

* 'Geneviève lives at the third house of Refuge, on ascending the Simplon, from Brigg.'

An avalanche may fall at a sound or a breath,
 And man journeys along in the shadow of death;
 He looks if the houses of refuge are near,
 When the storm is abroad, and the snow-drifts appear.
 But calm was the air, when we past thro' the wild,
 And near the abyss we stood safely and smil'd.
 O thus, when we reach life's invisible bourne,
 May we look to *our* Refuge, nor sigh to return !' pp. 38—41.

These lines are very pleasing ; but we must turn over to another leaf of the waiting-maid's journal, dated Florence.

' Well, my travels are ended ! to Florence I'm come,
 They'll be lucky, dear girl, if they catch me at Rome.
 I am sure neither wages nor board-wages pay
 For all the *discomfort* one finds on the way.
 A postchaise is pleasant for ladies *within*,
 But not for their maid, who gets wet to the skin ;
 Who is certain the worst of bad bed-rooms to share,
 And to starve on *ragouts* and such trumpery fare ;
 Who must travel for months without hoping to see
 A piece of good toast or a cup of black tea ;
 And what is still worse, at a vile Table d'Hôte,
 Must sit near a clown in a livery coat.
 " Is the Jeu worth the Chandelle ? " I heard t'other day.
 My master enquire, and my lady said " yea ! "
 What picturesque tourist would dare to say " pay ? "
 All those who have travell'd, seem leagued in a plot
 To seduce from their country the folks who have not ;
 For when the *highflyers* return to their nest,
 They can't leave their stay-at-home neighbours at rest ;
 But wherever they call and wherever they dine,
 Talk of pictures and statues and every thing fine,
 Till the happy *house-dove* feels ashamed not to go,
 To acquire "*je ne sais quoi*," and be quite "*comme il faut*."
 She must cross the salt seas, 'ere she gets into France,
 And the Alps and *nine* hills should she farther advance ;
 But great her reward when at home she is able
 To hold up her head as she sits at her table,
 And say with her guests, " I have travell'd that road,
 And there's nothing so charming as living abroad."
 How few really think it so wond'rous a treat
 To gaze at the pictures and statues they meet !
 These images put one in mind of a ghost :
 I'd rather by half fix my eyes on a post,
 Mark'd " this way to the hall," and the Red Lion near
 Is a painting I love beyond any one here :
 They both promis'd comfort and English good cheer.
 But I say I'm delighted, as other folks do,
 And talk of my virtue, by some call'd *vertù*.
 I have strain'd my short neck, and have blinded my eyes,
 To look at the domes, and the saints in the skies.

* * * *

For fashion's sake merely I went t'other day
 To see, not to hear, a most tragical play,
 Of one Mr. *All fiery*, who wrote his strange life,
 And resided *Lung' Arno*, and married the wife
 Of Charles, the Pretender, who caus'd so much strife.
 The prince and the poet are both of them dead,
 Without a successor to shine in their stead;
 And their lady has set up a court of her own,
 Where all are presented who aim at *bon ton*.
 When at night I return'd, I was delug'd with rain,
 And well may our coachman and footman complain
 That over their heads "all the wide waters meet"
 And tumble straight down in the midst of the street.
 Sweet violets and roses no longer appear,
 And the winter we shunn'd has o'ertaken us here;
 But the Tuscans declare it is ages ago
 Since Florence put on such a garment of snow;
 And to prove it they point to their *salle* without grate,
 Where they hold *conversations* and shiver in state.
 We too must retire to our unchimney'd room,
 And o'er a dull brazier lament our hard doom.
 Father Christmas is come, but without his good cheer,
 And I'd rather work hard than keep holiday here.
 Fine pictures and statues I do not require,
 But I long for roast beef and an English *coal fire*,
 And the beautiful view of my own village spire;
 For believe me, dear Susan, wherever we roam,
 There is nothing like England, there's nothing like *Home*!

We add the following lines from another Epistle, not merely on account of their poetical merit, though they are simple and touching, but for the truth and excellent tendency of the sentiment.

' That *De Profundis* o'er the wave
 Seem'd like an echo from the grave:
 And on my terrace near the flood,
 In self-communion long I stood.
 "O were this night my soul required,
 Is my lamp trimmed, my spirit fired?
 I wander on mid scenes of beauty,
 But am I in the path of duty?
 Were it not worthier to appear
 The centre of my little sphere;
 To frown on vice, and lend my store,
 To aid industrious English poor,
 Than thus a talent to possess,
 And wrap it up in idleness?
 Is no one pining to behold me?
 When will a mother's arms enfold me?
 When will my aged sire caress me?
 And does he still exist to bless me?

O quickly, quickly, let me fly,
 Lest sorrow rise to agony.
 O'er Appenines and Alps I go;
 Nor shudder at the wint'ry snow.
 O it were sweet to dwell at Rome.
 But sweeter far my welcome home!"
 Such thoughts, dear Friend, will sometimes steal
 Amid the joys that travellers feel:
 A tune, a flower, recal the scene
 Where tender hearts have happiest been;
 And native songs that once were dear,
 Awaken memory's sudden tear:
 Then harps are "hung upon the willow,"
 And Beauty sighs on sleepless pillow.
 Sometimes when youthful friends declare
 They hate old England's solid fare,
 And cannot breathe her humid air;
 That France and Switzerland are fine,
 And Florence "*perfectly divine!*"
 I quickly check the giddy sneer,
 By touching chords to memory dear;
 And thus half-sportively enquire,
 "You surely love an English fire?"
 And when Italian suns are shining,
 Is there no latent fond repining
 For balmy dews and fresher glades,
 Impervious grots and native shades?
 In winter's bright inspiring morn,
 Sighs not the youth for hound and horn?
 Does no one wishfully remember
 The pleasant trophies of September?
 And do not female wishes flee
 To friends or children o'er the sea?
 And do not home-felt joys appear
 More precious than the pastimes here?
 Yes, minds and hearts with rapid hound
 Return to one dear spot of ground,
 Endear'd by youthful dreams of love,
 Or joys that virtue may approve.
 Then memory pauses to portray
 The history of the rural day;
 With some belov'd-one arm in arm,
 The visit to the school or farm;
 The cool retreat in sultry hours,
 Mid friendship, music, books, and flow'rs;
 The social board with plenty crown'd,
 The cheerful converse circling round;
 The blooming boy with eager eyes,
 Who claims an apple for his prize;
 The friendly chat from dusk till dark;
 The moon-light ramble in the park:—

These bounties of indulgent heav'n,
"Can man resign and be forgiv'n?"
'Oft when the bell with frequent toll
Comes heavy to the traveller's soul,
Does he not think of former times,
And sigh to hear his village chimes,
That drew him to the house of pray'r,
The gayest and the earliest there?
But now the rustic grieves to view
The worthy Squire's deserted pew;
And prays with lifted heart and hand,
For travellers, both by sea and land;
And mainly wishes he could trace
His Honour in his usual place.
The aged and the sickly poor
No longer linger at the door;
Nor bow and curtsy in the aisle,
To catch his notice and his smile;
Nor urchins run with joy elate
To open wide the church-yard gate.
Where now the succour prompt, tho' brief,
That sav'd the poor in days of grief
From parish dole of scant relief?
Where now the merry Christmas dinner
Bestow'd alike on saint and sinner?
Alas! the Lazarus at the gate
Laments his chang'd unpitied fate;
Or wanders round the empty hall,
And sighs for crumbs, *that do not fall!*
'Travellers! forgive my honest speech,
To you and to myself I preach.
Let us not spend life's little day
"In gath'ring rose-buds" by the way!
Nor be our temples idly bound
By garlands wove on foreign ground.
Let us reject, ere yet too late,
The weeds of every foreign state;
Nor hate and censure Vice the less,
Because array'd in foreign dress;
But shun at once her artful face,
"Lest we be tempted to embrace."
'Twas Pope's good counsel ere the time
That morals alter'd with the clime;
As if a diff'rent code were lent
To island and to continent.
Still let us love our sea-girt strand
And Sion's songs in foreign land;
Not like the out-cast people sent
In stranger plains to pitch their tent;

But pilgrims, waiting to depart
 With staff in hand, and ready heart;
 And blessing God, where'er we roam,
 That Britain is our native home!"

The Author must excuse us for thus pilfering the best things in his volume. It has, we confess, pleased us not a little; not the less on account of its wearing the appearance of an epistolary negligence and ease; as if these metrical sketches were really written for the amusement of friends at home, under the warm impression of the living scene, and their publication were an after-thought. We should judge from the manner in which the volume is put together, that it consists of selections from the *porte-feuille* of one who has been accustomed to write chiefly for his own amusement, in the spirit of his motto:

' En écrivant pour charmer tes loisirs,
 Entoure toi de plaisants souvenirs.'

Some of the shorter pieces are evidently *let in*. Among these is one which is of so superior a cast both in style and sentiment, that we cannot but believe its Author capable of achieving still better things than these *sugars*. We should not do him justice in withholding it.

' In many a mountain path I've trod,
 And hail'd the majesty of God!
 I've heard the mountain cataract pouring;
 I've heard the mountain thunder roaring;
 I've travers'd the tempestuous sea,
 And shudder'd at Eternity!
 But never did my spirit bow
 Before the Deity as now!
 And I will raise my Bethel here,
 For of a truth the Lord is near.
 He rais'd you mountains, blue and bare,
 Like visions in the middle air:
 He flung the mists about their feet,
 Like clouds around his mercy-seat.
 I ask not for a roseate glow,
 To blend them with our world below.
 Still let them seem to fancy's eye,
 Fair planets in the azure sky,
 Self-balanced from eternity!
 Still let a light and floating wreath
 Dispart them from the earth beneath.
 I ask no poet's tranced eye,
 To paint those visions in the sky;
 Those floating clouds, those meeting hosts,
 Young armed knights, mysterious ghosts,
 Gay minarets, or gothic walls,
 Great Tell and Ossian in their halls.—

No,—let me muse in holy mood;
 On days coeval with the flood.
 The rifted rocks, from chaos hurl'd,
 Seem remnants of a ruin'd world.
 Where vales and caverns now are dry,
 The waves of wrath went foaming by:
 Where oaks for centuries have grown;
 Where nature's ramparts are o'erthrown;
 In many a flow'ry green retreat,
 Where lovers now are wont to meet;
 In scenes that Gesner sweetly fabled,—
 "Sea monsters may have whelp'd and stabled."
 And mountains now in middle air,
 Might form the refuge of despair.
 Methinks on yonder topmost crest;
 I trace the precious Ark of Rest.
 Ev'n now the beauteous covenant Bow
 Is circling o'er the realms of snow;
 The valleys smile beneath its span,
 And bless God's pledge to sinful man:
 And all the Alps that tow'r on high,
 Seem deck'd by angel ministry:
 "The world, and they that it inherit,"
 But trammels to the immortal spirit,
 That longs to journey with the dove,
 And reach the ark of rest and love.—
 Poor fancy, ere that goal be won,
 Go on rejoicing in the sun;
 Tho' brief thy day, and brief thy page,
 Pursue thy pleasant pilgrimage.'

pp. 32—5.

Art. VII. *Time's Telescope for 1822*; or a complete Guide to the Almanack: containing an Explanation of Saint's Days and Holidays, with Illustrations of British History and Antiquities, Notices of obsolete Rites and Customs, &c. &c. To which are prefixed, Outlines of Conchology. 12mo. pp. lxiv. 320. Price 9s. London, 1822.

THIS work seems to be kept up with equal spirit and success. Some of the former volumes were noticed in our Journal with the approbation due to the merits of the compilation; and we need do little more than repeat our recommendation of the Author's labours in reference to the present volume, as containing a highly entertaining selection of scientific and miscellaneous information, enlivened by truly elegant extracts. As the Introductions prefixed to the preceding volumes comprise the outlines of Astronomy, Botany, Zoology, Geology, Chemistry, Entomology, and British Ornithology, the Editor now presents to his readers outlines of Conchology. The poetical selections, chiefly from contemporary writers, do great credit to his taste.

Art. VIII. *Sermons adapted for Parochial and Domestic Use.* By the late Rev. J. P. Hewlett, M.A. Chaplain of Magdalen and New Colleges, and Curate of St. Aldates, Oxford. 8vo: pp. 432. London. 1821.

NOTWITHSTANDING the disadvantages under which a posthumous publication must, for obvious reasons, generally appear, that circumstance will sometimes stamp on the pages of a work, a character of interest and impressiveness denied to the productions of a living writer. There is a certain sacredness attendant on such works, which it would appear almost sacrilegious to violate, by assailing them with censorious criticism. The sentiments of admiration, of esteem, or of gratitude, with which the Author was regarded while living, are associated with these impressive memorials of his earthly existence, by which, "being dead, he yet speaketh." This will be more especially the case when the subjects treated of in the work are of such high and momentous value, as we may suppose would be invested with an increasing dignity, and acquire a deeper interest, in the view of the writer himself as he drew near to the shades of death, and which even the light of eternity would but unveil in still more solemn and impressive grandeur. Under such circumstances, we may almost imagine that we are listening to an Author's dying declarations; that we hear him reiterating, in more than mortal accents, the counsels of wisdom, the expostulations of friendship, or the whispers of pious consolation.

These remarks are by no means intended to intimate that the present volume stands in need of an exemption from a free and candid criticism. The spirit of ardent devotion and genuine Christian benevolence, and the truly evangelical tone of sentiment which pervade it, will ensure its favourable reception with persons awake to the importance of religious truth.

The discourses which compose the present volume, were delivered to the congregation which constituted the Author's parochial charge, without the slightest view to their publication. They are evidently the production of a mind deeply impressed, and anxious to impress others, with the transcendent value and importance of Scriptural truth. There is, therefore, a weight and a solemnity in these addresses, adapted to strike directly upon the conscience and the heart. But the deep consciousness which the Author seems to have possessed of the responsibility of the charge committed to his trust, the views he entertained as to the proper subjects of the Gospel ministry, and the manner in which its duties might be most effectively and faithfully discharged, will best appear from the discourses themselves.

The volume contains twenty-nine sermons. From the third,

on 'the Minister's Commission,' we extract the following paragraphs. The Preacher has been stating the *exalted source* and the *subject* of the Apostles' Commission.

'III. 'To *whom* is it to be preached? "Go ye into all the world," says its Divine Author, "and preach the Gospel to every creature."..... This certainly implies that it is to be preached to sinners of all descriptions; to the young and the aged: the young beginner and the old offender. All stand in need of mercy: none are beyond the reach of it. "This is a faithful saying and worthy of all acceptation; that Christ Jesus came into the world to save sinners.—He! every one, then, that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat: yea come, buy wine and milk without money and without price.—Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.—Him that cometh unto me, (says the compassionate Saviour,) I will in no wise cast out:" on no ground, at no time, in no manner. But are you willing to come? the door of mercy stands wide open for your reception: Oh! take heed that you do not shut it against yourselves by your own pride, unbelief, and perverse, wilful, obstinate love of sin. Do you feel that you have ruined and undone yourselves by sin? Are you willing to come to the Saviour who will save you in taking it away, and to submit to the guidance of that blessed Spirit who will renew your hearts to holiness? Oh! come then without delay; for to you is the word of this salvation sent, that God hath "raised up his Son Jesus, and sent him to bless you in turning away every one of you from his iniquities."

'But the words have a more extended import; the benevolent Saviour will have his Gospel proclaimed wherever the fatal effects of sin and the curse are found. Wherever the natural sun sheds its benignant beams on the abodes of rational and immortal creatures, there, sooner or later, it is the gracious design of the sun of righteousness to "arise with healing in his wings;" and wherever there is a sinner who needs salvation, to him it is the duty of its heralds to say, "Look unto Jesus and be saved!" Alas, that our means are so circumscribed; that we can extend to so few the joyful sound, 'Salvation.' Fain would we proclaim it out so loud, that earth's remotest bound might hear the blissful word, and with lively gratitude echo it back to heaven from whence it came. Grace be with all those, who, with a single eye to the Redeemer's glory, and a humble dependence on his strength, go forth, taking their lives in their hand, counting them not dear unto themselves, but forsaking country, kindred, friends, and ease, that they may "preach among the Gentiles the unsearchable riches of Christ." Grace, mercy, and peace be upon all those who open channels through which the word of life may flow to all kindreds, tongues, and people. We hail with delight this era of Christian benevolence; and our hearts rise in the language of affectionate supplication, "Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us;

yea, the work of our hands establish thou it." We spring forward in delightful anticipation to the glorious day, when "the knowledge of the Lord shall cover the earth as the waters cover the seas;" when the Redeemer's name shall be great "from the rising of the sun to the going down thereof;" and none shall say to his neighbour or his brother, "Know the Lord: for all shall know him, from the least to the greatest." pp. 45—47.

'Christ the object of supreme regard,' is the title of an impressive Sermon, or rather Meditation, on Heb. xii. 2. In this, as well as in the other discourses, the Author's method is altogether inartificial. We extract some of the more striking paragraphs.

"Looking unto Jesus," *let us trace his life*, and let ours be a transcript of the blessed example. How exalted was the piety that could burn in ardent devotion, through all the chilling damps of evening, and piercing blasts of midnight air! How firm and glowing his devotedness, who said, "My meat is to do the will of him that sent me, and to finish his work!" How ardent his zeal for the salvation of men, who exclaimed, "I have a baptism to be baptized with, and how am I straitened till it be accomplished;"—a baptism of groans, and tears, and sweat, and blood! How entire the resignation, that could meekly cry amidst the sufferings, from the bare idea of which human nature shrinks, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt!" How unwearied his benevolence, who "went about doing good!" How eminent his patience, who "endured such contradiction of sinners against himself!" How unparalleled his meekness, "who, when he was reviled, reviled not again; when he suffered, he threatened not!" How vast the bounty, that miraculously spread a table in the wilderness for thousands! How tender his sympathy, which, in the hour of unutterable agony and death, sought, in the house of a beloved disciple, an asylum for a destitute and afflicted mother! How matchless the forgiveness, that from the cross could beam a look of love and pity on the backsliding wanderers, bestow a crown and kingdom on a returning penitent, and plead for his bitterest enemies, "Father forgive them, for they know not what they do!" May the same mind be in us which was in Christ Jesus; may we contemplate his lovely image, till changed into the same likeness, by the Spirit of our God."

"Looking unto Jesus, we contemplate him, *seated on his mediatorial throne*, as a lamb that has been slain, ever living to make intercession for all that come unto God by him. Our consciences overwhelmed with guilt, are relieved by the sight of Jesus pleading for our pardon, on account of his own merits and sufferings. Harassed with temptations, we find comfort in applying to him, who, having "himself suffered being tempted, is able to succour them that are tempted;" and prays for us, that our "faith fail not." When fears prevail, we hear his gracious voice; "Fear not, I have redeemed thee; thou art mine—No weapon that is formed against thee shall prosper—I give unto my sheep eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me

is greater than all ; and no man is able to pluck them out of my Father's hand. I and my Father are one." " Surely," we exclaim, " goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord for ever."

' But death approaches, heart and flesh fail, we are about to bid adieu to earth and all her scenes ; and what then can support us ? See, yonder is Jesus at the Father's right hand, pleading, " Father, I will that they also whom thou hast given me may be with me where I am, that they may behold my glory ;" that " where I am, there my servant may be also." To his hands let us cheerfully commit our departing spirit, assured that he will present it " faultless before the throne of his glory with exceeding great joy."

The style of these sermons is correct, but studiously plain, serious, and affectionate ; they are, indeed,

' simple, grave, sincere,
In doctrine uncorrupt, in language plain,
And tender in address, as well becomes
A messenger of grace to guilty men.'

On this account, they may be cordially recommended for domestic use and village reading. Of their general merits, our readers will be able to judge from the extracts we have given. It will, we have no doubt, be a further recommendation of the volume, that it is published for the benefit of the Author's widow and bereaved infant family. Mr. Hewlett died in the prime of life, at the age of thirty-nine.

Art. IX. *Thoughts on Secret Prayer, Fasting, Humiliation, and personal Dedication.* 12mo. pp. 36. Price 1s. 1821.

THESE Thoughts are an abridgement of a voluminous tract on the same subject ; a subject which the Editor states to have been new to him, but which owes all its novelty to modern neglect. Religious Fasting is by some persons identified with the Pharisaism of Popery ; by others, with the straitness and severity of Puritanism ; but it is a practice which, much as it has sunk into disuse, had once the universal suffrage of the Church in favour of its expediency, if not its positive obligation. The Apostolic direction, " Let no man judge you in meat or in drink," may, indeed, be considered as exempting the Gentile converts from the force of any traditional law on the subject, if not as setting aside the observance as a mere Jewish custom ; in which light it may be imagined that our Lord, as well as his Apostles, complied with it, as part of the " righteousness" which it became him who was " made under the Law," to fulfil. The references to it, however, in connexion with prayer, both in the discourses of the Saviour, and in the apostolic history, would lead us to be-

182 Gentleman Farmer's *Letter on Retrenchment, &c.*

lieve, that the practice itself is not unauthorized by the Gospel, and that the *spirit* of the practice is of more importance than is generally imagined. It is, at all events, a subject deserving of attention and inquiry, and we therefore recommend these "Thoughts" to the devout Christian.

Art. X. *A Letter on the Subjects of Economical Retrenchment and Parliamentary Reform*: addressed to the Middle Ranks of the People of England. By a Gentleman Farmer. 8vo. pp. 60. Price 1s. 6d. London. 1821.

THIS pamphlet is distinguished from the mass of well meant and ill meant essays, letters, and appeals of reformers and amateur politicians, by the moderation of its tone, the tangibility of its suggestions, and the solid, practical character of its reasonings. As coming from a gentleman farmer, it is not less strikingly in contrast with the orations and resolutions by which the Newspapers have recently been embellished, proceeding from that very important and, generally speaking, very unwise class of the community. Now that the shoe pinches the absorbers of the blessed 'boon' of Rent, now that the change in the currency, and the diminution of consumption on the part of Government, have occasioned a fall in agricultural produce, that threatens a permanent fall in the rent of land, thus breaking in upon the '*otium cum dignitate*' of the landed proprietor, these gentlemen are turning reformers and political economists perforce. But most awkwardly do they set about it. As they have been the great promoters of war, and have fattened on the war, and all the corruptions which wars entail; as they have been hitherto the most strenuous opposers of every measure of timely retrenchment, and till lately the deriders of every boding prognostication; it is with a very awkward grace that they now turn round upon their old co-partners in the war-firm of Vansittart and Co. The campaign is about to commence in the Senate, to which these gentlemen will come up from their seats and shooting-boxes, well primed with complaints and alarms, and each with his little specific—a protecting corn-law, that is to say, a *high price protecting law*; a reduction in the interest of the debt, that is, a public fraud upon the fund-holder; or, as a last resource, it may be, an income-tax. Mr. Western will make his threatened attack on the Malt-tax, and other honourable gentlemen will make their assault on some other item in the Ways and Means. And then the Chancellor of the Exchequer, with his unperturbed, *unperturbable* meekness of manner, and his calm reliance on figures and good intentions, will rise and tell these gentlemen, that the revenue is improving, that the funds keep up, that the exchanges are in our favour, that he

cannot abate one tax, but, if these gentlemen will but abate their impatience, things will in time come right, and that for his own part, he never was more satisfied as to the past and more sanguine as to the future.

All this will take place as a matter of course ; but we must leave it to the proprietors of the new Prophetic Almanack, to carry prediction further. In the mean time, we earnestly recommend to all whom it may concern, the perusal of this intelligent *exposé* of the matters in question.

Retrenchments have been made, and are still going forward : they cannot be altogether resisted. But on this very account, the Writer wishes to direct the view of his readers to what ministers might do, that they may be able to judge whether what they actually do, is all that ought to be done. It cannot, he says,

' be deemed illiberal to doubt the sincerity of their efforts, when it is recollected, that only a few months ago, they obstinately and eagerly argued, that it was impossible to reduce the expenditure one single shilling without detriment to the public service. One of them, indeed, had the bad taste, jeeringly to tell the House of Commons, that if it were desirable to have the public business transacted at a cheaper rate, it might apply to Mr. Hunt and Mr. Cartwright to form an administration. After the countenance which these sentiments received, many persons will appear in rather an undignified point of view, when they shall be called upon by these very ministers in the approaching session to pass bills in furtherance of economy.'

It suits the Writer's 'humble style,' in other words, his plain, direct manner of putting his facts, to arrange what he has to say under the following heads:

' I will first endeavour to shew you, that there are other reasons, besides the asserted " ignorant impatience of the people under taxation," why great retrenchment in the expenditure of the Government is necessary—then, that such retrenchment is practicable to a very large amount—and having given the grounds on which I doubt whether ministers will make any powerful efforts for this end—I will advert to Parliamentary Reform—and recommend to your consideration a measure, which it is in your power to take, and which in a moral and religious point of view it is your duty to take ; in the hope that the eyes of our governors may thereby be opened to the ruin impending over this great and respectable nation.'

Although some of the Writer's details under the first head, will require to be slightly qualified to meet the precise circumstances of the last quarter's revenue, his reasonings lose none of their force from such slight and immaterial fluctuations in the *data* on which they are built. His suggestions, under the second head, relative to the *practicability* of further retrenchment on a much wider scale, or at least carried up much higher than has

hitherto been attempted, or will ever be spontaneously attempted by any set of ministers however well-intentioned,—might severally employ discussion; but many of them point to abuses of the most obvious and flagrant description, and the collective force of the Writer's statements must, we think, be impressively felt by every honest reader.

'I do not assert,' he says, 'that the sums, which might possibly have been saved in these last named instances, and in others of the same nature, are of vital importance to the finances of the country; but this I do assert,—that a grasping spirit is shewn by most of those who can in any way approach the public purse; they seem to consider any thing they can extract from it as lawful plunder—and, if this spirit be not encouraged, it certainly is not sufficiently checked by those in power. I refrain from any exact calculation, as to what might probably be the amount of savings under the various items, I have named. All calculations on this subject without official information must be loose; but I should roughly guess, that a sum of four or five millions might annually be saved by a general and well conducted effort for this purpose on the part of our Governors. The positive and immediate good resulting to the community from such a saving might be made to operate, either in remitting taxes to its amount, or in giving new life and vigour to the expiring remnant of the sinking fund. The indirect contingent good cannot so easily be computed; it might tend to lessen that distrust, which the nation certainly feels of the honesty of all public men. A general spirit of Retrenchment could not but be accompanied by some such brilliant sacrifices as that made in 1817 by Lord Camden, than which nothing would more contribute to heal the breach that appears to have taken place between the higher and the lower orders.'

The season for palliatives, adds our Gentleman Farmer most truly, is past. Yet, these are the only description of remedies ever proposed when the subject has come under Parliamentary discussion.

'Whenever an abuse connected with the misapplication of public money, rises to such a height as no longer to be met by a jeering question, or the imputation of factious motives in those who bring it forward,—a committee is appointed, which lingers over the business, until the interest excited concerning it is passed by: then follows a feeble report, allowing that some bad customs have existed, and burdening the country in the shape of compensation for "vested rights," to as great an amount as the relief granted.'

The Writer is driven by his facts and reasonings into the necessity of adverting to the hackneyed subject of Parliamentary Reform; but he treats of this, as he does of the other topics, altogether in a practical manner, enumerating only changes admitted to be desirable, and measures found to be both feasible and useful. If he ever appears to wander for a few moments into Utopia, he speedily returns to the line of sober practicability.

His recommendation of legal associations to ensure the purity of elections, is a most important one. Such associations would be in the truest sense constitutional associations, and societies for the suppression of vice. Destroy the money value of a vote, and you do much: you destroy the money value of a seat. The direct way to effect this, is by multiplying the voters. Where this cannot be done, the indirect way is, to protect the voter from oppression, and to cut off the temptation to a bribe. Obviate, so far as possible, bribery, at least gross and tangible bribery, and you greatly lessen the expense of elections,—by which men of the best kind are deterred from entering into competition with neck or nothing men of fortune or no fortune, with those who buy in order to sell themselves and their constituents, or with the regularly appointed Treasury candidate. Combinations having such objects in view, as well as the suppression of the disgraceful scenes of vice; turbulence, perjury, and drunkenness, which occur at almost all elections,

would include no stipendiary attorneys, no unprincipled informers, no plotting agents—you would not need to have recourse to craving circulars, begging subscriptions, or to pompous addresses alarming the timid, and deluding the ignorant. Yours would be the association of quiet sensible men, seeking a most desirable end by the most open and constitutional means; and if you ever were induced to prosecute, it would only be in cases of the grossest bribery or perjury, which might force themselves on your notice at elections. Who among you would grudge the sacrifice of a little time, or hesitate to endure a little trouble, in furtherance of objects so beneficial? If you would thus combine, Fellow countrymen of the middle ranks—though you would have many difficulties to combat from the opposition of speculators in boroughs, of interested agents, and of the populace, who might fear thereby to lose their feasts, and also their amusements, for in populous places a degree of buffoonery is always expected in the candidates—yet I think, the event would be favourable to your wishes. You would, I think, return to the House of Commons a majority of good and efficient men, ready to enter temperately and with caution, yet with a determination to act vigorously, on the important subjects of Economical Retrenchment, and Parliamentary Reform.

The very rumour of such a combination might do some immediate good, even before its operation could in any manner be effectual. It might tend to open the eyes of our governors to the dangers that surround them, especially as they are already somewhat staggered by the pressure of the times, which even the higher ranks begin to feel in the defalcation of their rents. It must be your aim, through the medium of worthy representatives, to forbid that these deficiencies be made good either directly or indirectly from the public purse. In truth the times have been most trying, and there is still much suffering in all ranks. Many in every class of life have been forced to descend a step in society, to

approach one degree nearer to poverty; and nothing in sensitive minds can aggravate the fall more than to be obliged to bear the taunts and sneers of well-paid official idlers, who parade through the country with crests erect, and undiminished incomes. Among the people there is much actual misery, much that every where meets the eye, much that shrinks from notice—and that it has been borne with unexampled patience, no one presumes to deny. The people have resisted with unshaken loyalty many temptations to riot and disturbance; and whenever any popular ebullition has taken place, and the civil authority alone has been employed to quell it, peace has always been immediately restored. They have shewn a forbearance, which argues a knowledge of their strength, and their firm hope in the future. They ask from their Rulers a boon—that the fruits of their industry be not carelessly or wantonly wasted—and however delayed, it must at last be granted.' pp. 55—7:

The country is beginning to understand, that the theoretical constitution of the House of Commons, is of importance only just so far as it bears upon the practical end of rendering that House the jealous and effective guardian of the public purse. Reform is of consequence only in reference to Retrenchment and Economy. Whether this set of ministers, or the other set, shall enjoy and dispense the patronage of the Crown, is a question of no intrinsic interest to the nation. But the stability of the throne, the security of property, our national credit, the very existence of the poor, are all ultimately involved in our system of taxation and finance, in the all important subject of public expenditure. And surely these are interests which may justify a Christian in his anxiety for a constitutional parliamentary reform.

The Author of the present pamphlet writes like a moderate and good man. We have understood him to be a gentleman who, as at once a landed proprietor and a clergyman of the Establishment, may be considered as having a two-fold interest at stake. Whosoever he may be, he is a writer against whom no charge can lie either of visionary views or of party spirit, and who, in his rural seclusion, must look with grief or contempt alike on the madness of Ultras and the blunders of Radicals.

Art. XI. 1. *The Annual Biography and Obituary for the Year 1821.*

2. *The Annual Biography and Obituary for the Year 1822.* (Vols. V. and VI.) 8vo. Price 15s. each. London. 1821, 2.

THESE two volumes include biographical notices of four members of the royal family of England, and of Napoleon Bonaparte. The circumstance is striking, although, with the exception of the last memoir, the royal obituaries form by no means the most interesting portions of the volumes. The memoir of his late Majesty is meagre, in some places trifling, and in others flippant. Among the valuable information which it records, occur the following details:

‘ Soon after this, the Hertfordshire volunteers were reviewed by their Majesties in Hatfield Park, where the royal family partook of a sumptuous entertainment in “ King James’s room ;” this having been once a royal residence.

‘ Among other visits occasionally paid by his Majesty, was one to the late Mr. Rose, at Cuffnells, in the New Forest ; another to Lord Camden, in Kent ; and also to the seat of Lord Boringdon. Lord Milton and Lord Mount Edgumbe were also honoured with the royal presence.

‘ Of royal christenings we shall only mention two ; the one when their Majesties stood sponsors for the son of the Marquis of Salisbury ; the other, for a daughter of the Earl of Chesterfield. On both these occasions, the entertainments were costly and splendid !’ pp. 17, 18.

Yet, other less important matters are despatched with exquisite and oracular brevity : e. g.

‘ The second Mr. Pitt was, at first, necessary to his Majesty’s views ; but he afterwards dismissed him, without ceremony and without regret.’
p. 19.

This, and another short sentence, are all the notice which the biographer condescends to bestow on the ‘ heaven-born minister.’

The memoir of her late Majesty, Queen Caroline, has probably been drawn up by the same facetious hand. It is written with an affectation of caution and impartiality, but has for its evident object, to lower as much as possible in the reader’s estimation the unfortunate princess, or, as the Writer terms her, the ‘ illustrious lady.’ It goes with some minuteness into the disgusting details of the “ delicate investigation,” but is brief and pithy on other points, while it more than insinuates an opinion derogatory to her Majesty’s moral character in reference to Bergami. Some of the statements are positively false ; others are negatively so. We are sorry to see the volume disgraced by an article as unfair as it is unfeeling, and as destitute of literary merit, as of candour or honesty. It were much better to exclude altogether the memoirs of political characters, than to insert such paltry distillations from the Newspapers as these.

The memoir of Bonaparte extends to two hundred pages. It is, on the whole, as respectable a compilation as could be looked for in such a work. But, from the concluding paragraph, we are led to suspect that the Editor is an Irishman. ‘ He’ (Bonaparte), we are told, ‘ was, however, a staunch friend, of which the devoted attachment of Count Bertrand, and other of his followers, is a decided proof.’ We should have imagined that this was a decided proof only that Count Bertrand was a staunch friend to his Master, who is suspected not to have returned the friendship with equal warmth and sincerity. As well might a man be termed the staunch friend of his dog, and

the decided proof alleged, be, that the dog was devoted to his master. 'But,' adds our Biographer,

'the *bane* of his character was its perfect *isolation*. He appeared to live almost entirely for himself. In short, in his character, there is somewhat to be commended, much to be admired, more to be condemned, and all to be wondered at.'

We can easily imagine the complacency with which this last sentence was achieved; but it is vicious in style, and though the meaning is felicitously enigmatical, the sentiment cannot be made out to be just. In short, in this Writer's compilations, there is somewhat to be commended, much to be entertained with, more to be tolerated, and all to be corrected.

The most interesting articles are the memoirs of literary men and other persons of celebrated character, in which the Editor has been favoured with the assistance of private friends. The value of the work will mainly depend on such contributions. The department of Neglected Biography, also, is one to which we recommend him to pay particular attention. But let him take care how he gives insertion to wholesale laudations of the characters of the illustrious deceased. That they were wise, and virtuous, and amiable, we all know:

'So they are all, all honourable men.'

But when the assertion is not simply what is called a round assertion, but an emphatic and unqualified one in favour of the individual's unexceptionable life and conduct,—as, in the case of Mr. Hayley, we are told, that his 'life and conduct' 'are entitled to the *highest panegyric*,'—something more than the general licence of biographers and epitaph-writers needs be adduced to justify the exaggeration—it may be incorrectness of the statement. Let the old adage *Ni de mortuis nisi bonum*, be adhered to in such works, if the Editor thinks it expedient; but panegyrics like the one above cited, defeat the Writer's purpose, and provoke a reference to points which he either ignorantly or disingenuously passes over in silence.

We are promised in the next volume, in connexion with memoirs of Mr. Serjeant Hargrave and Sir John Macpherson, some important original documents and unpublished letters from Sheridan, Grattan, Whitbread, Lords Camden, Thurlow, Kenyon, and Mansfield, Warren Hastings, and the Archduke Charles. The more of this species of materials, the better. The most amusing article in the volumes before us, is the account of old Courtois, which we shall give as a favourable specimen, just observing, that, if similar pains had been taken to collect authentic particulars, the scanty notices of Francis Moore, alias Henry Andrews, of Dr. Trusler and some other worthies, might have been rendered equally interesting.

The subject of this article affords an extraordinary instance of what may be effected by persevering industry. To this was super-added an economy, bordering on extreme penury, and a passion, or rather, rage for accumulation, that, after the lapse of half a century, actually converted a French barber into a great English capitalist!

John Courtois is said to have been a native of Picardy; where he was born, about the year 1737 or 1738. He repaired to this country while yet young, in the character of valet de chambre to a gentleman who had picked him up in his travels; and, as he came from one of the poorest of the French provinces, he "took root," and threw wonderfully on his transplantation to a richer soil.

On the death of his master, he removed to the neighbourhood of the Strand; and St. Martin's-street, Leicester-square, became the scene of his industry and success. At a time when wigs were worn by boys, and a Frenchman was supposed the only person capable of making one fit "for the grand monarque," he commenced business as a perruquier, and soon acquired both wealth and celebrity. To this he joined another employment, which proved equally lucrative and appropriate, as it subjected both masters and servants to his influence. This was the keeping of a register-office, one of the first known in the metropolis, whence he drew incalculable advantages. He is also said to have been a dealer in hair, which he imported largely from the continent. And yet, after all, it is difficult to conceive how he could have realised a fortune exceeding 200,000l. ! But what may not be achieved by a man who despised no gains, however small, and in his own expressive language, considered "farthings as the seeds of guineas!"

The following appears to be a true description of this extraordinary man, whom we ourselves have seen more than once:—"Old Courtois was well known for more than half a century in the parlours of St. Martin's and the Haymarket. His appearance was meagre and squalid, and his clothes, such as they were, were pertinaciously got up in exactly the same cut and fashion, and the colour always either fawn or marone. For the last thirty years, the venerable cha peau was uniformly of the same cock.

The following anecdote is generally credited:—Some years since, the late Lord Gage met Courtois, at the court-room of the East India House, on an election business. "Ah, Courtois," said his lordship, "what brings you here?"—"To give my votes, my Lord," was the answer.—"What I are you a proprietor?"—"Most certainly."—"And of more votes than one?"—"Yes, my Lord, I have root!"—"Aye, indeed! Why, then, before you take the book, pray be kind enough to pin up my curls." With which modest request the proprietor of four votes, equal to ten thousand pounds, immediately complied."

His death occurred in 1819, in the 80th or 81st year of his age.

ART. XIII. SELECT LITERARY INFORMATION.

Gentlemen and Publishers who have works in the Press, will oblige the Conductors of the ECLICTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.

Mr. Stannard Melmoth is preparing for publication, the Beauties of Jeremy Taylor, with a memoir of his life, and observations on his writings.

Lieutenant Marshall is preparing for the press; a Naval Biography, to consist of genealogical, biographical, and historical memoirs of all the flag-officers, captains, and commanders of His Majesty's fleet, living at the commencement of the year 1822.

The Rev. John Kenrick, M.A. is about to publish by subscription, a new edition of the late Rev. Timothy Kenrick's Exposition of the Historical Writings of the New Testament, with additional notes, in 3 vols. 8vo.

The Rev. T. Durant of Poole is preparing for publication, Memoirs and Select Remains of an only Son.

The first volume of Mr. Soothey's History of the late War in Spain and Portugal, is nearly ready.

The Rev. J. Trist has in the press, a series of Sunday School Lectures, with a Catechism, in 4 vols. 12mo.

Mr. Crabb is preparing a Technological Dictionary; containing definitions of all terms of art and science, illustrated by numerous diagrams and engravings.

A Tour through Belgium, by the Duke of Rutland, embellished with plates, after drawings by the Dutchess, is in progress for publication.

Mrs. Frances Wright will soon publish, Views of America, in a series of letters to a friend in England, during 1818-19-20.

The Miscellaneous Works of Henry Grattan, Esq. are printing in 1 vol. 8vo.

Mr. Mackenzie has in the press, First Lines of the Science of Chemistry, with engravings.

In the press:

Memoirs of the Last Nine Years of the Reign of George II. By Horace Walpole, Earl of Orford. From the original MSS. found in the chest left by his lordship's will to be opened by the first earl of Waldegrave who should attain the age of twenty-one after the year 1800. 2 vols. 4to.

Original Letters, written during the reigns of Henry VI. Edward IV and V. Richard III. and Henry VII. by various persons of rank or consequence, containing many curious anecdotes, relative to that turbulent, bloody, but hitherto dark, period of our history; and elucidating, not only public matters of state, but likewise the private manners of the age; digested in chronological order; with notes, historical and explanatory; and authenticated by engravings of portraits, autographs, fac-similes, paper marks, and seals. By the late Sir John Fenn, knt. M.A. F.A.S. 2 vols. 4to. Vol. V. and VI.

Travels in Syria and Mount Sinai. By the late John Lewis Buckhardt. With maps, &c. 4to. Containing, 1. A Journey from Aleppo to Damascus.—2. A Tour in the district of Mount Libanus and Antilibanus.—3. A Tour in the Hauran.—4. A second Tour in the Hauran.—5. A Journey from Damascus, through Arabia Petrea, and the Desert El Ty, to Cairo.—6. A Tour in the Peninsula of Mount Sinai.

Travels in Ethiopia: containing a description of the hitherto unexplored countries of Dar Maham, Dôngola, and Dar Shegya; accounts of the manners and character of the natives, and a history of the expulsion of the Mamelouks from Dôngola, and the campaign of Ismael Pasha against the Shegy'a Arabs. Illustrated by a chart of the course of the Nile through those countries; with remarks on the probable situation of the ancient cities; and by numerous plans and drawings of the pyramids, and other antiquities there discovered. By George Waddington, Esq. A.M. fellow of Trinity College, Cambridge; and the Rev. Bernard Hanbury, A.M. of Jesus College. 4to.

Chinese Novels; translated from the original. To which are added, Proverbs and moral Maxims, collected from their classical books and other sources. The whole prefaced by observations on the language and literature of China. By John Francis Davis, of the East India Company's Civil Service. 8vo.

Miscellaneous Notices relating to China, and our commercial intercourse with that country, including a few translations from the Chinese language. By Sir George Thomas Staunton, bart. LL.D. F.R.S. 8vo.

A Memoir, descriptive of the hydrography, resources, and inhabitants of Sicily and its islands. Interspersed with antiquarian and other notices. By Captain W. H. Smyth, R.N. K.S.F. Fellow of the Astronomical and Antiquarian Societies of London. With 12 plates.

Dedicated by permission to the Lords Commissioners of the Admiralty. 4to.

The Martyr of Antioch; a tragic drama. By the Rev. H. H. Milman, Author of the Fall of Jerusalem. 8vo.

Essays on the Love, the Poetry, and the Character of Petrarch. By Ugo Foscolo. 8vo.

The Satires of Aulus Persius Flaccus, translated into English verse. By William Gifford, Esq. With notes and illustrations, and the Latin text. 8vo.

ART. XIII. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

The private and confidential Correspondence of Charles Talbot, Duke of Shrewsbury, principal Minister to King William for a considerable period of his reign. Illustrated with historical and biographical notes. By the Rev. Archdeacon Coxe. 4to. 3l. 3s.

The Annual Biography and Obituary for 1823: containing Memoirs of Napoleon Bonaparte, the late queen, &c. &c. 8vo. 15s.

BOTANY.

A Monograph on the Genus Camellia. By Samuel Curtis, F.L.S. Illustrated by five plates, exhibiting eleven varieties of the Camellia, accurately drawn from nature by Clara Maria Pope. Large folio, 3l. 3s. plain; 6l. 16s. 6d. beautifully coloured.

FINE ARTS.

A Series of Views in Savoy, Switzerland, and on the Rhine. By John Dennis. Engraved in mezzotinto, and accompanied with descriptive letterpress. Part 4. 16s. proofs 1l. 4s.

GEOGRAPHY.

A New General Atlas, Ancient and Modern, accurately constructed. By James Playfair, D.D. Principal of the College of St. Andrew: and elegantly engraved by the most eminent artists in London. Revised and corrected to the present time. Imp. fol. 3l. 3s. half-bound in Russia, and 4l. 4s. beautifully coloured.

HISTORY.

A Narrative of the Political and Military Events which took place at Naples in 1820 and 1821; with observations explanatory of the national conduct in general, and of his own in

particular, during that period. Addressed to his Majesty the King of the Two Sicilies. By General William Pepe. With an Appendix of official documents, the greater part hitherto unpublished. 8vo. 6s.

The Naval History of Great Britain, from the Declaration of War by France February 1793, to the Accession of George IV. January 1801: with an account of the origin and progressive increase of the British Navy, illustrated from the commencement of the year 1793, by a series of tabular extracts, contained in a separate quarto volume; By William James. 2 vols. 8vo. with a quarto volume of Tables, 1l. 16s.

MEDICINE.

Physiological Lectures, addressed to the College of Surgeons. By John Abernethy, F.R.S. &c. &c. 8vo. 16s.

MISCELLANEOUS.

Letters from the Illinois, written in 1820, 1821. By Richard Flower. With a Letter from M. Birkbeck. 8vo. 2s.

The Royal Blue Book, or fashionable Directory and canvassing Guide for 1822. 5s. bound.

Agnes, or the Triumph of Principle. 12mo. 6s.

The Triple Aim: or the improvement of leisure, friendship, and intellect, attempted in epistolary correspondence. 8vo.

The Widow's Narrative, comprising remarks on the conduct of humble life. cr. 8vo. 4s. 6d.

The English Perfumer, Snuff-manufacturer, and Colburnian's Guide; being a collection of choice Receipts and Observations, proved in the practice of 30 years in the above Trades. In this work, not only the Name, but the

These Lectures are fairly intitled, we think, to the praise of being at once a copious introduction to the study of theology, and a comprehensive outline of the science. The course is divided into six books. Book I. Evidences of the Christian Religion. Book II. General View of the Scripture System. Book III. Opinions concerning the Son, the Spirit, and the Manner of their being united with the Father. Book IV. Opinions concerning the Nature, the Extent, and the Application of the Remedy brought by the Gospel. Book V. Index of particular Questions, arising out of Opinions concerning the Gospel Remedy and many of the Technical Terms of Theology. Book VI. Opinions concerning Church Government.

From this view of the general contents, it will be seen, that it was not the Professor's object to present either a series of propositions for discussion, or a connected system of theology, but prelections upon the leading subjects of inquiry, having for their design, to qualify the student 'to acquire a distinct notion of the various opinions entertained concerning the several parts of the Scripture system, and an apprehension of the train of argument by which every one of them is supported.' 'We do not,' he says, 'bring forward to the people all the variety of opinions which have been held by presumptuous inquirers or superficial reasoners.'

'To men who have not leisure to speculate upon religion, and who require the united force of all its doctrines to promote those practical purposes which are of more essential importance than any other, it is much better to present "the form of sound words," as it was "once delivered to the saints," unembarrassed by human distinctions and oppositions of science, and to imprint upon their minds the consolation and "instruction in righteousness," which, when thus stated, it is well fitted to administer. This is the business of preaching. But this is not the only business of a student in divinity. You are not masters of your profession, you are not qualified to defend the truth against the multiplicity of error, and your conceptions of the system of theology have not that enlargement and accuracy which they might have, unless you study the controverted points of divinity. It is true that there have been many disputes merely verbal; that there have been others that cannot be called verbal, the matter of which is wholly unimportant; and that perhaps all have been conducted with a degree of acrimony which the principles of Christian toleration, when thoroughly understood, will enable you to avoid. These general remarks will find their proper place, after reviewing the particular controversies. But in that review you will meet with many which turn upon points so essential to the Christian faith, where the arguments upon both sides appear to have so much force, and have been urged in a manner so able and so well fitted to enlighten the mind, that you will think it childish to affect to despise theological controversies in

general, because there has been some impropriety in the manner of their being conducted, or because some of them are insignificant.

Vol. I. pp. 483, 4.

The study of the controverted points of divinity is, indeed, indispensably necessary, not merely as a professional qualification, but as a means of obtaining a correct knowledge of the Scripture system. For what parts of that system are not controverted points? But these points may engage the study of the private Christian, apart from the controversies which hinge upon them. The study of theological controversy must, however, be admitted to be the appropriate business of the divine; and though an aversion to enter upon the barren territory of polemics, may possibly originate in a superior degree of devotional feeling, yet, 'to despise theological controversies in general,' is a mark either of mental indolence or of a contempt for religion itself. There are some persons who would dispute the existence of any thing that deserves the name of theological science: it is all, in their view, a fruitless debate upon subjects altogether beyond the confines of our knowledge, the result of which might go into a nut-shell. But it is not every body that can put it into the nut-shell. Truth, on all subjects, may doubtless be brought within a narrow compass; but the legitimate purpose of our inquiries is precisely, to detect and separate truth from the congeries of human opinions, and to ascertain the little that is known. Of the two distinct branches into which theological controversy may be divided—Biblical criticism and systematic divinity, the former must be allowed to be a pursuit alike worthy of the scholar and of the Christian, as rational and interesting in its nature, as important in its results. From the labour of this branch of study and controversy, no candidate for the sacred office can be discharged, who seeks to be "thoroughly furnished unto all good works." And as to the more repulsive department of polemics, as long as there are false teachers in the world, as long as men, women, and children will 'speculate' upon religion, and the same causes which have generated error, and casuistry, and vain philosophy, and opposition to the truth, in every age, continue to exist in the understandings and hearts of men,—so long will it be requisite for the Christian minister who would be armed at all points, to be a competent polemic, or, in the usual acceptation of the word, a divine.

To prepare the student for entering upon these arduous and perilous investigations, and to give a right direction to his inquiries, is the most delicate and important part of a theological tutor's office. It must not be concealed, that such studies, necessary as they are, have a tendency the very reverse of beneficial; and we could wish to have seen in these Lectures, some

reference, in the way of caution, to the peculiar dangers to which the novice is exposed, who has not previously been well grounded in the faith. The knowledge of religion, paradoxical as the assertion may sound, is assuredly not to be obtained from the study of theological controversy. Indeed, we know of no process more completely adapted to strip the mind of all religious feeling, and to inflict an incurable paralysis on the best affections of the soul, than an indiscreet and unhallowed boldness of inquiry carried into all the departments of theology, in the absence of true piety. The chilling effect of professional studies, is to be dreaded not only by the raw academic; it is too often visible in the sound divine: it extends even to the professor's chair. Cold, cold as death are those scholastic systems which are the anatomy of truth; and tainted is the chill atmosphere of the lecture-room. Theology is but the effigy of religion. But controversy does not present even that effigy as a whole, exhibiting only the *disjecta membra* of a lifeless system. Under what aspect, then, can the Christian doctrine be presented to the mind to so immense a disadvantage?

We do not, upon the whole, strongly object to the plan adopted in these Lectures; and yet, as we shall presently shew, it is attended by this great disadvantage, that in canvassing the several controversies, the coherence and mutual dependence of the various facts or doctrines of which the Scripture system consists, are almost put out of sight. The first two Books are professedly introductory, the course of lectures on controversial divinity commencing at the second volume. The Professor, in explaining the arrangement of this course, assigns his reasons for deviating from the ordinary method, which is, to treat of the doctrines of Religion, natural and revealed, in systematic order. He expresses at the same time his high admiration of Calvin's Institutes as the best extant body of divinity, its order being simpler and more natural, in his opinion, than that of any other system. But the extent to which a course of lectures on this model, treating of every point in detail, would have spread, together with the frequent repetitions of similar trains of argument which are inevitable in the separate illustration of every doctrine, were the reasons which dissuaded him from following that plan. Another method, which appeared to Dr. Hill more scientific, yet, still open to objection, is that of classing together the opinions which distinguish different sects of Christians, and treating every controversy by itself. The five leading controversies specifically referred to as claiming, on that plan, separate consideration, are, Arianism, Pelagianism, Socinianism, Arminianism, and the Popish controversy. But these various systems run so into each other, that the arrangement, however favourable to a comprehensive view of each, would involve repetition to a wearisome extent, and

would at the same time fail to exhibit the whole subject in a satisfactory or advantageous point of view. The plan of Dr. Hill's course is this :

‘ Out of the mass of matter that is found in the system, I select the great subjects which have agitated and divided the minds of those who profess to build their faith upon the same Scriptures. I consider every one of these subjects separately ; I present the whole train and progress of opinions that have been held concerning it ; and I state the grounds upon which they rest ; passing slightly over those opinions which are now forgotten, or whose extravagance prevents any danger of their being revived, and dwelling upon those whose plausibility gave them at any time a general possession of the minds of men, or which still retain their influence and credit amongst some denominations of Christians.

‘ In selecting the great subjects to be thus brought forward, I was guided by that general view of the Gospel which was formerly illustrated. We found its distinguishing character to be the religion of sinners,—a remedy for the present state of moral evil, provided by the love of God the Father, brought into the world by Jesus Christ, and applied by the influences of the Spirit. All the controversies which are scattered through the ordinary systems, and which have been classed under the different heads, Arianism, Pelagianism, Arminianism, and Socinianism, respect either the Persons by whom the remedy is brought and applied, or the remedy itself. The different opinions respecting the Persons, comprehend the whole of the Arian, a part of the Socinian, and all that is commonly called the Trinitarian controversy, upon which so much has been written since the beginning of the last century. The different opinions concerning the remedy itself, respect either the nature of the remedy, the extent of the remedy, or the application of it ; and they comprehend the whole system of Pelagian and Arminian principles, a part of the Socinian, and many of the doctrines of Popery. Opinions as to the nature of the remedy depend upon the apprehensions entertained of the nature of the disease ; so that all the questions concerning original sin, the demerit of sin, and the manner in which guilt can be expiated, fall under this head. Opinions as to the extent of the remedy embrace the questions concerning universal and particular redemption, and concerning the decrees of God. Opinions as to the application of the remedy turn upon the necessity of Divine assistance, the manner in which it is bestowed and received, and the effects which it produces upon the mind and the conduct of those to whom it is given.’ Vol. I. pp. 497—9.

This classification of controversial opinions is at once comprehensive and precise ; and nothing could be better, if the only object were, to frame a tabular view of theological controversies. But it is far from being either a natural or a strictly scientific arrangement. What may be called the initial doctrines of Christianity, do not occur in this course till we arrive at Book V., which treats of ‘ regeneration, conversion, faith, justification, and

'sanctification.' The doctrine of justification, it is true, is briefly stated and vindicated in Book iv. c. 3. in connexion with the Atonement, in treating of the nature of the Remedy; and the Professor had the highest precedents for reserving for separate discussion, what are usually classed under the head of the effects consequent upon Christ's mediation. But it appears to us, that these subjects are inseparable from the consideration of the nature of the Remedy; that the Atonement itself cannot be properly termed the Remedy, being rather an interposition in order to the introduction of the Gospel remedy; and that the universal sufficiency of the Atonement as a means of redemption, ought never to be confounded with the actual extent of redemption, or what is termed in these lectures, the application of the remedy. The Atonement is applicable to all; that is to say, it is the basis of reconciliation on which all are invited to avail themselves of the Gospel remedy; and it is actually applied to all who by faith receive that reconciliation. Perhaps, these remarks will serve to shew only the imperfections incident to all technical arrangements of Scripture doctrines. It is, however, a still more material defect in these Lectures, that, on the Professor's plan, the person of Christ being treated of prior to 'the disease' which presented the occasion, and 'the remedy' which was the object of his interposition, the various parts of the Scripture system are deprived of that evidence and mutual illustration which they derive from their necessary connexion and harmony.

To take a review of opinions is, after all, doing little towards instructing the student in the science of theology, for, if there is such a thing as theological science, it cannot consist of mere opinions. Instead of presenting to the novice the different systems, orthodox and heterodox, which have prevailed in the world, and teaching him to sit in judgement on their comparative merits, as if they had equal claims on his attention, and were recommended by nearly similar degrees of evidence,—the more safe as well as more philosophical mode would seem to be, to state the Scripture doctrine and its evidence, and then to review the controversy relating to it in the form of objections to the doctrine. In treating of the Person of Christ, the Professor, after stating the three systems of Socinianism, Arianism, and that of the Council of Nice, as three contending opinions, proceeds 'to *compare the grounds*' upon which they severally rest; and he first examines what he terms 'the simplest opinion concerning the person of Christ,'—that which denies the pre-existence and superhuman nature of the Saviour. The manner in which this examination is conducted, somewhat takes off the edge of our objection to the arrangement; but we still feel that the distinct exposition and demonstration of the Scripture doctrine, ought

to precede the notice of controversial objections, and that comparative views of this description are not the proper mode of arriving at either adequate ideas or firm convictions of theological truth.

The great obstacle to a scientific arrangement of the principles of Systematic Theology, is, the mixed nature of the subject matter. Physics, metaphysics, and speculations foreign from either,—simple facts, necessary truths, and the pure discoveries of Revelation,—all these are so blended together in every system of divinity, as almost to defy the attempt at analysis. Theology, properly so called, consists of necessary truths and revealed truths: its principles, in other words, consist of *facts*. The evidence of these facts is partly derivable from reason and experience, partly from a source of knowledge peculiar to Theology; the basis of certainty with regard to the facts discovered by Revelation, being the Divine testimony. Even with regard to that class of primary facts which admit of being established by *a priori* reasoning, Revelation has furnished the light by which alone they were discoverable, and Revelation supplies the strongest possible confirmation of their antecedent existence. Besides these two distinct classes of truths,—those which are in this sense necessary, that it is impossible they should be otherwise, such as the being and attributes of God, and those truths which are certain because revealed,—there are no other which have any claim to be admitted into theological science. And were systems of divinity strictly confined to these, there would be no room for controversy, except with regard to the authority of Revelation itself as a medium of proof, or the import of its terms. All those metaphysical speculations respecting the origin of evil, the nature of free will, and, in general; the causes and essences of things, which have employed and baffled in all ages the most acute and vigorous intellects, would, in this case, be excluded from divinity, certainly not as unimportant or uninteresting, but as foreign from what is substantially a system of facts; of facts involving practical consequences of an infinite interest. Religion is altogether a practical thing; and Theology, which professedly assumes to be the science of religion, ought not to implicate itself in any questions in which the practice of religion is not concerned.

Now, were it possible to resolve systematic divinity into those grand facts which compose its elementary doctrines, and to exhibit these in an order adapted to illustrate their mutual dependence and relation, a closer approximation than has yet been made, would, it seems to us, be effected to a scientific system of Theology. Most of the leading controversies hinge upon facts; although these facts are not the ostensible object of controversial attack, but rather, the speculations attaching or supposed to at-

tach to them as consequences. Pelagianism, for instance, so far as the controversy is not purely verbal, controverts a simple fact, the truth of which is as clear as any proposition in Euclid, if the Scriptures may be adduced as evidence. And the existence of the fact is quite independent of the authority of Revelation. Take away, indeed, from the Scripture system, the proposition that all men are sinners, and the whole system, as Dr. Hill forcibly remarks, is left without meaning. Yet, Revelation is not responsible, if we may so speak, for the doctrine. The condition in which the Gospel finds man, is a fact, not clearly discoverable, indeed, by the light of nature, but yet, true antecedently to the revelation which supplies the confirmation of its truth. The moral condition of man is as much a physical fact as his existence. This is, therefore, one of those primary truths which, apart from all the consequences charged upon it by those who attack the Scriptural doctrine of human depravity, deserve to rank with those necessary truths the denial of which implies a contradiction. An *a posteriori* necessity attaches to the proposition that man has sinned, which belongs to all events that have taken place, and cannot therefore be otherwise.

The demerit of sin is another necessary fact; that is to say, its truth arises out of the nature of things, antecedently to any revelation. Supposing moral evil to exist, it could not be otherwise than blameworthy, the object of displeasure to Infinite Benevolence; and it is as impossible to separate demerit from what is displeasing to the Divine Being under this view, as to conceive of demerit disconnected with punishment under the perfect administration of a Moral Governor. Yet, the denial of this necessary truth is the turning point of the Socinian controversy: the rest is mainly a question of criticism. Nay, even the disputes relative to the doctrine of Election, will be found very closely connected with the subject in question; since the notion of a partiality in the Divine dispensations, really supposes a claim in the sinner which is at variance with total demerit. This, then, is another proposition which lies at the foundation of theological science.

Predestination is another doctrine which, when stripped of all the mystery thrown around it by technical disputations, and divested of all the ideal consequences falsely charged upon it, is nothing more than a simple fact; a fact true antecedently to Revelation, since it is deducible from the necessary foreknowledge and providence of God. In its application, merely, to the subjects of the Divine dispensations, is it a doctrine peculiar to Revelation; and the mere application of a fact cannot alter its nature. That which is in a much wider reference necessarily true of all the works of God, cannot but be true with regard to

a part of his dispensations ; that they are known to him from the beginning, and, if foreknown, of necessity pre-determined.

Once more, that there is throughout the whole economy of creation, not merely a gradation of rank, not merely a diversity of species, but an essential inequality in the distribution both of physical and moral good, is a fact which, *out of Theology*, is not considered as either doubtful or mysterious. Generic differences between one class and another class of sentient beings, and specific differences between one individual and another of the same class, are clearly referrible to the same sovereign cause. The higher measure of faculty and sentient enjoyment which elevates the bird above the worm or the oyster, and the dog above the bird, is strictly analogous to the arrangement which admits of a distance almost as wide in point of intellectual endowment, between the Esquimaux savage and the wild Arab, or between such an individual as Milton and a clown. Circumstantial diversities between individuals, affecting both their physical happiness and their moral well being,—those relating to country, rank in life, education, health, and religious advantages, are as much a part of the system of nature, as the diversities which the Naturalist amuses himself in classifying. That moral good, that is to say, (putting aside the consideration of the cause,) virtue, is not less unequally distributed,—that good and pious dispositions are possessed by some, and that the opposite dispositions characterize others, is a fact not less unquestionable. It is not a doctrine for which Revelation is responsible : it is open to daily observation. Religion does not originate this economy of things, nor does it make any other change in the general distribution of good and evil, than that of superinducing upon all who are brought under its influence, a distinguishing measure of positive good.

These primary theological truths are not, we contend, peculiar to Revelation, although Revelation supplies the strongest confirmation of them, by grounding its discoveries and its invitations upon these very facts, and they are therefore interwoven with the whole system. But to throw the burden of them as difficulties on Revealed Religion, much more on any particular system of opinions, such as Calvinism, is as unphilosophical as it is unfair. With the *causes* of these antecedent facts, Theology has no concern : it does not undertake to explain them ; and those who have made the attempt, have wandered far out of their province as expositors of the Christian doctrine. These, then, we would lay at the basis of a scientific system of divinity—doctrines which are either necessarily true or true independently of Revelation ; such as relate to the Being and Perfections of God—the Providence of God—the Claims of God as the Moral Governor of the Universe—the consequent Demerit of Sin, and the inseparable Connexion between Moral and Phy-

sical Evil—and the actual Condition of Man. This series of doctrines, (which would include the whole of what is termed Natural Religion, but much more than is usually comprised under it,) we would not exhibit apart from the Scripture evidence, because the Divine testimony is the strongest possible proof of their truth; and the whole of Theology, as a science, is built upon Revelation, and presupposes it. But we would call in Revelation simply to aid in the demonstration of these first principles as antecedent facts. The truths peculiar to Revelation would consist of those, and those only, which relate to the Mediatorial Intervention of the Son of God, respecting which Scripture is the only possible source of our knowledge, and the only medium of proof. The revealed facts respecting the Person and the Work of the Mediator—the two-fold Design of his stupendous interposition, as comprising a provision for the forgiveness of sin, and the recovery of the fallen creature to holiness—the Co-agency of the Holy Spirit in this interposition—the Terms of Reconciliation—and the Fruits of Redemption—all these fall under the one grand head of the Mediatorial Dispensation, which is the peculiar subject of Revelation. Limiting the system rigidly to facts ascertainable from Scripture, whatever in the tenets of Calvinism or any other controversial school, can claim to be considered only as metaphysical doctrines or supposed logical consequences, we should reject, not as untrue, but as unproved or irrelevant. The controversies relating to these facts would come under review in disposing of objections; and a bibliographical history of the several controversies, thrown, perhaps, into the form of Notes, would complete our system.

We have dwelt thus long on the question of arrangement, because, as was obviously the opinion of the eminent person whose Lectures are under consideration, it is one of no small difficulty and no little importance. So far as such lectures have their designed influence on the future habits of inquiry, the method on which they proceed, will materially contribute to determine the character of the pupil as a theologian. Admirable as are Dr. Doddridge's lectures, his mode of lecturing is stated to have had an influence very opposite to what he intended, by engendering a spirit of scepticism. His excessive modesty, liberality, and candour, excessive because they trench upon other virtues, led him to state his own opinions with so much caution, and to treat the opposite opinions with so much courtesy, and to exhibit them often as so nicely balanced, that the pupil was sometimes led to mistake a state of doubt for a proof of superior wisdom, and to postpone till a more convenient season, making up his mind on the subject. Thus, possibly, what was in the Professor self-diffidence, became in the disciple distrust in relation to all subjects within the range of moral evidence; and the ingenuousness of faith, considered as a principle of

obedience, was lost. Where this did not follow, error would at least be rendered in his view less repulsive, its criminality would appear equivocal; and if the ardour of devotion was not chilled, his religion would at all events never betray that undue degree of vitality and energy which is intimated by the word *zeal*. Without meaning to charge on these Lectures such a tendency as this, we are not sure that the Professor's language is not, in some instances, liable to be misunderstood. After some very just remarks on the proper use of the Fathers 'as historians, not as authorities,' and the importance of Biblical criticism, the Dr. adds:

'It is by this patient exercise of reason and criticism that a student of divinity is emancipated from all subjection to the opinions of men, and led most certainly into the truth as it is in Jesus. It is the great object of my lectures, to assist you in this exercise, and I may hope, after having bestowed much pains in going before you, to be of some use in abridging your labour, by pointing out the shortest and most successful method of arriving at the conclusion. I shall not decline giving my opinion upon the passages which I quote, and the comparison of Scripture which I shall often make. But I do not desire you to pay more regard to my opinions than to those of any other writer, unless in so far as they appear to you upon examination to be well-founded. You will derive more benefit from canvassing what I say, than from imbibing all that I can teach; and the most useful lessons which you can learn from me are, a habit of attention, a love of truth, and a spirit of inquiry.' Vol I. pp 487, 8.

This is perhaps the feeblest and most exceptionable passage in the Lectures; and it might seem almost invidious to select it for remark, did it not furnish a key to the tame and unimpressive phraseology which is sometimes employed in these Lectures, in reference to the most momentous topics of discussion. Dr. Hill could not wish to be understood to mean, that, by a patient exercise of reason and criticism *merely*, a man would certainly be led into the truth as it is in Jesus. Nor could he mean literally, that his pupils would derive more benefit from learning to dispute and argue, than from imbibing the doctrines of Christianity. He would not have maintained, that a habit of attention and a spirit of inquiry are more useful lessons than a habit of seriousness and a spirit of devout humility carried into theological investigations. And as to a love of truth, he had too correct an estimate of the opposite bias of the heart, to imagine that this is a lesson to be derived from a controversial exhibition of Christianity, which necessarily obscures in some degree both the authority and the loveliness of truth. What he did mean, it is not our business precisely to define; but we must deprecate such a style of address to a class of academics, many of whom would be gay and thoughtless, possibly irreligious young men, whose highest object was to

qualify themselves to take a degree or hold a living. As a specimen of the extremely objectionable phraseology to which we allude, we take two sentences from the opening paragraphs of the divinity course.

'The Gospel reveals two persons whose existence was not known by the light of nature; the Son, by whom the remedy offered in the Gospel was brought into the world, and the Spirit, by whom it is applied. The revelation concerning the first of these persons is much more full than that concerning the second, and has given occasion to a greater variety of opinions.'.....

'In entering upon the opinions concerning the person of the Son, I must warn you not to consider the subject as unimportant.'....

Vol. II. pp. 1, 2.

And while the Lecturer was thus contradicting by the very tone of his language, the faint and feeble warning not to treat as unimportant the personal claims of their Redeemer and Judge, —some of the class, possibly, were cracking nuts, or lounging about in utter listlessness! Can we feel surprise that divinity lectures delivered with this coldly professional, not to say irreverent air, should be found ill adapted to check a spirit of infidelity in those academic halls from which it has too often issued to blight and plague the Church? One shudders at the idea of a raw youth being familiarized to such a style of treating the subjects on which his own salvation depends; and one is led to wonder that our academics come out from the lecture-room not more frequently sceptics, or not more divested of spirituality and ingenuous humility than they do, rather than that they should ever appear to have exchanged their religion for divinity.

But we must now proceed to the more agreeable task of laying before our readers, specimens of the highly respectable and competent manner in which these Lectures are executed. How deficient soever in the respects to which we have adverted, as a course delivered from the theological chair, they are, as a publication, highly valuable.

The chapter on the 'peculiar doctrines of Christianity,' is worthy of the Christian divine. We have already cited the remark with which the Professor sets out, that 'the foundation of the Gospel is this, that men are sinners,' and that, if you take away this proposition, the whole system is left without meaning.' After adverting to the various indications which human nature presents, of a disordered state answering to the Scripture representation, and in particular to death, as that 'one standing memorial' of the power of sin, 'which defies the wit and strength of man,'—affording a proof, independent of speculation, that the transaction to which the Scriptures ascribe the introduction of death, has not exhausted all its force'; Dr. Hill goes on to state:

'The Gospel then proceeds upon a fact, which was not created by the revelation, but would have been true, although the Gospel had not appeared, that that part of the reasonable offspring of God who inhabit this earth are sinners, and that their efforts to extricate themselves out of this condition had proved ineffectual. But sin is repugnant to our moral feelings, and excites our abhorrence. How much more odious must it appear in the sight of Him whom natural religion and the declarations of Scripture teach us to consider as infinitely holy ! We see only a small portion of human wickedness. But all the demerit of every individual sinner, and the whole sum of iniquity committed throughout the earth, are continually present to the eyes of Him with whose nature they are most inconsistent. The sins of men are transgressions of the law given them by their Creator, an insult to his authority, a violation of the order which he had established, a diminution of the happiness which he had spread over his works. It is unknown to us what connections there are amongst different parts of the universe. But it is manifest that no government can subsist if the laws are transgressed with impunity. It is very conceivable, that the other creatures of God might be tempted to disobedience, if the transgressions of the human race received no chastisement. And, therefore, as every temptation to disobey laws which bring peace to the obedient, is really an introduction to misery, it appears most becoming the Almighty, both as the Ruler and the Father of the Universe, to execute his judgements against the human race. Accordingly, the Scriptures record many awful testimonies of the Divine displeasure with sin ; and they represent the whole world as the children of wrath, guilty before God, and under the curse, because they are the children of disobedience. It is not in the nature of repentance to avert those evils which past transgressions had deserved. But we have seen that men were unable to forsake their sins ; and we cannot form a conception of any mode, consistent with the honour and the great objects of the Divine government, by which a creature who continues to transgress the Divine laws, can stop the course of that punishment which is the fruit of his transgression. In this situation, when the reasonings of nature fail, and every appearance in nature conspires to shew that hope is presumptuous, the revelation of the Gospel is fitted, by its peculiar character, to enlighten and revive the human mind.' Vol. 1. pp. 381, 2.

The succeeding chapter, 'Christianity of infinite importance,' though, like some other parts of the Lectures, rather too much dilated, is both interesting and judicious. The importance of the Christian Revelation is illustrated under a twofold aspect,—as a republication of the law of nature, and as a method of saving sinners. Upon some minor points we might not quite agree with Dr. Hill. He objects to the phrase, 'the necessity of the 'Christian Revelation,' because it may, he thinks, be conceived to imply, 'that God was in justice bound to grant this revelation,' whereas 'sinners have no claim to any thing,' the gospel being the free gift of God ; and further, because it seems also to imply, 'that it was impossible for God in any other way to save the

'world.' The common method, therefore, of considering the necessity of Revelation previously to the evidences of it, and arguing from the necessity to the probability of its having been given, he deems exceptionable and inconclusive. But surely, the necessity of a Revelation may, in relation to the wants of man, be fairly and instructively argued, without implying any obligation on the part of God. There is a want of precision in Dr. Hill's use of the words, Gospel and Revelation: they are by no means synonymous. A revelation of some kind, that is to say, an immediate communication from Heaven to the creature, might be shewn *a priori* to be in the highest degree probable, or rather absolutely necessary, although man had not sinned. Such communications of the will of God, we have reason to believe, would have been frequent, had nothing intervened to break off that intercourse which man was originally fitted to enjoy with his Maker. A necessity for a revelation, although there was every reason for alarm as to what might be its terrific burden,—but a necessity for a further revelation was created by the state of doubt, and intellectual disturbance, and awful surmise into which guilt plunged the parents of mankind; and the first promise was given to meet this deplorable exigency. When the traditional knowledge of the true God became obscured, and at length wholly lost in the idolatrous inventions of subsequent ages, a revelation was rendered the more necessary by the very circumstances which annihilated the claims of the sinner to any expression of the Divine favour. "The law was added because of transgressions"—because transgression had obliterated the law originally impressed upon the conscience, and extinguished the light of nature. The probability that such a revelation would be communicated, would rest, however, not on the necessity of the case, but on the early intimations of the designs, and the Providential superintendence of the Almighty. But this probability must be understood as applying to the fact alone, not to the nature of the Divine message. When we speak of the Gospel or the Christian Revelation, the terms of the argument are essentially changed. The *probability* of such a 'gift' or discovery of mercy, could be established by no process of *a priori* reasoning. But its *necessity* in reference to the condition of man, or, in other words, its perfect adaptation to man's necessity, is not rendered less absolute by the hypothetical possibility, that the salvation of man might have been effected by any other unimagined dispensation. Dr. Hill seems in effect to admit this in the following admirable remarks.

'Although the religion of nature be liable to be obscured by the general practice of vice, yet, if it were fitted by its original constitution to be the religion of a sinner, nothing more than a republication

would at any time be required, in order to render it suitable to the circumstances of man. But even after the religion of nature has been restored in its original purity, the provision made by it for the comfort, the direction, and the hope of man, is inadequate to the new situation in which he is placed by being a sinner. In this new situation, the deformity, the weakness, the depravity of mind which belong to sin, enter into his condition; he is also a transgressor of the Divine law, and as such is liable to the consequences of transgression. But religion cannot exist in such a situation, without the knowledge of some method of obtaining pardon. For the expression which you read in the 130th Psalm is strictly accurate: "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayst be feared:" i. e. There can be no fear of God, no religion to a sinner, unless there be forgiveness with God. And therefore, the first thing to be considered in judging of the importance of Christianity under this second view, is, What are the hopes of forgiveness in the religion of nature? From whence are these hopes derived?

It is manifest, that the hopes of forgiveness are not necessarily connected with that law which the religion of nature delivers. A law enjoins obedience, promises reward, it may be, to those who obey, and always denounces punishment against those who disobey. It would destroy itself, were it delivered in these terms: You are commanded to obey, but you shall be forgiven although you transgress. The hopes of forgiveness, then, are to be sought in some part of the religion of nature distinct from the law. But it is not pretended that the religion of nature contains any specific promise of forgiveness, the record of which may be pleaded by transgressors as a bar to the full execution of the sanctions of the law. It is not possible to show the place where such a record is to be found. And therefore there is no source from which the hopes of forgiveness can be drawn under the religion of nature, but those general notions of the compassion of God, from which it may appear probable that he will accept of the repentance of a sinner, and reinstate in his favour those who have offended him, when they return to their duty. It is admitted by all who have just notions of the Divine character, that the same process of reasoning which conducts us to the knowledge of the being of God, establishes in our minds a belief of his goodness. It is natural to think, that the goodness of the Supreme Being, when exercised to frail, fallible creatures, will assume the form of compassion, or long-suffering. We see in the course of his providence, various instances of a delay or mitigation of punishment; and there are many appearances which clearly indicate that we live under a merciful constitution. But we are by no means warranted from them to draw this general conclusion, that all who repent will finally be forgiven under the Divine government. You will be satisfied, that this conclusion goes very far beyond the premises, if you attend to the following circumstances. The same process of reasoning which leads us to the belief of the goodness of God, ascertains also his holiness, his wisdom, and his justice, all of which seem to require the punishment of sinners. It is true, that those perfections, of which our conceptions lead us to

speak as separate from one another, unite in the Deity with entire harmony to form one purpose, and that there never can be any opposition among them in the Divine mind, or in the execution of the Divine counsels. But it is impossible for us to say, how far any particular exercise of justice or of goodness is consistent with this harmony; and it is manifest that every reasoning which proceeds upon a partial view of the Divine character, must be insecure. Further, we are not acquainted with the relations which subsist amongst the parts of the universe. But we can suppose, that reasons of the Divine conduct, inexplicable to us, may arise from these relations; and even in that part of the universe which is most open to our observation, although we cannot always account for the limitations of the Divine goodness, we can mark instances where the long-suffering of God seems to be exhausted, where repentance ceases to be of any avail, and men are left to endure without alleviation all the evils which they had incurred by transgression. It is possible, that instances of this kind, which are very numerous, may be mingled with the examples of compassion in the Divine government, to guard us against the conclusion which repeated compassion might seem to warrant, to give us warning that the time for repentance has an end, and that in the final issue of the system in which we are placed, the obstinate transgressors of the Divine law shall bear without remedy the full weight of that punishment which they deserve.

* But even although there were not so many analogies in nature, conspiring to shew that repentance is not always efficacious, the bare impossibility of demonstrating from any known principles, that every penitent shall be forgiven, is sufficient to evince the infinite importance of Christianity. If the religion of nature, with all those intimations of the Divine goodness which are the ground of trust and hope to those who obey, does not give a positive assurance that it is consistent with the nature and government of God to forgive all who transgress, then it is plain, that the new situation into which men are brought by being sinners, renders a promise of pardon most desirable to them; because, without this special declaration of the Divine will, their religion must rest upon a very precarious foundation; and therefore the Gospel, whose peculiar character it is to contain such a declaration, which publishes the forgiveness of sins through the blood of him by whom all who believe are justified and have peace with God, deserves the name of *evangelium*, good tidings, better than any other message which the world ever heard, and is in truth the best gift which Heaven could bestow. It is further to be observed, that while the religion of nature leaves the reason of a sinner to struggle with his passions, and does not revive his soul, under the experience of his weakness, by the assurance of his receiving any assistance in the conflict, the Gospel contains a promise of grace as well as pardon. It confirms the law of his mind by those influences of the Spirit which we stated as perfectly consistent with the reasonable nature of man; and while it publishes the remission of sins that are past, places him in circumstances so favourable to his moral improvement, as may prevent a repetition.....

..... * It is an awful consideration, which places the im-

portance of Christianity in the strongest light, that, however men might flatter themselves, under the simple religion of nature, with general reasonings concerning Divine mercy, the moment that a special revelation is published, promising the mercy of God upon certain terms, and disclosing a particular manner of dispensing pardon to those who repent, these general reasonings are at an end. If every one must admit that God knows better than we do, what is becoming his nature and consistent with his administration, it follows undeniably, that it is most presumptuous in those who acknowledge that pardon is necessary, to reject the particular method of dispensing pardon that is revealed, and yet still to build upon uncertain reasonings an expectation that it will be dispensed. If the words which Jesus uttered be true, the hopes of nature are included in the hopes of the Gospel, and no hope is left to those who, neglecting the "great salvation spoken by the Lord," betake themselves to the religion of nature.' Vol. I. pp. 428—438.

The review of the Trinitarian controversy in these Lectures, is very sober, able, and satisfactory. Dr. Hill first establishes from Scripture the pre-existence of Christ. Then, from the consideration of the actions ascribed to our Lord in his pre-existent state, he proceeds to the direct proof that Christ is God, arising from his being expressly called God, from the essential attributes of Deity being ascribed to him, and from his being represented as the object of worship. The union of natures in Christ is, in the following chapter, shewn to be the key to the phraseology of Scripture, and the corner-stone of our religion. The opinions concerning the Spirit are next briefly reviewed. The supposition of the Spirit's being a creature, having long since been abandoned, there remains no alternative between denying his existence, by resolving the plain, unequivocal declarations of the Scripture into a figure of speech,—and admitting the Catholic doctrine, that, together with the Son, the Spirit is truly and essentially God. The doctrine of the Trinity is specifically treated in the concluding chapter of this portion of the work. Dr. Hill does not attempt to lay any stress on 1 John v. 7.; justly remarking, that, even were the passage genuine, it could not be positively affirmed to teach a unity of *nature* in Three Persons; 'for it may mean nothing more than an agreement in that record which all the Three are there said to bear.' But he rests the doctrine on the following clear induction:

'The Scriptures, in conformity with right reason, declare, that there is one God: at the same time, they lead us to consider every one of Three Persons as truly God. But the one of these propositions must be employed to qualify the other; and therefore, there is certainly some sense in which these Three Persons are one God.'

An historical sketch is then given of the various attempts of philosophers, schoolmen, and councils to expound the metaphy-

sional nature of the unity and personal distinctions of the God-head. The devout Christian cannot but wish that these presumptuous and barren speculations were altogether confined to the page of history. There is nothing in the annals of human nature more painfully disgusting, than the imbecile *dicta* of Arian, Sabellian, and Athanasian heresiarchs on these inscrutable subjects, and the rage and infernal intolerance with which the new-coined niceties of phrase employed to express the various opinions, were contended for. Were the whole of what has been written on both sides relating to the terms *ομοιουσις* and *υποστασις*, the generation of the Son, the procession of the Spirit, and the *Alioque* schism, blotted out entirely and irrecoverably from theological literature, it may safely be affirmed, that the sum of human knowledge would not be diminished an iota, nor would the interests of Christianity sustain the shadow of a loss. 'The difficulty,' says Dr. Hill, speaking of the ambiguity of the word *consubstantial*, 'is only a proof that it is a vain attempt to apply the terms of human science to the manner of the Divine existence, and that the multiplication of words upon this subject does not in any degree increase the stock of our ideas.' Indeed, almost all the metaphysical propositions relating to the Trinity, which have been grafted upon Scriptural Theology, are either purely figurative or negative; but they are figures applied to a subject which admits of no analogies, and negations which only incumber the simplicity of revealed truth. In wading through these controversies, two general observations forcibly present themselves. The first is, that they never would have originated, or, at least, could never have been carried on in the manner and temper in which they were, had the Bible been in all cases resorted to and devoutly studied as the acknowledged source of all we know on these subjects, and had its Divine authority as the only rule of faith been maintained and recognised. It was during the long and dreary eclipse of the light of Revelation, when the Scriptures were almost a dead letter, that these dark contests took place between the blind leaders of the blind. The second observation is, that such discussions are not more remote from sound philosophy, which rejects from science every thing which is incapable of being substantiated by evidence, than they are hostile to the practical genius and holy tendency of Christianity. It is next to impossible to preserve, in treating of such subjects at all, a phraseology free from irreverence; and it is very rarely that they have been treated without a most unhallowed boldness of familiarity, if not with an irreligious levity. Thus, has the very design of religion been frustrated by a "vain philosophy," which mingles the traditions and speculations of men, the elements of the world, with the pure doctrine of Christ. The reverence becoming the creature, the

humility of the sinner, the spirituality, and grateful sentiment, and devout affection which characterize the true believer, have alike either been discarded from such controversies, or have been unable to sustain their withering influence on the heart. We cordially acquiesce in Dr. Hill's conclusion, and in the advice which he founds upon it.

' We are thus brought back, after reviewing a multiplicity of opinions, to the few simple positions which constitute the whole amount of the knowledge that Scripture has given us concerning the Trinity, and which may be thus briefly stated. The Scriptures, while they declare the fundamental truth of natural religion, that God is one, reveal two persons, each of whom, with the Father, we are led to consider as God, and ascribe to all the three distinct personal properties. It is impossible that the Three can be One in the same sense in which they are Three; and therefore it follows by necessary inference, that the Unity of God is not a unity of persons; but it does not follow that it may not be a unity of a more intimate kind than any which we behold. A unity of consent and will neither corresponds to the conclusions of reason, nor is by any means adequate to a great part of the language of Scripture; for both concur in leading us to suppose a unity of nature. Whether the substance common to the Three persons be specifically or numerically the same, is a question, the discussion of which cannot advance our knowledge, because neither of the terms is applicable to the subject; and, after all our researches and reading, we shall find ourselves just where we began, incapable of perceiving the manner in which the Three Persons partake of the same Divine nature. But we are very shallow philosophers indeed, if we consider this as any reason for believing that they do not partake of it; for we are by much too ignorant of the manner of the Divine existence to be warranted to say that the distinction of persons is an infringement of the Divine Unity.....

' As you cannot expect to give the body of the people clear ideas of the manner in which the Three Persons are united, it may be better, in discoursing to them, to avoid any particular discussion of this subject; and to follow here, as in every other instance, the pattern of teaching set in the New Testament. Our Lord and his Apostles do not propose any metaphysical explication of the unity of the Divine nature. But they assume it, and declare it as a fundamental truth; and they never insinuate that it is in the smallest degree infringed by the revelation which they give of the Three Persons. After this example, I advise you never to perplex the minds of the people with different theories of the Trinity, and never to suggest that the Unity of the Divine nature is a questionable point; but, without professing to explain how the Three Persons are united, to place before your hearers, as you have occasion, the Scripture account of the Son and the Holy Ghost, as well as of the Father, and thus to preserve upon their minds what the Scriptures have revealed, and what, upon that account, it is certainly of importance for them to learn; the dignity of the Second and Third Persons,

their relation to us, and their power to execute the gracious offices necessary for our Salvation. These essential points of Christian instruction are revealed in the Scriptures in such a manner as to be in no danger of leading into the Sabellian, the Arian, or the Tritheistic scheme of the Trinity; and, therefore, if we adhere, as we ought always to do, to the pure revelation of Scripture in our account of the Three Persons, we have no occasion to expose to the people the defects of these schemes; and we may reserve to ourselves all the speculations about the manner in which the Three Persons are united.' Vol. II. pp. 342—7.

We dare not trust ourselves to enter upon the subject of the Calvinistic controversy, which is very ably treated in the first half of the third volume. We shall have occasion very soon to encounter no mean combatant in the polemical field, in noticing Dr. Copplestone's recent work on Predestination. At the close of the investigation, Dr. Hill has given 'a history of Calvinism,' which will be of no small service to the student in pursuing his literary inquiries. After noticing the politico-theological revolution which took place in the Church of England subsequently to the synod of Dort,—at which period her clergy were certainly Calvinistic, although, according to Dr. Jortin's account of the matter, they afterwards 'bade adieu to Calvinism,'—Dr. Hill refers to the redoubtable work of the present Bishop of Winchester.

'Dr. Prettyman, or Tomline, bishop of Lincoln, who, in his *Elements of Christian Theology*, has given a large commentary on the Thirty-nine Articles, labours to prove that the Seventeenth admits of an Arminian sense, and writes against Calvinism with the virulence of a man who does not understand it. He has also published a second work, which he calls a *Refutation of Calvinism*—a strange title for a book avowedly written by a dignitary of that Church whose founders were Calvinists, and one of whose articles prepared by them, in its natural and obvious meaning, announces the characteristic doctrines of Calvinism. I waited with much impatience for this book; but was greatly disappointed with its contents. It contains hardly any general reasoning: it is chiefly a collection and exposition of texts, which have been often brought forward by Arminian writers, and a repetition of that abuse which they are in the habit of pouring forth upon those who differ from them. The book has already passed through many editions, and meeting the prejudices and wishes of a great body of the English clergy, is extremely popular in England. But it is by no means formidable in point of argument; and however much it may be admired by those who wish to believe the system which it professes to support, it will not shake the creed of any person well instructed in the fundamental principles of Calvinism.' Vol. III. p. 199.

Leibnitz, though a member of the Lutheran Church, has triumphantly vindicated the philosophical truth of the Calvinistic

system. His "*Essais de Theodicée*," to which we had occasion to refer in reviewing Dr. Dwight's "Theology," is mentioned by Dr. Hill as containing 'almost all the principles upon which' he has 'rested the defence of Calvinistic tenets.' It is, indeed, a highly valuable and masterly work, but being principally occupied with the refutation of Bayle, labours under the disadvantage of all replies and refutations, in being desultory and somewhat tedious. Wolfius and Canzius trod in the steps of Leibnitz. Wytttenbach, Stapfer, and Edwards have followed in the same path. The doctrines vindicated and illustrated by these acute and profound thinkers, 'instead,' says Dr. Hill,

'of appearing hable to that charge of absurdity which the Arminian writers in all times, and even in the present day, have not scrupled in opprobrious terms to advance, now assume a rational and philosophical form, and appear to be a consistent whole, arising out of a few leading ideas followed out to their consequences: while the Arminians appear to be only half-thinkers, who stop short before they arrive at the conclusion; and although they will not, like the Socinians, deny the principles, yet, refuse to follow the Calvinists in making the application of them.

'I have no difficulty,' continues the Professor, 'in concluding the subject which has engaged our attention, by declaring it to be my conviction that the Calvinistic scheme is the most philosophical. The Arminians, indeed, have often boasted that all the men of learning and genius are on their side, and that those only who choose to walk in trammels, adhere to Calvinism. But there is reason to think that the progress of philosophy will gradually produce a revolution in the minds of men; that these opinions concerning the nature of human liberty, and the extent of the providence of God, from which the Calvinistic system is easily deduced, although they have not received the countenance of Dr. Reid in his *Essays on the Active Powers*, will, even in opposition to his respectable name, find a place in every system of pneumatics; and that there will thus be diffused among calm inquirers, a more general impression, that the doctrine of the first Reformers with regard to Predestination, admits of a better defence than it received from them. It gives me particular satisfaction to observe, that the late Dr. Horsley, bishop of St. Asaph, one of the profoundest scholars that ever adorned the Church of England, although he has not adopted all the Calvinistic tenets, has laid down in the most precise and satisfactory manner, these principles from which all the tenets of Calvin that we are obliged to hold, appear to me readily to flow. In a sermon upon providence and free agency, he has declared his conviction with regard to the certain influence of motives as final causes in reference to which the mind puts forth its powers, and as the means by which God governs the intelligent creation; and also with regard to the infallible predetermination of those events which the Almighty in this manner accomplishes. The friends of Calvinism require nothing more. We may reject every tenet which does not result from these principles; and we may solace ourselves

under the scorn of many superficial writers in the Church of England, who condemn what they do not understand, with the countenance of this respectable auxiliary, who, without declaring himself a partizan, has lent his assistance in clearing that strong ground which every sound and able Calvinist will now occupy.' Vol. III. pp. 207—9.

Still, to advert to the view of Theology with which we set out, the Calvinistic philosophy forms no part of the Christian system. So far as the subjects to which it relates, belong at all to theological science, they class with the propositions which are true independently of Revelation. We hold these discussions, therefore, how important soever in themselves, to be out of place when introduced in connexion with the Gospel Remedy; and we would wish to see the metaphysical, or rather physical part of the controversy between the Calvinists and the Arminians, treated as a question of physics; as relating to a system of things which Revelation every where implies or assumes to exist, but has not originated.

Above two hundred pages of the third volume are occupied with 'Opinions on Church Government,' the subject of Book vi. This will be thought a rather disproportionate extension of the subject. The most remarkable thing in this part of the course, is the Professor's evident leaning in favour of Episcopacy, and his meagre and not very liberal notice of 'that description of men known by the name of Puritans.' This section of the work is not very creditable either to his historical knowledge, or to his Christian feeling; but, as it is a subject on which we may ourselves be suspected to have some prejudices, we shall not enter into discussion. Dr. Hill represents Independency 'as the prevailing error of the times in relation to church-government,—the opinion which, without due care in fortifying the mind, there is the greatest danger of imbibing.' We accept this concession; and would recommend the section on 'Independents' as the best possible illustration of the nature of this danger. On one only of the Author's statements we shall offer any comment. The Doctor states it as 'the second great objection to the Independent form of government,' that it implies the disunion of the Christian society; that it considers the followers of Jesus as constituting so many separate associations, every one of which cares only for itself. This statement is founded wholly on misconception. Independents not only hold in the strictest sense the unity and catholicism of the Church as "one body," and believe in the "communion of saints;" but they are more visibly, that is, more characteristically, one Christian body in themselves, than a heterogeneous national incorporation can be, which is split into political and theological parties. At the same time, in their disposition to unite with other distinct branches of the Christian society for the

promotion of the common cause of the Gospel, in their sympathy with other churches, and in their readiness on all occasions to recognise the Christian character of individuals of other communions, Independents do not come very far behind the members of either Episcopal or Presbyterian Churches. Lastly, the supposed case of 'a wrong done to an individual' by any separate congregation, is, in their view, best provided for by the very scheme of government to which Dr. Hill is objecting; and their reasons may be found at large in the annals of presbyteries, synods, convocations, and councils,—in the whole tenor of ecclesiastical history. For bringing thus closely together Calvinistic synods and Popish councils, we have a precedent in the Professor's own language. Speaking of the powers of the clergy as derived, 'not from the people, but from Jesus Christ,' he says: 'In holding this fundamental proposition, we Presbyterians join with the Church of Rome and the Church of England.' And truly, under every modification, ecclesiastical power is in its nature much the same. Nor has the Church of Scotland escaped the secularizing influence of the principles on which all Establishments rest. Orthodox in her confessions, but far, very far from evangelical in her discipline, she, too, like the sister Establishment, has within her pale, her Liberals; her Moderates, and her Evangelicals. But, in her assemblies and synods, the men who faithfully uphold her doctrines, and are the most zealous and exemplary in the discharge of their parochial engagements, never fail, as in other churches, to be found in the minority. It is, perhaps, unnecessary to state, that Dr. Hill ranked and voted with the moderate party.

Art. II. *Histoire de la Peinture en Italie*.....History of Painting in Italy. By M. B. A. A. 2 vols. 8vo. pp 836. Paris.

IT is not often that we have met with so unmanageable a subject for critical dissection as that which the Count de Stendahl, or *un de ses amis*, has supplied us with in the present work. The Writer is clearly a man of active mind, cultivated taste, and considerable knowledge; but his modes of thinking and expression are unhappily distinguished by some most unpleasant and injurious peculiarities. We suspect that he is an extravagant admirer of Montesquieu, and that an affectation of imitating the sententious and epigrammatic style of his model, has led him into the strangely digressive and incoherent habits of composition which make some portions of these volumes altogether unreadable. It is, at times, absolutely ludicrous, to witness the fine, Malvolio-like air of contemptuous condescension with which he moves along, distributing his smiles and frowns; greeting his favourites with most majestic graciousness, or dismissing with brief

sentence and curled lip, the luckless objects of his disapprobation. He is also lamentably afflicted with the love of paradox, and though it is generally impossible to extricate his hypotheses from their entanglement of shreds and cobwebs, there is frequently enough visible to shew that they are inexpressibly absurd. Mixed up with all these baffling and vexatious puerilities, we have, however, found some interesting and valuable matter. When M. B. A. A. can persuade himself to forget his theories and imaginations, and to pursue his subject with temporary steadiness, he writes with skill and discrimination, and without any of that conventional trash which so often renders publications on the Arts intolerably disgusting. If there be no absolute novelty in the historical sketch which traces the earlier efforts and the gradual development of Italian genius, it is at least a spirited outline; and the succeeding biographies of Leonardo and Angelo are written with much vivacity, and with an accurate discernment of the practical difficulties and excellences of Art. And even among the disjointed speculations which disadvantageously occupy so many of his pages, we have occasionally met with anecdotes and illustrations affording sufficient evidence, that if the Writer could have fixed his mercurial mind to the labour of continuous thought and connected discussion, he had powers and materials equal to the composition of a far superior work.

But before we proceed to justify our estimate by specific reference, we must be permitted to point out two or three characteristic circumstances which are, in our view, of immeasurably greater importance than mere modes of writing, or than simple errors in critical judgement. And first, we greatly fear that the Author, in his scale of public and private virtue, places purity and integrity of principle and of life, the lowest and the last of personal qualifications. We shall not here advert to those passages in a former, and in the present publication, which have suggested this suspicion; but we have no apprehension of error in affirming, that the volumes before us are tainted by that unhappy laxity of moral feeling which, more than any other cause, either local or exterior, has effected the social and political degradation of Italy. No people can maintain a free and independent existence without a sound and liberal state of public opinion; and we know of nothing which so completely annihilates its health and energy, as a prevalent relaxation of morals in the commonwealth. That force of character and brilliant destinies have been occasionally combined with excessive depravity in the same individuals, is so far from invalidating, that it confirms our position, by affording strong illustration of the fact,—that unless they have preserved a wide distinction between their secret and their ostensible conduct, or unless they have been counterworked

by the spirit of their age, their institutions have been transient, and the traces of their career speedily obliterated.

‘ I would say to the princes of modern times, so boastful of their virtues, and looking down with such supreme contempt on the petty tyrants of the middle ages—‘ These virtues, of which you are so proud, are nothing more than private virtues. As princes, you are mere ciphers: the tyrants of Italy, on the contrary, had private vices and public virtues. Such characters furnish history with a few repulsive anecdotes, but spare it the task of telling the cruel death of twenty millions of men. Why could not the unfortunate Louis XVI. give to his people the fine constitution of 1814? I will go further. These same paltry virtues of which we are so loftily told, you are compelled to exercise them. The vices of Alexander VI. would drive you from the throne in four and twenty hours. Acknowledge then, that every man is weak against the temptation of absolute power; love constitutions, and cease to insult misfortune.’ None of those tyrants of whom I am the advocate, gave a constitution to his people: with the exception of this fault, *temporum culpa, non hominum*. We are compelled to admire the force and variety of the talents which signalized such men as Sforza of Milan, Bentivoglio of Bologna, Pico of Mirandola, Cana of Verona, Polentino of Ravenna, Manfred of Faenza, Riario of Imola. Such individuals are perhaps more astonishing than the Alexanders and the Gengis, who, to subdue a portion of the earth, employed immense means. One marked difference, however, exists; we never find any of these Italian heroes imitating the generosity of Alexander taking the cup from his physician Philip. Another Alexander, a somewhat less generous, but almost as great a man, must have laughed most heartily when his son Cæsar Borgia presented the request of Pagolo Vitelli. This nobleman was at enmity with Cæsar, and had, together with the duke de Gravina, been persuaded by him to a conference near Sinigaglia, under the most sacred promises of safety. At a given signal, the duke and Pagolo Vitelli fell beneath the daggers of his attendants; but Vitelli, while expiring, implored Cæsar to obtain for him from the Pope, the father and the accomplice of his assassin, an indulgence *in articulo mortis*. The young Astor, lord of Faenza, was celebrated for his beauty; after having been forced to gratify the lust of Borgia, he was led before the Pope, who sent him to the gibbet.—You shudder, you imprecate curses on Italy. Do you forget that the chivalrous Francis I. committed crimes nearly as atrocious? Cæsar Borgia, the representative of his age, has found an historian worthy of his abilities, and who, in mockery of the stupidity of the multitude, has analysed his character.’

Without undertaking the panegyric of the regal virtues of modern times, we must deprecate the light and contemptuous tone in which the subject is treated, and the pernicious confusion of the various degrees of criminality in which the Author has indulged. It is only in the entire absence of all regard to truth, that a writer can permit himself to represent the vices

of tyrants as less destructive than the feeble decorums of well-intentioned princes ; especially when, as in the present case, the ambition, the perfidy, the brutal ferocity and sensuality of M. B. A.A.'s *grands hommes*, scourged the finest region of Europe with all the miseries of war, rapine, famine, assassination, and boundless immorality. Scenes of the deepest horror and the most unnatural barbarity, were of common and unheeded occurrence ; and events which are, to our feelings, fraught with tragic interest, were then scarcely deemed to interrupt the even tenor of a happy life.

‘ Cosmo the first, who reigned in Florence shortly after the time of the great painters, passed for the most fortunate prince of his age : in the present day, his calamities would excite the strongest sympathy. His daughter Maria, born April 14, 1542, displayed, as her years matured, that rare beauty which was the brilliant inheritance of the Medicis. She was too tenderly loved by one of her father's pages, the young Malatesti of Rimini. An old Spaniard who guarded the princess, surprised them one morning, while they were interchanging vows and caresses. The beautiful Maria died by poison. Malatesti, thrown into a close prison, succeeded in making his escape twelve or fifteen years afterwards. He had already gained the island of Candia, where his father commanded for the Venetians, when he fell beneath the steel of an assassin.... The second daughter of Cosmo was married to Alphonso duke of Ferrara. As lovely as her sister, she had the same lot ; her husband caused her to be poignarded. Their mother, the grand dutchess Eleonora, retired to her beautiful gardens at Pisa to conceal her grief. She was there with her two sons, Don Garzia and the Cardinal John de Medicis, in the month of January 1562. They quarrelled while hunting, about a buck which each of them insisted that he had killed ; Don Garzia stabbed his brother. The dutchess, who idolized him, was horror-struck by his crime, but, though overwhelmed with grief, pardoned him. She relied on the same emotions in the heart of her husband ; but the murder was too recent. Cosmo, transported with rage at the sight of the assassin, exclaimed that he would have no Cain in his family, and pierced him with his sword. The mother and the two sons were borne together to the tomb. Cosmo found relief in the mixture of courage and policy which he was compelled to employ in the degradation of spirits yet burning for liberty.’

We feel no surprise whatever that a writer whose sentiments on the subject of morality, betray such a lamentable laxity as those to which we have previously alluded, should on all occasions make a parade of rancorous hostility to the Scriptures. ‘ Who, out of England, reads the Bible now-a-days ? ’—is a question, the terms of which convey as high a compliment to our own country, as they reflect deep disgrace, either on the veracity of their Author, or on the sincerity and zeal of the continental clergy. But when he goes on, with an insipid imitation

of the grinning infidelity of Voltaire, to sneer at the Bible Society, and to single out as the object of his pointless sarcasms, that portion of the brief but admirable report written by the Rev. Robert Hall of Leicester, which claims for the Scriptures the high distinction of elevating the standard of morals and of intellect, we can quite comprehend the motives of his hostility, and the extent of his good wishes for the improvement of mankind. He seems strangely annoyed by the frequent occurrence of Scriptural subjects among the works of the great Italian masters, and endeavours to shew the greater advantages, in this respect, of heathen story. We could not fully expose the mingled folly and malignity of his illustrative reasoning on this point, without larger extracts and more lengthened discussion than we should find either convenient or important. Happily, the singular weakness and perversion which he has betrayed in the selection of his comparative instances, at once stultify his own arguments, and prove his ignorance of the intellectual range and power of Art.

‘ How is it possible for a hapless workman to acquire the talent of expressing moral beauty, while he is employed day after day in representing Abraham dismissing Hagar and his son Ishmael *to die with thirst in the desert* ; or St. Peter denouncing death on Ananias, who, by a false declaration, had deceived the Apostles in *their forced loan* ; or the high-priest Jehoiada massacring Athaliah *during an armistice*.’

When the Author determined on making public these deliberate and disgusting falsehoods, he must indeed have reckoned on a prevalent ignorance of the contents of the Bible ; since the passages which we have marked in Italics, and which form the gist of his accusation, are not merely gratuitous, but in the very teeth of the express language of the Scripture narratives. Abraham was so far from sending forth Hagar and his son Ishmael *to die with thirst in the wilderness*, that he steadily resisted the exasperated jealousy of his wife, and at last yielded only to the command of God, and to the prophetic assurance of the celestial messenger, that *of the son of the bond-woman should be made a nation*. In the instance of Ananias, the assertion that the Apostles had levied a *forced loan*, conveys a charge that we scarcely know how to deal with, unless in severer language than we are willing to use. It is impossible to compare this expression with the story as related in the Acts, without feeling the most painful contempt for the character of the man who could conceive and utter so unqualified an outrage on truth. If, after reading the latter part of the preceding chapter, any doubt could exist respecting the purely voluntary nature of the contributions, it must be completely removed by the terms of the

Apostle's address to Ananias : " *While it remained, was it not
" thine own ? and after it was sold, was it not in thine own
" power ?*"

Equally at variance with fact is the intimation that Athaliah was slain *during an armistice*. There are in the Bible two distinct accounts of the transaction, and in neither of them is there to be found the slightest hint of any truce or agreement between Jehoiada and the Queen. Ignorant of the strength of the insurgents, as well as of the preservation of Joash, and either unconscious of her danger, or relying on the terror of her power, she rushed into the midst of armed enemies, and perished the victim of her indiscretion. In this instance, however, the Writer is perhaps to be acquitted of a direct intention to falsify, though he cannot escape the imputation of culpable error. He possibly took his view of the circumstances from Racine, who has managed the catastrophe of his " *Athalie*" so awkwardly as to change the high-minded Jehoiada into a treacherous kidnapper, and the conscientious Abner into an accessory after the fact. We are, however, well aware, that the source of the perversion is not to be traced to the French drama, but to that unaccountable depravation of intellect and of moral feeling, which regards every thing connected with the Scriptures as matter of antipathy and scorn. Substitute for the name of Jehoiada, that of Brutus, and what would the Count de Stendhal or M. B. A. A. say then ? On this part of the subject, we shall only add, that we cannot conceive a nobler exercise for the mind and hand of a great artist than the fall of Athaliah. The magnificent scenery of the Temple, the splendour of the enthroned Joash, and the groupes of armed Levites, would form admirable back and middle grounds ; while the High-priest and the Queen, with their immediate attendants, would afford a fine opportunity for muscular and physiognomical expression. All the high qualities of Art might take their place in this grand subject. Passion, movement, contrast, light and shade, colour, would each and all find ample room for rich and varied display, without injury to the general effect ; and the principal hazard to the success of the composition would arise from the very brilliancy and grandeur of the circumstances, and from the difficulty of preserving simplicity and unity amid so many temptations to tumult and glare.

We had marked for observation several passages of a similar nature, and others presenting specimens of absurd peculiarity or confused understanding on various points. Our readers might have derived some amusement from an exposure of the strange flights in which the Author *jerks* into the text or notes, his unconnected opinions on men and things. Paley is treated with superlative scorn ; Robertson and Roscoe are dealt with much in the same way ; and this pithy egotist seems willing to

divide the empire of the intellectual world between Dante, Bacon, Shakespeare, and—himself. But all this would lead us too far out of our way, and we must now pass forward to the ostensible subject on which M. B. A. A. has contrived to suspend the rags and selvages of his common-place book.

Whenever we advert to the history of Painting, the mind immediately turns to Italy as to the glorious seat of its infancy and prime. The mighty Greeks whose names have been consigned to our admiration by the suffrages of ancient times, call up sensations of a vague and indefinite nature. Apelles, Parrhasius, Protogenes, are associated in honour with Phidias, Agesander, and Agasias; but the last have left the impressions of their genius on more durable materials, while the former trusted the signatures of their power to a frail and perishable surface. The Theseus, the Laocoon, the Apollo, the Gladiator, are before us, palpable to our senses; but the Calumny, the Fortune, the Helen, the Demos, have long since mingled with the elements, and are known to us only by description and inference. While, therefore, the Italian Sculptors have to sustain a disadvantageous comparison with the transcendent relics of antique grace, vigour, and sublimity, the Painters of Italy stand forth the unrivalled masters of their own unquestioned domain. With the exception of Rembrandt, perhaps, it is not possible to cite the name of a single truly original genius beyond the limits of that illustrious region; and Masaccio, Raphael, da Vinci, Titian, Buonarroti, to say nothing of a host of artists inferior only to these gigantic men, have ever been, and probably will ever be, models of unapproachable excellence.

The first efforts of Art to disengage itself from the oppression of ages of darkness and ignorance, gave little promise of success. The Greeks of Constantinople seem to have been the earliest decorators of the churches; but the few remains of their productions are striking evidences of their utter destitution of knowledge and skill. In 1230, Nicolas Pisano made some respectable essays in sculpture, and originated a school of which the productions display considerable merit.

Florence cites, about the year 1236, one Bartolomeo. He was probably the author of the famous picture, so highly venerated in the church of the Servites, which has obtained from it the name of *la Nunziata*. The monks had commissioned Bartolomeo to paint the Annunciation. He succeeded vastly well with the figure of the Angel; but, when he came to the Virgin, he despaired of expressing the seraphic air which was to distinguish her countenance. The good man fell asleep from fatigue. As soon as he had closed his eyes, the angels took the opportunity of descending from heaven, quietly painted a head in all points celestial, and when they were retiring, twitched the painter by the sleeve. He wakes, sees his work before him finished,

and exclaims—A miracle ! The exclamation was repeated by all Italy, and poured immense sums into the treasury of the Servites. In later times, a meddling philosopher, named *Lami*, took it into his head to investigate the miracle. The monks endeavoured to procure his assassination, and he escaped with great difficulty. But the Virgin, to obtain a more delicate and less hackneyed revenge, was satisfied with rendering herself ugly in the eyes of the profane, who are now able only to perceive a coarse production, altogether worthy of *Bartolomeo*, and a little retouched in the drapery.'

Cimabue is usually and justly considered as the man who gave the first direct impulse to the national genius. He sketched his figures on a scale of colossal proportions, and crowded his canvas with figures. His lines are bolder and more undulating than those of his predecessors : his draperies are better disposed ; he had more accurate notions of grouping ; and he frequently displays considerable power of expression. Cimabue was held in the most exalted admiration by his contemporaries. While he was engaged in painting his Madonna surrounded by angels, which is still to be seen at Florence, he was visited at his residence, in a small hamlet near that city, by the king of Naples ; and the Florentines availing themselves of the opportunity thus afforded them of inspecting the picture, accompanied the monarch in such numbers, as to make a sort of festival, whence the groupe of houses and gardens derived the name of *Borgo Allegri*. When the painting was completed, it was conveyed to the church of Santa Maria by the people in procession, with banners displayed and trumpets sounding, amid the shouts of an immense multitude assembled to witness the triumph of this miracle of art.

The fame of Cimabue, though, on the whole, amply merited, was eclipsed by the higher merit of his pupil Giotto. The master, while walking in the neighbourhood of Florence, noticed the skill and assiduity with which a shepherd's boy was employing himself in making sketches on a slate ; he took him home, gave him the necessary directions, and enabled him to surpass his instructor. Giotto, it is extremely probable, had the right feeling to discover and to relish the superiority of the antique, of which there were a few specimens at Florence ; and this, although it gave an air of coldness to his manner, dictated to him the necessity and the means of improving the draperies and the attitudes of his figures. He adorned his frescoes with rich and florid architecture ; and his colour, though sometimes raw and glaring, made an approach to correctness of principle. Giotto was a man of wit ; but his repartees seem to have derived much of their seasoning from their *a-propos* introduction : at least, the following two jests will scarcely justify the high reputation which he enjoyed as a sayer of good things. When he was at Naples,

'one day, the heat was overwhelming. 'If I were in your place,' said the king, 'I would give myself a little relaxation.'—'So would I, were I a king.'—'Since nothing is impossible to your pencil, paint me my kingdom.' A few minutes afterwards, the king returned to the painting-room, and Giotto presented to him the sketch of an ass, laden with an old and worn-out pack-saddle, and smelling with a stupid and wishful look a new saddle, which lay at his feet. All Italy laughed at this caricature, which satirized the Neapolitans on their restless inclination for changing sovereigns.'

If these jests do not seem particularly brilliant, we must remember that they were the jokes of the fourteenth century, and that there is a fashion in pleasantry, as well as in every thing else. Giotto died in 1336, at the age of sixty. The advances which Painting had hitherto made, though considerable when contrasted with the imbecility of its first essays, were but insignificant in comparison with the extent of the course which yet remained to be completed. Though Giotto had improved on the rigidity and poverty of Cimabue, still, his manner was stiff and harsh; and when he was unable to conceal by drapery the extremities of his figures, he betrayed his want of science. This failure is the more remarkable, as it was early in his lifetime that the Etruscan vases were discovered; and it is perfectly unaccountable how, with their easy and playful line, and their rich and graceful varieties of ornament before him, Giotto could retain so much of a hard and barbarous style.

The contemporaries and successors of Cimabue and his pupil, contributed something in different ways to the progress of Art. But the first individual who, from the time of the infant essays of Painting in Italy, to the earlier part of the fifteenth century, could legitimately claim the honours due to high and original genius, was Maso di San Giovanni, commonly, from the slovenliness of his habits, called Masaccio. This truly great man, who died young in 1443, viewed the field of Art with a bold and decided glance, and with an energy very different from the feebleness and hesitation of his predecessors, entered at once upon a new and successful career. He emancipated himself from the restraints which the low state of Painting imposed upon the student, formed himself upon the fine sculptures of Ghiberti and Donatello, and, most probably, as he is known to have visited Rome, studied with ardent admiration, the master-pieces of the antique. Thus furnished, he effected improvements in every branch of his profession: he introduced variety of expression, treated the *nude* with admirable skill and facility, simplified the folds of his draperies, and gave to colour a truth and harmony which were unknown before. He was buried in the church *del Carmine*, which he had adorned with those noble frescoes whose excellence is best illustrated by the fact, that

they became the school in which the great painters of Tuscany studied the highest and richest lessons of their art. Leonardo, Michael Angelo, and even Raffaele derived from the groupings of the *dél Carmine*, advantages which Masaccio owed to his own genius only.

The most singular as well as the most eminent of his successors, was Fra Filippo. This strange mortal was an orphan who had been brought up, from charitable motives, in one of the convents of Florence. Whatever might have been the views of the benevolent fathers in his education, it soon appeared that his own feelings and preferences had taken a decided and unalterable direction. From morn to eve, his hours were spent in the chapel of Masaccio; and though his productions were on a smaller scale, it was the common saying of the Florentines, that the soul of that great artist had passed into the body of the young monk. At an early age, he laid aside the exterior marks of his profession, and mingled with the world. As he was one day amusing himself with his friends in an aquatic excursion along the coast of the Adriatic, near Ancona, he was carried off by pirates. After a slavery of eighteen months, he happened to sketch with charcoal on a newly whitened wall, the portrait of his master, who was so delighted with this proof of his captive's skill, that he set him at liberty. Filippo was of a most inflammable constitution, and he was perpetually getting into scrapes by his vile trick of falling in love with nearly every handsome woman whom he chanced to meet. When, as was of course frequently the case, he failed in obtaining access to the object of his admiration, his occupation was, to realize on canvas the features which were impressed on his imagination, and he would spend days and nights in amorous trance, holding fantastic conversation with the shadowy semblance of his unapproachable idol. When he was painting an apartment in the palace of the Medici, Cosmo, who observed him continually quitting his work for the purpose of passing and repassing before a particular house, ordered him to be locked in. Love or appetite was too powerful for such a restraint, and Filippo fairly leaped out of the window. On another occasion, while he was engaged on an altar-piece for the church of a convent, he saw through the grating Lucretia Buti, an uncommonly lovely girl, one of the boarders. Though the ex-monk, as usual, took fire instantly, he had, for once, sufficient self-command to check his impetuous feelings, and to persuade the unsuspecting sisters, that the head of Lucretia would make an excellent study for a Madonna. Filippo was handsome, and though one or more of the good nuns always hampered him by their precautionary presence, he contrived to make himself understood; and to carry off his willing prize. His ecclesiastical character was indelible, and the father of Lucretia, a wealthy

trafficker, endeavoured to avail himself of this circumstance, in order to break off the connexion between the painter and his daughter; but the latter vowed her determination to quit her lover only with her life. Filippo was engaged in finishing his immense labours in the cathedral of Spoleto, when the relations of a woman of rank with whom he maintained a very unequivocal intercourse, caused him to be poisoned. Age had not quenched the ardours of this insatiate libertine; for, at this fatal period, he was nearly sixty years old. On his death-bed, he recommended to the care of his favourite pupil, Fra Diamante, his natural son Filipino, who, though only ten years of age, had begun to paint at his father's side.

The execrable Andrea del Castagno was another of the successful imitators of Masaccio. In 1454, an artist whose name was Dominick, had obtained the newly discovered secret of painting in oil, and, on visiting Florence, was induced by the apparently cordial attachment of Andrea, to communicate the process to that detestable traitor. In possession of the mystery, Castagno's next step was to procure the assassination of his only rival. The unhappy Dominick, when dying, desired that he might be conveyed to the house of his friend Andrea, who was never suspected, but whose conscience, in the hour of dissolution, compelled him to reveal his crime.

We shall not attempt to enumerate, much less to characterise the different artists, several of them men of conspicuous ability, who maintained the succession of the Florentine school from Masaccio to Leonardo. We make an exception in favour of Ghirlandajo, not so much on account of his talents, though they were considerable, as in reference to a practice adopted, more or less, by painters in general from the revival of the art to the present time. In the compositions with which Dominico Ghirlandajo ornamented the choir of Santa Maria, he introduced the portraits of many of his most eminent fellow citizens. We confess ourselves unable to discover the force of any of the pleas which have been advanced in favour of this most injudicious mixture. We are aware that it has had the practical sanction of the highest names in art; but even the authority of Raffaele cannot reconcile us to it, and the only instance in which we can at this moment recollect its having been adopted by Michael Angelo, is scarcely in point. Sir Joshua Reynolds indulged himself in it, and Mr. Haydon has recently revived it. But, highly as we rate Mr. H.'s powers, we really think that the historical character of his fine representation of "Christ's triumphant Entry into Jerusalem" is deplorably injured by the groups of moderns conspicuously introduced among the spectators. To say nothing on the doubtful matter of *idealism*, the intrusion of the familiar physiognomies of Newton, Words-

worth, and Voltaire, into a scene half classical, half Asiatic; seems to us nearly as incongruous, though certainly not so ridiculous, as Barry's whimsical display of William Penn's broad-brimmed hat in the Elysian fields. Mr. Haydon's object must, we should suppose, have been, to produce a powerful and undivided effect upon the mind. Now, nothing, it seems to us, could prove so completely destructive of that impression, as the awkward and startling intervention of the hesitating query—'Is not that Wordsworth?' and a wondering reference to the printed description for the solution of our doubt. Nor do we think that Mr. H. has been successful in his treatment of two, at least, out of the three heads: the expression of Newton's bust is very inferior to that of Roubiliac's admirably conceived statue; and Wordsworth's meditative and abstracted air does not compensate for the entire absence of Eastern character in his outline and expression. In short, we are, by the effects of this misconception, transported from ancient to modern times, —from Palestine with its glorious Temple, its palm groves, and its mighty wastes, to England, Trinity College, and Ambleside; and though the associations awakened by these latter names are at once touching and animating, neither Mr. Haydon's eloquent pen, nor his admirable pencil, can blend them with our ideas of the subject. This is not the occasion for discussing Mr. H.'s characteristic qualities as an artist; but it were unjust not to express our admiration of the noble composition to which we have been referring. It has great deficiencies, but it has also marked excellencies; though the dashing and undistinguishing criticism of the present day, has never yet correctly defined either the one or the other. Its great failures seem to lie in the absence of certain essential qualities of art, and especially in defective *drawing*. Mr. Haydon does not appear to us happy in the proper and distinct expression of muscle, cartilage, bone, skin, or even of drapery; but his conception of his subject is eminently successful, the character of his heads is frequently excellent, and his colouring, though we know it has been cavilled at, is rich and well combined.

Leonardo da Vinci was born near Florence in 1452. He was the natural son of Messer Pietro, notary of the Republic. From his infancy, he possessed all the fascinations of personal beauty and grace, and exhibited the most unequivocal signs of early and extraordinary genius. His acquisitions were universal; including not only the arts and sciences, but fencing, dancing, horsemanship, and all those accomplishments which complete the exterior of the finished cavalier. Messer Pietro, astonished at the miraculous promptitude with which his son mastered the most difficult branches of study, carried some of his designs to Andrea Verocchio, a painter and statuary of considerable note.

Andrea, unable to believe that they were the productions of a child, requested that he might see the young Leonardo, who soon became his favourite pupil. The youth, however, was waggishly inclined, and seems to have stolen many hours from labour, to employ them in merry mischief. At one time, having amused himself by compounding from inodorous substances, a mixture of intolerable stench, he introduced it into a crowded apartment, and drove the company, half poisoned by its horrible pungency, in all directions. On another occasion, it is said, that he contrived to fill, by means of concealed bellows, a number of bladders, which enlarging by degrees so as to occupy the whole room, compelled all present to decamp. His inventions in the mechanical way, were innumerable. Among other schemes, he speculated on raising the whole enormous edifice of San Lorenzo, to place it on a more majestic base. Every thing uncommon and *outré* arrested his wayward mind. He would stop in the streets to note in his sketch-book, the singular or ridiculous countenances and figures which passed him. Sometimes he would invite to dinner the rustics whom he encountered, for the purpose of enjoying their violent mirth at his odd stories and jests. As a sort of counterpart to these vagaries, he was to be found witnessing the horrors of a public execution. His horses were the finest of their kind, and he was accustomed to take the boldest leaps while riding. Such was his personal strength, that he could bend a horse-shoe with perfect ease. His life may be divided into four parts: his youth, passed chiefly in Florence; his residence at Milan, at the court of Louis the Moor; his subsequent sojourn in Tuscany; and his old age and death at the court of Francis I. His present Biographer ascribes to him three distinct styles; the first, in which he imitated Verocchio, the second remarkable for depth of shade, the third consisting of demitints, tranquil, and harmonious, obtaining effect by economy of light, rather than by intensity of shade.

The earlier passages of the career of Leonardo were distinguished chiefly by the brilliant promise of future excellence. His father had desired him to paint a shield for a peasant of Vinci, with a representation of the head of Medusa or of some frightful animal, but had forgotten his request when his son begged him to enter his study. Messer Pietro recoiled in horror at the terrific serpent which, combining in itself the selected peculiarities of the most odious reptiles and insects, seemed to dart from the fissure of a rock, scattering its venom as it moved. Pietro was sufficiently aware of the value of this *bizarre* production, not to forward it to its original destination: he sold it for three hundred ducats to Galeazzo, duke of Milan.

Louis the Moor, who had by the most atrocious intrigues and crimes obtained the sovereignty of the Milanese, distinguished

himself as a patron of the Arts. It is said, that Leonardo made his first appearance at the usurper's court, in a sort of competition of the best Italian lyrists. He came forward with a lyre of his own invention, constructed of silver in the shape of a horse's head. He sang to its accompaniment unpremeditated verses, he maintained a thesis, and, in short, by the variety and charm of his accomplishments, fascinated the Duke and the whole city. While residing at Milan, he was occupied in the same irregular way in which it was the peculiar bent of his genius to exert itself. He engaged, as engineer, in plans for making the Adda navigable; he busied himself in fortification and hydraulics; he directed buildings; he made in clay an immense model of a horse which was to have been cast in bronze, but was battered to dust by the Gascon cross-bow men. But the chief labour of his brilliant mind and master-hand was "the Last Supper," that wonderful composition of which the history is so interesting, and the fate so deplorable. The Refectory which this noble fresco ornamented, stood in so low a situation as to be under water in wet seasons, while the wall on which it was painted, had been built of bad materials, and the preparation used by Leonardo, was so injudiciously compounded, as to scale off. The consequence of this combination of untoward circumstances was, that in 1540, the colours were half-effaced, and that twenty years after, nothing remained but the contour. In 1652, the worthy Dominicans having taken it into their heads that the door of their Refectory required enlarging, mutilated the legs of the principal figures, in order to effect that important object, while the remainder of the picture was injured by the jarring of the wall during the operation. These excellent monks, moreover, fastened on the upper part of the painting; an chor-yppe escutcheon with the arms of the Emperor.

In 1726, the successors of these enlightened ecclesiastics began to feel considerable vexation that so admirable a production should have been thus scurvily neglected, and engaged a dauber named Bellotti, who pretended to have a secret for reviving faded colouring, to exercise his talents on da Vinci's hapless master-piece. He surrounded himself and his apparatus with canvas, absolutely repainted the whole excepting the sky, and then claimed and received his reward from his gratified employers. In 1770, one Mazza was employed again to retouch the work, under the patronage of Count Firmiani, governor of Milan, and had nearly finished his injurious scrapings and plasterings, when a new and more sagacious prior stopped him short, and saved the heads of three of the Apostles. In 1796, Bonaparte paid a visit to the venerable remains, and signed on his knee before mounting on horseback, an order that the place should be exempted from all military occupation; but, soon

and some vulgar-souled general turned it into a stable, and his dragoons thought it a good joke to pelt the Apostles with brick-bats. After this, the Refectory became a magazine of stores, and though the municipal authorities obtained permission to wall up the door as an effectual bar to further injury, yet, in 1800, it was flooded to the depth of a foot, and no steps were taken to draw off the stagnant water. In 1807, the Convent having been converted into barracks, the viceroy, Beauharnois, caused the hall of Leonardo to be set in order, and due attention to be paid to the preservation of the remaining traces of his hand. Several tolerable copies of the painting are in existence, and an immense transcript in mosaic, of the same size with the original, was executed by order of Napoleon.

After the fall of Louis, Leonardo returned to Florence, and found a patron in the magistrate Soderini. Here he occupied himself chiefly in portraits, with the exception of some casual productions, and of his grand battle-cartoon, in which he put himself in competition with Michael Angelo. It is singular, that the three great efforts of Leonardo, his colossal Horse, the Last Supper, and the combat of Anghiari, should all have perished.

Leonardo's residence at Rome was short, and led to no permanent result: In 1515, Francis I. gained the battle of Marignano, and entered Milan. Early in the following year, Leonardo accepted that monarch's invitation to France, and at an advanced age left Italy, never to return. In 1518, he died in the arms of Francis.

Towards the close of the first volume of the present work, the following anecdote makes its appearance. We do not very clearly understand what it is designed to illustrate; but, as it is interesting in itself, we shall extract it.

In 1755, the Prussian officers of the garrison of Colberg, established an economical mess, of which certain poor emigrants were glad to partake. They observed one day an old major of hussars, who was covered with the scars of wounds received in the "seven years' war," and half-hidden by enormous grey mustachios. The conversation turned on duels. A young stout-built cornet began to prate in an authoritative tone on the subject. "And you, Major, how many duels have you fought?"—"None, thank Heaven," answered the old hussar in a subdued voice; "I have fourteen wounds, and Heaven be praised, they are not in my back; so I may be permitted to say that I feel myself happy in never having fought a duel."—"By Jove! you shall fight one with me," exclaimed the cornet, reaching across to give him a blow. But the sacrilegious hand did not reach the old mustachios. The major, agitated, grasped the cornet by the arm, when a unanimous cry was raised—"Nicht mit einem alten major!"—"Don't stir, Mr. Major." All the

officers present seized the cornet, threw him out at the window, and sat down again to table as if nothing had occurred. Every eye was moist with tears.

We have been detained so long by the first volume, that we have very little room to spare for the second. Happily, we are released from any very urgent necessity for lengthening this article, by the quality and subject of the remaining matter. The first half of the volume consists of a series of rambling and incoherent remarks on the beauty of the antique, and on the ancient and modern *beau idéal*. The Author means to be very pithy and profound; but, as we have the misfortune not to understand him, we must be excused for passing by this portion of his work. The principal part of the remainder is devoted to the life of Michael Angelo, which has probably been familiarized to most of our readers by the elegant memoir of Mr. Duppa. Our present notice must, on this account, be very brief.

In his youth, Michael secluded himself completely from society, that he might experience no interruption in his studies. Averse at all times to much company, he formed few friendships, and once only cherished an attachment, which was strictly Platonic. This was for the celebrated Vittoria Colonna, Marchioness of Pescara, who often visited him. Her death nearly deprived him of his senses, and he reproached himself bitterly that, in their last interview, he had not kissed her forehead instead of her hand. He was liberal, though his habits were economical: he frequently gave away his works, and secretly assisted great numbers of the poor, especially young artists in narrow circumstances. He was in the habit of bestowing on his nephew fifteen hundred or two thousand pounds at a time. He one day said to his old servant, "Urbino, if I were to die, what would you do?"—"I must seek another master." "Poor Urbino, I will save you from wretchedness;" replied his master, and at the same time gave him a thousand pounds. The servant, however, died before his master, who, though eighty years of age, nursed him in his last illness, and passed several nights without undressing himself.

As an artist, Michael Angelo was indefatigable: he gave little time to rest, and less to refreshment, his meals usually consisting of a few fragments of bread, eaten on his scaffolding. He required solitude while at his work: the presence of another person confused and cramped him; and he never felt easy unless he was secured from all possible intrusion. His memory was singularly tenacious. Of the many thousand figures which he had designed, not one ever escaped his recollection; and he never traced an outline without pausing to ask himself whether he had ever employed it before. He would trust nothing connected with his profession to the care or skill of others: even

the files and chisels which he used, were of his own manufacture. The same anxious desire of perfection animated him in all the branches of his art. If he perceived a defect in the statue on which he was labouring, he abandoned it immediately. It was owing to this circumstance that he finished so few pictures or marbles. So far did he carry this spirit, that he once, in a paroxysm of impatient dissatisfaction, shattered a colossal group which he had nearly completed.* When at a very advanced age and decrepit, he was one day met by Cardinal Farnese, on foot, amid snow and sleet, entering that mighty relic of antique grandeur, the Coliseo. The prelate called to him from his carriage to inquire where he was going in such weather. "To school," he answered; "I have much yet to learn." When John of Bologna once shewed him the model of a statue, the old man altered the position of all the limbs, and restored it to him with this impressive admonition: "Learn to sketch, before you attempt to finish." When Michael Angelo died, he was within a few days of his eighty-ninth year.

Michael was considered as an excellent hand at a shrewd saying; and he seems to have had that disposition to mirth of a coarser kind, in which men of strong and highly-wrought minds have not unfrequently been prone to indulge by way of unbending from severe intellectual labour. He was at all times excessively delighted when visited by a ridiculous fellow called Menighella, a painter in the Valdarno. The usual errand of this absurd genius was, to request a design for a St. Roch or a St. Antony, which some peasant had bespoken; and Angelo, who refused princes, quitted every thing to gratify Menighella, who placed himself beside him, and suggested his ideas for every feature. He gave this man a crucifix, which made his fortune by the sale of copies in plaster to the peasants of the Apeunines.

While Michael Angelo was working at the tomb of Julius II., he gravely accosted one of his stone-cutters, and complimented him on the talent for sculpture which, unknown to himself, he unquestionably possessed. The poor man stared at the unexpected greeting, but Angelo persisted, and assured him that he required only a little instruction to become an excellent artist. He then set him at work on a block of marble, and, by dint of vociferating, from the height of his scaffolding, a series of minute directions, succeeded in enabling the mason to chip out the

* The same enthusiasm characterised Roubiliac. He would destroy the labour of many months, on discovering a vein in the marble, or a false stroke of the chisel, visible only to his own eye. Few artists have held gain more in contempt, or have been animated by a loftier passion for fame.

rough semblance of a handsome statue. The man, in genuine admiration of his own unsuspected powers, expressed his ardent gratitude to Buonarroti for this liberal and skilful development of latent genius.

This article, contrary to our original intention, has increased so much upon our hands, that we must leave unnoticed the exquisite 'epilogue,' in which a receipt is given for making a sonnet-seur, and 'almost an artist,' in fifty hours! Our readers will have perceived, that, although the title of this work promises the history of Italian art, yet, it includes only the school of Florence. We infer from a casual reference, that a continuation is intended. Should it reach our hands, we shall feel pleasure in reviving our recollections of the schools of Rome, Venice, and Bologna.

Art. III. *The Martyr of Antioch*: a Dramatic Poem. By the Rev. H. H. Milman, Professor of Poetry in the University of Oxford. 8vo. pp. 168. Price 2s. 6d. London. 1822.

TRAGEDY, as it was anciently composed,' remarks the greatest of poets in his preface to *Samson Agonistes*, 'hath ever been held the gravest, moralest, and most profitable of all poems. Heretofore men in highest dignity have laboured not a little to be thought able to compose a tragedy.' Gregory Nazianzen, a Father of the Church, he adds, 'thought it not unbecoming the sanctity of his person to write a tragedy, which is entitled Christ suffering.' If this vindication of Tragic Poetry be no longer necessary to rescue the attempt to compose a tragedy from the infamy which then attached to it, the unpopularity of this species of composition, is, we suspect, scarcely diminished. Neither the encomium of the Poet nor the great authorities he adduces, backed by his own example, have hitherto procured for the ancient model many admirers or imitators. Our English *Æschylus* stands alone, unless the Author of *Caractacus* may claim to be designated as the English *Euripides*.

The public taste runs counter to dramatic poetry of this description. Unacted tragedies and dramas unsuceptible of representation, are, of all kinds of literary production, the least attractive to common readers; and the austere beauties of ancient tragedy are as much beyond the reach of popular admiration, as the Phidian sculptures. Lord Byron has neither been understood, nor has understood his work or himself. His tragedies are neither ancient nor modern, neither Greek nor English; neither 'grave, moral, and profitable' as ethical poetry, nor natural, imaginative, or interesting as dramatic poetry. As to Cain, all we shall at present say of it, is, that we wish that its alliance to the ancient model, which is apparent

enough in its heathenism, had been rendered still closer by its being written in Greek.

Mr. Milman has unquestionably very correct conceptions both of the nature and the design of Tragedy. His "*Fall of Jerusalem*" was a subject admirably chosen and well conceived, and it was treated with considerable skill. A correct judgement, a classical fancy, and a study of the best models, together with a right feeling towards his subject, have enabled him, without powers of the highest order, to produce a poem which deserves to live far more than the larger proportion of the poetry of the day. The present poem is founded on a subject less imposing, but in some respects better adapted to the purpose of the tragic writer, and more within the range of dramatic description than the fall of a nation. It is by no means creditable to our literature, that the annals of Martyrdom should never have furnished any of our poets with a theme. No conceivable situation presents the human character under an aspect of so heroic elevation, or allows of more scope for all the passions and energies of our nature. No subject is more susceptible of the pomp of ethical oratory or of deep tragic interest. Shakspeare, unhappily, wrote for the stage, and to the stage such subjects could not be adapted without the grossest dereliction of right feeling and propriety. Yet, when we read the exquisite passages in his *Henry VIII.*, in which Queen Katharine is portrayed, especially her conference with Wolsey and Campeius, as well as the noble sentiments put into the mouth of the fallen Chancellor, and the scene where Cranmer is brought before the Council, one is led to regret that he stopped short in his series of historical plays at this period. That master hand alone could have delineated the struggles of principle with human infirmity in the mind of Cranmer and the triumph of his better feelings, the bold Apostolic simplicity of Latimer, the holy courage of Ridley, in contrast with the cunning of Gardiner, and the ferocity of Bonner. Possibly, Shakspeare had religious feeling enough to dissuade him from mixing up such men and such subjects with the ribaldry which he found it necessary to stoop to, in seasoning his plays for a theatric audience. Possibly, he might have reason to think that the subject was too intimately mixed with political recollections to please the Court. That he would have treated it with the utmost propriety, if he had taken it in hand, can hardly be doubted. Nothing is more wonderful in this wonderful man, than the moral elevation to which on some occasions he rises; and never does he seem more at home than when he is occupied with the delineation of all that is heroic and dignified in character, and is clothing with eloquence all that is sublime in sentiment.

A dramatic poem like the present aims, however, at no such

lofty design as combining the province of the historian and that of the poet. Its slight construction and its half-lyrical character place it at a safe distance from so fatal, so annihilating a comparison. The reader must not expect in it any of the interest which arises from plot or variety of incident; nor does it abound with those effusions of noble or pathetic declamation which are the peculiar charm and glory of the historical drama. Did it pretend to any thing of this kind, it would be chargeable on the poem as a great defect, that it contains so little of either a didactic or a rhetorical kind. Mr. Milman's characters are more operative than oratorical, more musical than eloquent. It is, in fact, a lyrical drama, and must be judged of accordingly.

The poem is professedly founded on the history of Saint Margaret, who was the daughter of a heathen priest, and beloved by Olybius, the Prefect of the East, who wished to marry her. Mr. Milman has availed himself of this circumstance in the construction of the drama, discarding the rest of the legend, and filling up the outline according to the suggestion of his own fancy. It has been, he says, his object, to represent under this predicament of fearful trial, 'the mind of a young and tender female;' and he has 'opposed to Christianity the most beautiful and the most natural of Heathen superstitions—the worship of the Sun.' The drama opens with a hymn to Apollo, sung by an alternate chorus of youths and maidens. All is ready for the opening of the festival, but the Priestess does not appear; and when search is made for her, they find her laurel crown trampled in dust, and her unstrung lyre and dishonoured robes of prophecy lying on the pavement. In the midst of the surprise and consternation produced by this discovery, a messenger from Rome arrives, who proves to be the bearer of a mandate from the Emperor to enforce the edict of extermination against the Christians. Margarita is now led in, clad in the garb of mourning, 'ashes and sackcloth.' She shrieks at hearing the decree of the Prefect, 'that every guilty worshipper of Christ be dragged before them' on the morrow; but her silent terror and despair are mistaken for a Pythic afflatus, and the assembly breaks up, the people shouting,

' Long live the Christian's scourge !—long live Olybius !

In the next scene Margarita encounters the Prefect, for whom she had cherished an attachment, and repels his overtures without daring tell him that she had become a Christian. A transition is then made to the Burial Place of the Christians, where several of the brotherhood are performing, by night, the funeral rites over the grave of one of their number. At day-break, Margarita meets her father, and makes the agonizing discovery to him of her conversion. The next scene is the

'To worship at yon sumptuous shrine or die.'

The story must not be too nicely examined with regard to the strict probability of the details. Neither the suddenness of Margarita's conversion, nor the strange circumstance of her making her appearance in sackcloth and ashes, nor the very little notice her costume excited, is at all accounted for. Nor does the last scene between the Prefect and Margarita derive any of its poetic effect from being natural. The dialogue is often forced and clumsy; for instance:

Officer. ... It is nothing hideous,' &c.

This, it must be confessed, borders most perilously on the ludicrous; and we can retain our good opinion of the Author's dramatic abilities, only by means of the supposition, either that he has been guilty, in this and some other instances, of great slovenliness, or that he has not properly entered into his subject. This last explanation is probably the true one: Mr. Milman has not grasped his subject; he has only played round it. It has dazzled his imagination, but has not possessed and pervaded his feelings. There is no earnestness, no enthusiasm in his manner of treating the subject; nor do we meet with any of those bursts of emotion or kindlings of sentiment, which shew the man prevailing over or shining through the poet. The consequence of this is, that little emotion is produced by the perusal. We admire Margarita, we sympathise only with Callias, her father; and thus the proper moral of the drama is lost. The Poet himself seems more occupied with the beauty of the priestess than with her piety; and while he betrays himself no sympathy with the zeal, and intense enthusiasm which animated the primitive Christians, and taught them to despise the stake and the amphitheatre, he leaves his readers much more disposed to award an apotheosis to the saintly Martyr of Antioch, than to emulate her faith or her example.

Yet, with all these deductions from the merits of Mr. Milman's present performance, it is a classical and a pleasing poem. Mr. Leigh Hunt, or the Author of *Amarynthus*, would have taught him, indeed, to chant in warmer accents the praise of *Apollon*, and to describe in more glowing colours, 'the dim lustrous Daphne.' But we will not blame, in this respect, the coldly chaste sobriety of the Author's style. We transcribe the apostrophe of the priestess to the guilty grove.

Oh, thou polluted, yet most lovely grove!
 Hath the Almighty breathed o'er all thy bowers
 An everlasting spring, and paved thy walks
 With amaranthine flowers? Are but the winds
 Whose breath is gentle, suffered to entangle
 Their light wings, not unwilling prisoners,
 In thy thick branches, there to make sweet murmurs
 With the bees' hum, and melodies of birds;
 And all the voices of the hundred fountains
 That drop translucent from the mountain's side,
 And lull themselves along their level course
 To slumber with their own soft-sliding sounds?
 And all for soul idolatry, or worse,
 To make itself a home and sanctuary?
 Oh, second Eden, like the first, defiled
 With sin! Even like thy human habitants,
 Thy winds and flowers and waters have forgot
 The gracious hand that made them, ministers

Voluptuous to man's transgressions—
Save thou, sweet nightingale, that, like myself,
Pourest alone thy melancholy song
To silence and to God.

We shall give entire the prison scene between Margarita and her father.

CALLIAS, MARGARITA.

Margarita. Alas! my father!

Callias. Oh my child! my child!

Once more I find thee. Even the savage men
That stand with rods and axes round the gate,
Had reverence for grey hairs; they let me pass;
And with rude pity bless'd me. Thou alone
Art cold and tearless in your father's sorrows.

Margarita. Oh my not so!

Callias. And wilt thou touch me, then,
Polluted, as thy jealous sect proclaims,
By idols. Oh, ye unrelenting Gods!
More unrelenting daughter, not content
To make me wretched by depriving me
Of my soul's treasure, do ye envy me
The miserable solace of her tears
Mingling with mine? She quits the world and me
Rejoicing—

Margarita. No!

Callias. And I, whose blameless pride
Dwelt on her—even as all the lands, no more.
The sculptor wrought his goddess by her form;
Her likeness was the stamp of its divinity.
And when I walked in Antioch, all men hail'd
The father of the beauteous Margarita.
And now they'll fret me with their cold compassion
Upon the childless, desolate—

Margarita. My father,

I could have better borne thy wrath, thy curse.

Callias. Alas! I am too wretched to feel wrath:
There is no violence in a broken spirit.
Well, I've not long to live; it matters not
Whether the old man go henceforth alone;
And if his limbs should fail him, he may seize
On some cold pillar or some listel post,
For that support which human hands refuse him;
Or he must hire some slave, with face and voice
Dissonant and strange; or—

Margarita. Gracious Lord, have mercy!

For what to this to-morrow's scourge or stake?

Callias. And he must sit the livelong day alone
In silence, in the Temple porch. No lyre,

Millman's Martyr of Antioch.

Or one by harsh and jarring fingers touch'd,
 For that which all around distill'd a calm
 More sweet than slumber. Unfamiliar hands
 Must strew his pillow, and his weary eyes
 By unfamiliar hands be closed at length
 For their long sleep.

Margarita.

Alas ! alas ! my father,
 Why do they rend me from thee, for what crime ?
 I am a Christian : will a Christian's hands
 With tardier zeal perform a daughter's duty ?
 A Christian's heart with colder fondness fend
 An aged father ? What forbids me still
 To lead thy feeble steps, where the warm sun
 Quickens thy chill and languid blood ; or where
 Some shadow soothes the noontide's burning heat ;
 To watch thy wants, to steal about thy chamber
 With foot so light, as to invite the sleep
 To shed its balm upon thy lids ? Dear sir,
 Our faith commands us even to love our foes—
 Can it forbid to love a father ?

Callias.

Prove it,
 And for thy father's love forswear this faith.

Margarita.

Forswear it ?

Callias.

Or dissemble ; any thing
 But die and leave me.

Margarita.

Who disown their Lord
 On earth, will he disown in heaven.

Callias.

Hard heart !
 Credulous of all but thy fond father's sorrows,
 Thou wilt believe each wild and monstrous tale
 Of this fond faith.

Margarita.

I dare not disbelieve
 What the dark grave hath cast the buried forth
 To utter : to whose visible form on earth
 After the cross, expiring men have written
 Their witness in their blood.

Callias.

Whence learnt thou this ?
 Tell me, my child ; for sorrow's weariness
 Is now so heavy on me, I can listen,
 Nor rave. Come, sit we down on this coarse straw,
 Thy only couch—thine, that wert wont to lie
 On the soft plumage of the swan, that shamed not
 Thy spotless limbs—Come.

Margarita.

Dost thou not remember
 When Decius was the Emperor, how he came
 To Antioch, and when holy Babylas
 Withstood his entrance to the Christian church,
 Frantic with wrath, he bade them drag him forth

To cruel death. Serene the old man walk'd
 The crowded streets; at every pause the yell
 Of the mad people made, his voice was heard
 Blessing God's bounty, or imploring pardon
 Upon the barbarous hosts that smote him on.
 Then didst thou hold me up, a laughing child,
 To gaze on that sad spectacle. He pass'd,
 And look'd on me with such a gentle sorrow;
 The pallid patience of his brow toward me
 Seem'd softening to a smile of deepest love.
 When all around me mock'd, and howl'd, and laugh'd,
 God gave me grace to weep. In aftertime
 That face would on my noontide dreams return;
 And in the silence of the night I heard
 The murmur of that voice remote, and touch'd
 To an ærial sweetness, like soft music
 Over a tract of waters. My young soul
 Lay wrapt in wonder, how that meek old man
 Could suffer with such unrepining calmness,
 Till late I learnt the faith for which he suffer'd,
 And wonder'd then no more. Thou'rt weeping too.
 Oh, Jesus, hast thou moved his heart?

Calias.

‘ Away!

Insatiate of thy father's misery,
 Wouldst have the torturers wring the few chill drops
 Of blood that linger in these wither'd veins?

Margarita.

‘ I'd have thee with me in the changeless heavens,
 Where we should part no more; reclined together
 Far from the violence of this wretched world;
 Emparadised in bliss, to which the Elysium
 Dreamed by fond poets were a barren waste.

Calias.

‘ Would we were there, or any where but here,
 Where the cold damps are oozing from the walls,
 And the thick darkness presses like a weight
 Upon the eyelids. Daughter, when thou served'st
 Thy fathers' gods, thou wert not thus: the sun
 Was brightest where thou wert; beneath thy feet
 Flowers grew. Thou sat'st like some unclouded star
 Inspher'd in thine own light and joy, and mad'st
 The world around thee beauteous; now, cold earth
 Must be thy couch to-night, tomorrow morn—
 —What means that music? Oh, I used to love
 Those evening harpings once, my child!

Margarita.

‘ I hear

The maids; beneath the twilight they are thronging
 To Daphne, and they carol as they pass.

Calias.

‘ Thou canst not go.

Margarita:

‘ Lament not that, my father,

' *Callias*. 'Thou must breathe here the damp and stifling air.

' *Margarita*. 'Nay, listen not.

' *Callias*. 'They call us hence.—Ah me,

My gentle child, in vain wouldst thou distract
My rapt attention from each well-known note,
Once hallowed to mine ear by thine own voice,
Which erst made Antioch vacant, drawing after thee
The thronging youth, which cluster'd all around thee
Like bees around their queen, the happiest they
That were the nearest. Oh, my child! my child!
Thou canst not yet be blotted from their memory.
And I'll go forth, and kneel at every foot,
To the stern Prefect shew my hoary hair,
And sue for mercy on myself, not thee.

' *Margarita*. 'Go not, my father.

' *Callias*. 'Cling not round me thus.

There, there, even there repose upon the straw.

Nay, let me go, or I'll— but I've no power,

Thou heed'st not now my anger or my love.

So, so farewell, then, and our gods or thine,

Or all that have the power to bless, be with thee!

'We have not room to give the 'Evening Song of the Maidens,' which is one of the most elegant and pleasing pieces in the volume. The worst thing in it is, the 'funeral anthem,' or rather ballad, beginning,

'Brother thou art gone before us and thy saintly soul is flown.'

This poem confirms us in the suspicion that Mr. Milman's ear is defective: the rhythm is execrable, and there is nothing to atone for it. The other lyrical pieces are of unequal merit, but not one of them will bear comparison with the hymn of Miriam in the Fall of Jerusalem.* We shall, in justice to Mr. Milman, however, insert the following hymn, which possesses considerable beauty.

'For thou didst die for me, oh Son of God?

By thee the throbbing flesh of man was won;

Thy naked feet the thorns of sorrow trod;

And tempests beat thy houseless head forlorn.

Thou, that wert wont to stand

Alone, on God's right hand,

Before the ages were, the Eternal, eldest born.

'Thy birthright to the world was pain and grief;

Thy love's return ingratitude and hate;

The limbs thou healedest brought thee no relief,

The eyes thou openest calmly view'd thy fate:

* Vide Eclectic Review, N. S. Vol. XIV. 12-13.

Thou, that wert wont to dwell
In peace, tongue cannot tell,
Nor heart conceive the bliss of thy celestial state.

They dragg'd thee to the Roman's solemn hall,
Where the proud Judge in purple splendour sat;
Thou stood'st a meek and patient criminal,
Thy doom of death from human lips to wait;
Whose throne shall be the world
In final ruin hurled,

With all mankind to hear their everlasting fate.

Thou wert alone in that fierce multitude,
When "Crucify him!" yell'd the general shout;
No hand to guard thee mid those insults rude,
Nor lip to bless in all that frantic rout;
Whose lightest whisper'd word
The Seraphim had heard,
And adamantine arms from all the heavens broke out.

They bound thy temples with the twisted thorn,
Thy bruised feet went languid on with pain;
The blood, from all thy flesh with scourges torn,
Deepen'd thy robe of mockery's crimson grain;
Whose native vesture bright
Was the unapproached light,
The sandal of whose feet the rapid hurricane.

They smote thy cheek with many a ruthless palm,
With the cold spear thy shuddering side they pierc'd;
The draught of bitterest gall was all the balm.
They gave, to enhance thy unslaked, burning thirst,
Thou, at whose words of peace
Did pain and anguish cease,
And the long buried dead their bonds of slumber burst.

Low bowed thy head convulsed, and droop'd in death,
Thy voice sent forth a sad and wailing cry;
Slow struggled from thy breast the parting breath,
And every limb was wrung with agony.
That head whose veil-less blaze
Fill'd angels with amaze
When at that voice sprang forth the rolling suns on high.

And thou wert laid within the narrow tomb,
Thy clay-cold limbs with shrouding grave-clothes bound,
The sealed stone confirm'd thy mortal doom;
Lone watchmen walk'd thy desert burial ground,
Whom heaven could not sustain;
Nor th' immeasurable plain
Of vast infinity inclose or circle round.

For us, for us thou didst endure the pain,
 And thy meek spirit bow'd itself to shame,
 To wash our souls from sin's infecting stain,
 To avert the Father's wrathful vengeance-flame:
 Thou, that couldst nothing win
 By saving worlds from sin,
 Nor sought of glory add to thy all-glorious name."

Art. IV. *An Appeal to the Public in Defence of the Spitalfields Act* with Remarks on the Causes which have led to the Miseries and moral Deterioration of the Poor. By William Hale. 8vo. pp. 48. London. 1822.

THERE is something very captivating in these general propositions which seem to offer, in familiar language, a rule for deciding at once upon intricate questions. That things will find their level, that demand and supply will regulate each other, that production and exchange will, if left to themselves, fall into the most profitable channels,—short, pithy axioms like these gain an easy assent even from many individuals who but imperfectly understand their bearings. And when persons think they have made good thus far their progress in the most boggling of all sciences, and that they stand upon undisputed ground, if you venture to disturb their general reasonings by considerations in the humble form of exceptions to a rule, or qualifying positions drawn from existing circumstances, you are in some danger of being set down as a mere man of detail, unacquainted with abstract principles, or a dull reasoner.

The pamphlet which has occasioned this prompt and un- efficient reply, is built on one of these specious half-truths; its general truths, which, in order to be universally valid, require to be qualified by other general truths, are of this description. 'Labour,' says the Writer alluded to, 'like every other marketable commodity, will find its value.' This is either a truism, or it is an error. If by value is meant market price, then, the Labour will, if left to itself, find its market price, may instant two distinct positions: either that wages in the same branch of production, have a tendency to find their level, that is, to become equalized, or, that Labour will find its fair market price, by the mere operation of competition. The first of these positions is true; the second, as we shall shew, is not true. For, if by value be meant that which must ultimately regulate price—the intrinsic value or cost, Labour does not admit of being compared in this respect to any other marketable commodity.

Wages, or the price of Labour, must be admitted to depend on the proportion between population and employment. In this

respect, it presents an analogy to marketable commodities, the price of which is determined by the proportion between supply and demand. But what makes one commodity fetch a higher price than another, is, its costing more labour in the production; and so soon as the producer finds that the price will not cover the cost, he withdraws it from the market. Labour is the basis of price, and price cannot, in the case of any commodity, continue below what it costs in labour to produce it. But how are we to estimate the cost, or natural price of labour? According to any intelligent or fairly honest estimate of its natural value, (that is to say, its cost in the blood and sinews of the labourer,) its price has a constant tendency to fall, and under certain circumstances will long continue, far below its value. And when this takes place, the redundant supply cannot be withdrawn, nor its production put a stop to, in any way analogous to that in which the processes of manufacturing industry can be regulated and adjusted to the demand. Labour, then, will not find its value, because it must still be brought to market, and must be disposed of, at any price by the labourer, long after the article has ceased to yield him in exchange an adequate compensation in food and clothing—the simple necessities which enter into its essential cost.

Adam Smith says, 'A man must always live by his work;' and he inclines to the opinion, 'that the labour of an able bodied man is computed at the lowest, to be worth double his maintenance.' It is needless to point out how utterly these notions have been disregarded, and how far these limits have been overpassed in the depression of wages. They who push their theory of reducing wages to the lowest point that they can, remarks Mr. Hale, 'seem not to be aware, that it costs the country more to make an article when it is paid for under the price, than when the labourer receives his fair and full wages.'

'Let it be remembered, that if you pay the labourers but half their wages, still they must be fed: you by these unjust means increase to a tremendous degree the poor's rate taxes; you destroy the morals of the poor; you starve and make them discontented; and then, justly, fearful that their enraged feelings will drive them to some desperate efforts, you oblige the government to continue a large standing army to restrain and keep them in awe by legal coercion.'

It is not true, that the undue depression of wages is the result of a redundant population merely. It arises, not from the mere excess of the supply of labour, but from the steady and unaccommodating nature of the article supplied, under all the fluctuations in the demand, and from the urgency of the dealer,

244 *Hale's Defence of the Spitalfields Act.*

which places him at the mercy of the buyer in striking his bargain. Besides the natural operation of the law of supply and demand, there is at work in another shape the ever active spirit of selfishness,—a selfishness often cruel and always shortsighted. Besides the immediate effect of competition among the poor, there is the effect of a tacit combination among the rich,—of that legalised species of extortion which consists in taking an unfair advantage of the necessities of the labouring classes.

To prevent this ruinous depreciation of labour at the expense of the country at large, the Spitalfields Act was passed; and the experience of fifty years has fully attested its efficacy. The facts brought forward by Mr. Hale are decisive. For the past twenty years, the workmen of Spitalfields have been more constantly employed and better paid than in any one of the manufacturing districts throughout the kingdom.

‘I speak,’ adds Mr. Hale, ‘from long and accurate observation when I say, that we seldom meet with a pauper *amongst the weavers*, unless he has been brought into distress by illness or depravity. Our poor rates are only four shillings in the pound for the whole year; and at no period since I have been the treasurer of the parish have they exceeded six shillings.’

In Coventry, where no such local act protects the journeyman weavers, the poor's rates were in 1818, NINETEEN SHILLINGS in the pound! The case of the Framework knitters of Leicester has recently been brought under public notice by a most competent and eloquent advocate, who has ably exposed the flippancy, or hypocrisy, of bringing forward stale hypothetical objections to legal provisions in favour of the labouring classes, in the face of the mass of existing statutes to protect the agricultural, the manufacturing, and the mercantile interests. As to the Author of the attack on the Spitalfields Act, whosoever he may be, we hope that he will have the good sense and the candour to acknowledge the force of Mr. Hale's very temperate and conclusive remarks. But we wish also, that the facts which he has brought forward, interesting and important as they are in a much wider reference, may attract the general attention they deserve. The principles of Political Economy are soon learned, and, in their bare and literal truth, easily understood; and so are the rules of arithmetic. But a good arithmetician may make a sorry financier. So, as to the subjects to which the rules of Political Economy apply, the difficulty lies in their application.

Art. V. *Letters from the Illinois, 1820, 1821. Containing an Account of the English Settlement at Albion and its Vicinity, and a Refutation of various Misrepresentations, those more particularly of Mr. Cobbett. By Richard Flower. With a Letter from Mr. Birkbeck; and a Preface and Notes by Benjamin Flower. 8vo. pp. 76. Price 2s. 6d. London. 1822.*

WE take it for granted that our readers have not quite forgotten Morris Birkbeck and his Illinois prairies; and the thought has doubtless crossed their minds, when Mr. Owen's parish farms, or the charms of Van Diemen's Land, or the merits of the Timber question, have been under discussion. How go they on in the Illinois? This pamphlet is to tell them that the settlement goes on swimmingly. Its founders not only continue to be reconciled to their escape from this land of taxation, but exult, 'with something of self-gratulation,' in the fulfilment of all their 'reasonable expectations,' in their present abundance of good fare, and their brilliant prospects. They are rather in want, it seems, of farming labourers and female servants; for the latter get married as fast as they come. Also, of tailors and shoemakers, and, in the dry season, of 'stock water'—ponds or the Thames water-works. But the finest water is to be raised at all times from twenty-five to thirty feet from the surface. The infant town of Albion has increased in its population one hundred since last September, and its vicinity seventy; and no foreign market, Mr. Flower states, will be wanted, in all probability, to take off the surplus produce, for ten or a dozen years to come. The number of deaths has been in the ratio of four in ninety-five in each year. Albion contains at present, thirty habitations, 'in which are found a bricklayer, a carpenter, a wheelwright, a cooper, and a blacksmith; a well supplied shop, a little library, an inn, a chapel, and a post-office, where the mail regularly arrives twice a week.' 'The Reformed or Unitarian liturgy is read on the Sunday, together with the Scriptures and 'sermons from our best English authors.' Mr. Birkbeck has opened a place of worship at Wanborough, his residence, where 'he officiates himself, and reads the Church of England service;' 'so that,' Mr. Flower facetiously adds, 'Wanborough is the seat of orthodoxy, and our place stands, as a matter of course, in the ranks of heresy.' The moral state of the settlement is more fully described in the following paragraphs.

1. On the return of Christmas day (1819), we invited our party as at Marden, my late residence in Hertfordshire: we assembled thirty-two in number. A more intelligent, sensible collection I never had under my roof in my own country. A plentiful supply of plum-pudding, roast beef, and mince pies were at table, and turkeys in plenty, having purchased four for a dollar the preceding week. We found among the

part, good musicians, good singers; the young people danced nine couples, and the whole party were innocently cheerful and happy during the evening. The company were pleased to say I had transferred Old England and its comforts to the Illinois. Thus, my dear Sir, we are not in want of society; and I would not change my situation for any in America, nor for *disturbed or tumultuous* England.

My efforts to assemble the people to public worship have been successful; our place is well attended, from forty to fifty people, and amongst our congregation we often number a part of Mr. Binkbeck's children and servants. Our singing is excellent; our prayers the reformed Unitarian service. The sermons which have been read are from an author I never met with in England, Mr. Butcher; they are, without exception, the best practical sermons I have ever seen. Our Library-Room is well attended in the afternoon; the people improving in cleanliness and sobriety, recover the use of their intellectual faculties, and interest themselves in moral and Christian converse.

When I arrived at Albion, a more disorganized, demoralized state of society never existed: the experiment has been made, the abandonment of Christian institutes and Christian sabbaths, and living without God in the world has been fairly tried. If those theologians in England who despise the Sabbath and laugh at congregational worship, had been sent to the English settlement in the Illinois at the time I arrived, they would, or they ought to have hid their faces for shame. Some of the English played at cricket, the backwoodsmen shot at marks, their favourite sport, and the Sunday revels ended in riot and savage fighting: this was too much even for infidel nerves. All this also took place at Albion; but when a few, a very few, better men met and read the Scriptures, and offered prayer at a poor contemptible log-house, these revellers were awed into silence, and the Sabbath at Albion became decently quiet. One of its inhabitants, of an infidel cast, said to me; "Sir! this is very extraordinary, that what the law could not effect, so little an assembly meeting for worship should have effected." "Sir," said I, "I am surprised that you do not perceive that you are offering a stronger argument in favour of this Christian institute than any I can present to you. If the reading of the Scriptures in congregation has had such efficacious and such wonderful effects, you ought no longer to reject or neglect giving your attention to its contents, and its excellent religious institutions."

Thus, my dear Sir, my efforts for the benefit of others have been greatly blessed. I appear at present more satisfied with my lot, because I appear to be more useful than ever: in England all my attempts at usefulness were puny compared to what they are here. Many people here openly express their gratitude to me as the saviour of this place, which, they say, must have dispersed if I had not arrived. This is encouraging to a heart wounded with affliction as mine has been, and is urging me on to plans of usefulness. A place for education, a Sunday-school, and above all, a Bible Society, if we increase, shall be my aim and end of my day. I have already abundant testimony that God will bless his word, and if the rest of my life should be spent in such useful employment, my death-bed will be more calm than if I had been taken from

life before I had arrived at this period of utility. You will, I trust, be able to appreciate the station Providence has placed me in, and feel pleasure at this communication.

There were many things in Mr. Birkbeck's Letters, and there, are some things in the present publication, very little to our taste. Being neither Republicans, nor Unitarians, nor Americans in sentiment or feeling, neither hating our country, nor despairing of it, there appeared to us nothing in the glowing picture of the Illinois paradise adapted to captivate either the heart or the imagination; while there were many circumstances which seemed to render doubtful the eligibility of the settlement to those who, as a last resource, are driven to the hard expedient of emigration. We must still be allowed to remain sceptical as to the superior advantages possessed by Albion or Warrborough over other settlements. But putting this question aside,—now that this little colony appears to have actually taken root, and fairly laid hold of the ground, whatsoever differences, whether of religious or political opinion, or of taste, may exist between its founders and ourselves, we are not disposed to regard its nascent prosperity with that affected contempt or those jealous and unkindly feelings which have been betrayed on the occasion by some of our contemporaries. The display of enterprise, perseverance, and energy of mind which such an undertaking peculiarly calls for, the successful struggle of the colonists with new and untried difficulties, the illustration which this miniature specimen presents of the origin and progress of society, the interest attaching to it as a moral as well as a political experiment,—all this renders the future destinies of these rival establishments the object of even a philosophical curiosity. We should be unfeignedly sorry to hear of their being from any cause abandoned. There are, we are aware, persons who would rejoice in the complete failure and annihilation of the scheme. We do not envy them their feelings, in whatever dirty source they originate. Hitherto, the progress which the Colony has made, has been quite as rapid as could be rationally anticipated, and the greatest difficulties appear to be surmounted. The degree of ridicule originally attaching to the plan as a chimerical or Utopian project, will soon blow over; and when it is found that the settlers do not come back, people will soon begin to applaud their sagacity.

Mr. Benjamin Flower's preface and notes consist chiefly of a statement of his own theological opinions, and strictures upon Cobbett, who, it seems, has sworn that he would write down Birkbeck and his settlement. That this 'marble hearted reprobate,' as Mr. Flower styles him, should still retain any hold on the public mind, is a circumstance to be accounted for only in the same manner as the success of Messrs Cooper and

Go. Mr. of Johanna Southcott is to be accounted for, by referring to the boundless gullibility of the human mind; and the moral form of that species of courage which commonly goes off the mind of impudence. With regard to Mr. Flower's witty and extensive remarks, we have only to express a wish that some of them at least had been confined to the Monthly Repository, which would have been a much more appropriate vehicle for them. He has an undoubted right to hold what opinions he pleases, and to express them as he pleases; but good sense and sound discretion would, we think, have dictated on this occasion some self-restraint in the venting of them, unless he expects his readers to be confined to that 'communion of Christians' whose unquestionable superiority of intellect leads them to dissent from that contradiction in terms, Three Divine Persons in One God;—terms which, by so characterizing, they only show that either they cannot, or will not understand in the import they are employed to convey.

Art. VI. *A Voyage to Africa*: including a Narrative of an Embassy to One of the interior Kingdoms in the Year 1820; with Remarks on the Course and Termination of the Niger and other principal Rivers in that Country. By William Hutton, late Acting Consul for Ashantee, &c. 8vo. pp. 490. Maps and Plates. Price 18s. London. 1821.

THIS volume contains the narrative of a second mission to Ashantee, sent out in 1820 under the immediate orders of the British Government. That which was conducted by Mr. Bowdich in 1817, was under the direction of the African Committee, which, happily, as it should seem, for the interests of Africa, has ceased to exist. Credit is given to Mr. Bowdich by the present Writer, for the general correctness of the information he has given the public on the subject of African affairs; but it is contended, that he was not 'the first to unmask the pernicious system of a trading government,' which has perverted the uses of our settlements on the Gold Coast. Mr. Hutton claims the merit of having addressed a statement to Lord Bathurst in 1818, in which the abandonment of several useless stations, the reduction of the establishment at others, the making governors of forts swear to their accounts, and the abolition of the African Committee, were strenuously urged as most desirable measures; and they were all soon after carried into effect. In the present volume, he earnestly recommends the occupation of the islands Anna Bona, St. Thomas's, Prince's, and Fernando Po, which lie within a few days' sail of each other in the Gulf of Guinea, as important, not only in a commercial point of view, but also as it would be the means of effectually checking

the Slave-trade, which is still carried on to a great extent in these latitudes by the Portuguese and the Spaniards. Fernando Po, in particular, is important as commanding the entrance of all the rivers that flow into the Gulf of Guinea, and which are supposed to have a communication with the Niger. The great advantages of this settlement have been also pointed out by Mr. Mr. Queen, and they are fully stated in the Papers printed on this subject, last year, by order of the House of Commons. In 1810, Mr. Robertson, under the sanction of his Majesty's Government, arrived on the Gold Coast for the purpose of taking possession of the island; but untoward circumstances occasioned, at the time, the abandonment of the plan. By means of the rivers which this station would command, Mr. Hutton is of opinion, that our commerce might in all probability be carried into the very heart of Africa, and more trade be carried on in one month, than on the Gold Coast, where there are no rivers of any magnitude, in a year.

It is indeed, he says, 'surprising, with all the anxious curiosity which has so long been manifested respecting the Niger, that these rivers have never attracted the attention of the African Company, though they are situated only a few days' sail from our settlements on the Gold Coast. How far this has been owing to the contracted means of the African Committee, or to a want of energy and zeal for the public service among the chief directors of their affairs in Africa, I will not now stop to enquire; but certain it is, not one of those rivers has ever been explored by the Company's servants, although it is well known, from their short distance from our settlements in that quarter, small expeditions for this purpose might easily have been fitted out at Cape Coast, where there are not wanting men of enterprising spirit, who would willingly have hazarded their lives in such an undertaking, had they been encouraged to do so. It is therefore to be hoped, as His Majesty's government have taken the forts from the African Company, that the governor who may be appointed at Cape Coast, will be vested with full powers to send exploratory missions up the Volta, Lagos, Formosa, Culabar, and Del Rey; for even though such undertakings fail in ascertaining the termination of the Niger, they will not fail in acquiring much valuable and interesting information of the countries on the banks of those rivers. The Rio Del Rey is eight miles broad at its mouth, and is very likely to prove an arm of the Niger, although Mr. M'Queen draws a different conclusion, from the cataracts and rapids which he thinks this river to be full of; and hence will arise the greatest difficulties in exploring it. The death of Mr. Nichols, who was employed by the African Association to explore it, is to be lamented, as we have no accounts of its source, although Mr. M'Queen supposes it to be on the south side of the mount Thala of Ptolemy; but Mr. Nichols's reports to the African Association give no account of this, and his information is altogether very unsatisfactory. From frequent conversations upon this subject with Mr. Robertson, (author of notes on Africa,) that gentle-

man appeared to be better acquainted with the Del Rey and the other rivers which flow into the bights of Benin and Biafra, than any person I have ever conversed with, or any author I have read, excepting only Bosman, whose work certainly contains the best account of the Rio Formoso; it was written by a Dutch captain (Nyandale), in 1762, who had been twice trading in this river, and in to the following effect: "That sixty Dutch miles (or two hundred and ten English) above its mouth, ships may be navigated with safety, sailing by hundreds of branches, some of which are so wide that they well deserve the name of rivers; its length and source, he adds, he was not able to discover, no negro being able to give him an exact account of it."

Granting, however, that the Formoso may not enable us to get to the Niger, still a trial, with steam boats, ought to be made to ascertain how far it will take us into the interior; and then, mooring a vessel well manned and provisioned, at the highest navigable point of the river, small parties could be sent out daily to make incursions, and after becoming in some measure acquainted with the natives, and obtaining information as to the best means of pursuing the journey, a strong detachment, with men of science, might easily be fitted out from the vessel, which should remain moored as already mentioned; so that the party which may be detached, will have an opportunity of communicating to the commander, from week to week, the success of the undertaking, and hence we should be able to get in England the earliest accounts of their progress. Upon this subject, I agree with Mr. M'Queen, that the bights of Benin and Biafra are the most desirable points to set out from to ascertain the course and termination of the Niger.' pp. 394—398.

The Niger might, however, Mr. Hutton thinks, be easily reached by an overland journey through Ashantee. The distance from Cape Coast, he is persuaded, would not exceed seven hundred miles, two hundred of which have been repeatedly travelled; and with the king of Ashantee's protection, the remaining five hundred might be with ease accomplished in ten weeks. The country through which the expedition would pass, is stated to be abundantly supplied with fresh water, and the people are hospitable and obliging. That the Niger and the Nile unite, according to the opinions of Mr. Dupuis, Mr. Jackson, and Mr. Bowdich, and the uniform assertions of the Moors, Mr. Hutton does not attempt to dispute; but he inclines to believe, that they will nevertheless be found distinct rivers, connected by the Gir, and that the Niger throws off a great body of its water in some branch not yet discovered, to the eastward of the Niger, and flowing into the bights of Benin and Biafra.

Mr. Hutton, who was then in the African Company's service, joined the expedition of the unfortunate Major Peddie, and accompanied him, in the capacity of secretary, as far as Senegal; when a disagreement took place respecting the terms of the engagement, which issued in their separation, the Major consenting

to pay Mr. Hutton's expenses back to Cape Coast. The occasion of the failure of this expedition, is thus stated :

* The number of horses purchased by Major Peddie amounted nearly to fifty, and the asses to a hundred; besides several camels; the officers and men exceeded a hundred; and the property purchased for the use of the expedition, the presents, and all expenses, could not have cost less than £80,000.; so that the little good (if any) which has resulted from this expedition, must plainly shew the bad policy of fitting out such large and expensive missions to explore Africa; for what Chief would let such a formidable expedition pass through his territory? The king of Ashantee, and all the African chiefs that I have ever been acquainted with, would object to it from the fear alone of such a strong party joining their enemies. It was, therefore, not at all to be wondered at that the king of the Foulahs would not allow the expedition to pass through his territory. Besides, Major Peddie did a very impolitic thing at Senegal, in trying in public how the horses would carry the two field-pieces, which were intended for the boats after getting to the Niger, as the Moors who were at Senegal, must have noticed it, and, it was most probable, would send word of the fact to the king of Sego and other chiefs in the interior. But as the fate and particulars of this expedition were long ago known, I shall only add, that Major Peddie lost his life at Kakundy, in the Rio Nunez; and Captain Campbell, who succeeded him in the command, advanced into the Foulah country, where his haughty conduct obstructed his further progress, and constrained him, amidst a thousand difficulties, to retrace his steps to Kakundy, where the fever prevented the execution of a plot formed by his soldiers to assassinate him. Lieutenant Stokoe, of the *Inconstant* frigate, then succeeded to the command; and there was a gentleman of the name of Doehard, a surgeon, who was the next officer to Stokoe, and who, I believe, is now in England; but what became of Lieutenant Stokoe I have never heard. Upon the subject of this expedition, experience has convinced me, that such formidable missions will never succeed in exploring Africa, as the natives are too jealous and too much alarmed at such a force. My humble opinion is, that we must either have no appearance of force at all, or else such a force as will surmount every obstacle. pp. 13—15.

We observe that our Author, in his notices respecting the Coast country, refers repeatedly to Mr. Mollien as an authority; in particular as to the remarkable proximity of the sources of the Senegal, the Faleme, the Gambia, and the Rio Grande near Labbe and Teembo. He bears testimony also to the correctness of Mr. Robertson's description of the Coast in his Notes on Africa, and agrees with him as to the great importance of the harbour of Succondee, and of a settlement either at Cape Lahou or Cape Palmas. The latter is recommended by that gentleman as one of the most desirable situations for a European colony on the west coast of Africa, and a valuable link of connexion between Sierra Leone and the British possessions on the Gold Coast. But our Author inclines in favour of Cape Lahou, which

is 140 miles further to the Eastward, 'on account of the river, which large craft may enter with safety during the rains; and which, the natives say, is a branch of a great river in the interior; and also, as it would afford an opportunity of opening a communication with the Buntakoos, a large and powerful nation to the N. W. of Ashantee; by whose means we might be able to prevent the king of Ashantee from disturbing our settlements on the Gold Coast.

We shall not go into the details connected with the mission, or the disgusting and discreditable disputes between the governor and council, and the Conductor of the Embassy, by which its successful progress was thwarted in every stage, and its ultimate objects in great measure defeated. Our Author's short stay at Coomassie did not enable him to collect much additional information relative to the manners and customs of the Ashantees, of which Mr. Bowdich has given so full a description. The following anecdote from Mr. Hutchinson's diary, is introduced to illustrate the amiable character of the present king, who is represented as courteous and dignified, and more eloquent than any of his counsellors, except Adoosey, the prime minister.

His Majesty, some years ago, took one of Apokoo's daughters to wife: she is now one of the finest women in Coomassie, and must have been a great beauty. It was discovered by the chief eunuch, that she had intrigued with one of the attendants. It was told the king that one of his wives had proved false. "Let her die instantly," said he in a rage. The slave whispered him, "It is Apokoo's child." He rose in silence, and went to the harem, and the culprit being sent for, the king turned his head away while he folded his cloth around him, and lifting the curtain to let her pass, he exclaimed: "Go, you are free! your father was my father; he is my friend, and for his sake I forget you: when you find any man good enough for you, let me know, and I will give him gold." p. 316.

The Fantees and the Ashantees, though distinct and hostile tribes, appear to be, in fact, branches of the same nation. Their manners and superstitions are similar, and their meagre language is the same, the Fantee being merely a dialect of the Ashantee. The population of the latter country is estimated by Mr. Bowdich at a million; but Mr. Hutton thinks that he greatly overrates it. Fantee, which extends along the coast from West to East nearly ninety miles, being about seventy miles square, is estimated to contain 40,000 inhabitants. They have here some idea of a Supreme Being, whom they call *Young Coompon*, and when they hear thunder, will sometimes remark that *Young Coompon* is riding in his carriage. But in the specimens given of the language, although both 'demon' and 'devil' appear, (*aboinsum* and *oboinsum*, probably the

same word,) yet, neither God, soul, nor spirit occurs there is, however, ghost, *saman*. The natives of all these countries on the western coast of Africa, are, in fact, idolaters of the lowest description, their worship being literally an adoration of the Principle of Evil under the most appropriate symbols. At Dixcoye in Ahanta, on the Gold Coast, they worship the crocodile.

Any person, says Mr. Hutton, 'going a shore here, may see one of these animals at the expense of a fowl and a bottle of liquor, which is given to the fetish-man (Tando Cudjoe), who *obliged me* with a sight of it in the following manner. This fetish man, or priest, took a white fowl, (which colour, it appears, the fowl must be, as the natives have most faith in it,) and on arriving at the pond near the fort, it was placed near the ground, Tando Cudjoe making a little noise with his mouth, when the crocodile instantly made its appearance on the opposite side of the pond, and, plunging through the water, came very near the spot where we were standing; but as the fowl made its escape into the bush, or forest, the crocodile, instead of following it, pursued me and my companion, Captain Leavens, so closely for a short distance, that had not a small dog been behind me, which it laid hold of and was thus satisfied, the animal would, in another minute, most probably have taken a fancy to one of my legs. The path being narrow, and Captain Leavens before me, I could neither run so fast as I wished, nor turn to the right hand or to the left, on account of the thick underwood which prevailed on both sides of the path.' pp. 41, 2.

Our Author had nearly paid dear, in this instance, for raising the Devil.—At Accra, the hyena is the favourite object of worship; in the kingdom of Dahomey, the snake; and vultures all over the coast. The practice of sacrificing human victims on the death of a person of distinction, is equally prevalent, and is attended, in some parts, by circumstances of aggravated barbarity.

At Ashantee hundreds, sometimes thousands, are sacrificed on the death of a person of distinction, or on the commencement of the yam season; at Dahomey, in like manner, at the beginning of the harvest, sixty-five human beings have been known to be butchered! And these horrid customs are repeated annually, and sometimes oftener. Similar barbarous customs also prevail at other parts of the coast. In Appollonia, (if we may believe Bosman,) the tenth child is always buried alive; in the Benin country, if twins are born, not only the mother but the children also, are destroyed; and, if the father should happen to be a priest, he must destroy his own children.

In the same country, "A vestal female is frequently impaled as a sacrifice to improve the navigation of the river and extend the trade. The ceremony is performed with the most barbarous brutality, by pressing the body on a sharp stake, the extremities being fastened to two

adjoining posts; in this state the victim is left to expire. The husbands, which are very numerous here, sometimes attack the body before life is extinct." pp. 66, 7.

The extension of our geographical knowledge, and the opening of fresh markets for our commerce, are objects which render it highly important to pursue the exploration of Africa, more especially if it can be accomplished by inland navigation. But all that has as yet been ascertained respecting the population, has tended to repel rather than to excite curiosity, displacing the romantic speculations of fancy by facts of the most mournful and humiliating kind. There are, however, higher objects, and more efficient motives, to prompt to further exertions, than those which actuate either the man of science or the commercial adventurer. When we turn from the petty disputes, and idle negotiations, the mismanagement and the rapacity, the small advantages of any kind, and the total inefficiency in some respects, of these Colonial settlements; to what our Missionaries have already effected for Western Africa in a few years, and with means so inadequate, we cannot but be struck with the contrast. 'Missionaries alone,' says Mr. Hutton, 'will never succeed in civilizing Africa.' It is well that people are beginning to admit, that Missionaries may be of some use. If Missionaries alone will not do it, it is pretty clear by this time, that only Missionaries will do it; and to them we may look with the greatest confidence for the solution of the grand geographical problems which yet remain to be solved with regard to the unknown Interior of the African Continent. The reproach which long attached to the colonists of Sierra Leone, of having done nothing to enlarge our intercourse with the Interior, has been removed by the recent successful mission of Mr. O'Beirne, Assistant Staff Surgeon, to Almamy, the Mahomedan king of Foutah Jallon, at Teembo, with which place a regular intercourse may now be considered as established: while an application to the Sierra Leone Government from a Heathen prince still further distant,—Dhasa, king of Bambarra, promises to lead to still more important consequences. The king of Bambarra, who is said to be the most powerful monarch of the Interior, resides at Sego, a town of 30,000 inhabitants, on the Niger; and it is by this route, through Teembo and the amicable territory of Almamy, that a line of intercourse with the Interior will in all probability be opened and maintained with the greatest facility and advantage.*

The fatal results of a long series of adventures, abundantly shew, that neither by force nor by fraud can the work be suc-

* Vide Missionary Register, Jan. 1822, for some highly interesting particulars relating to this subject.

cessfully prosecuted. The Missionary has pursued not only the more honourable, but the safer policy; and well would it have been for the interests of Christianity, had the heathen Moor and still more benighted Pagan first become acquainted with the Christian name through such a medium, instead of learning to associate it with the foulest injustice and oppression. It is a melancholy reflection that returns upon us whenever Africa is named, that that most accursed traffic, the Slave Trade, not only remains unextinguished, but is even far from being on the decline. It is stated by Sir George Collier in his Report to the Lords of the Admiralty, that "in the last twelve months," not less than sixty thousand Africans have been forced from their country, principally under the colours of France, who is engaged grossly nearly the whole of the Slave Trade." On this atrocious fact we forbear to comment. It is sufficiently well known, how France came by this dreadful power of frustrating the hopes of the friends of humanity, when they were looking for the total annihilation of the proscribed traffic. Those who opposed the Abolition in the Senate, were not likely to be very zealous in giving effect to it in the Congress. There is a dark account and a heavy responsibility resting somewhere.

Art. VII. *A Key to the Latin Language*: embracing the double Object of speedily qualifying Students to make Latin into English, and English into Latin; and peculiarly useful to young Gentlemen who have neglected or forgotten their juvenile Instructions. By John Atkinson. [of the City Road, London.] 8vo. pp. 167. Price 4s. 1821.

THE chief portion of this book, and that which is the most valuable in it, does not materially differ from what constitutes the essential parts of other Latin Grammars. As for the passages which the Author would claim as peculiarly his own, we are sorry to be unable to concur in the self-gratulations which he has liberally scattered through his preface. He does not appear to have studied very successfully the art of method, and we cannot compliment him on his skill in elucidation. The distribution of clauses, and the punctuation, are frequently careless; by which inattention the Author's meaning is, in those instances, exhibited to a disadvantage. The deviations from the common order of Latin Grammars, and which are adopted professedly for the sake of greater simplicity and ease, seem to us rather to produce the effect of obscurity. Such, for example, is the introducing of the First Case, and other rules of Syntax depending upon it, immediately after the Declensions of Substantives and Adjectives. Some topics are treated largely and usefully; while others, not less important and equally standing in need of illustration, are dismissed with a very disproportionate

brevity. Finding in the preface, among the many 'extraordinary advantages' which are solicitously detailed, that 'the ablative (improperly called absolute) is made intelligible to the dullest capacity,'—we turned to the part where this signal enucleation is presented, and this only did we find; which, lest our readers should be sceptical, we assure them that we copy exactly, as to Italics, punctuation, and every other particular.

'The ablative is sometimes used, when a participle or preposition is understood, as, *me ducē, I being leader*; i. e. *sub me ducē, under me a leader*. *Me existente ducē*; *ens, entis*, the old participle is obsolete, we use *cum* with a subjunctive, *cum eadem dux, when I was a leader*.'

Page 83

The Author is, however, more happy in most other parts of his work; and we conceive that the whole might be used by a Latin pupil, with considerable benefit, as a kind of commentary upon his accidence.

Art. VIII. 1. *Hymns adapted to Family and Village Worship*. By Mrs. Washbourn, of Hammersmith. 24mo. pp. 170. Price 3s. London. 1822.

2. *The Cottage Minstrel*; or Hymns for the Assistance of Cottagers in their domestic Worship. By James Edmeston, Author of "Sacred Lyrics." 24mo, pp. 36. Price 6d. London. 1821.

THE titles of these little works will sufficiently explain their excellent design and unpretending character. They are not intended to add to the innumerable collections and selections of hymns for public worship with which the press already teems, and to which we are disposed to consider almost any addition as a positive evil, but have for their specific object to promote what is so highly desirable, the cultivation of Psalmody in families, and to interest more particularly the feelings of villagers. For this latter purpose, it has been the endeavour of the Authors, to express the sentiments of devotion in the plainest language and the most simple style.

The first of these publications comprises no fewer than a hundred and fifty-four hymns, the greater part of them founded on some text of scripture; others are on 'seasons and rural subjects,' and the rest are on general topics. We shall select two or three as specimens, without pledging ourselves that they are by any means the best in the volume.

Affliction.

- '1. My Saviour, was this language thine;
 "Yet not my will, but thine be done,"
 When thou did'st bear the wrath divine,
 For our transgressions to atone?

2. Thy holy soul dismay'd, oppress'd,
Groaning beneath our heavy load,
Could'st thou in that dread moment rest
In all the awful will of God?
3. O then impress this sacred law,
This sweet submission on my heart!
More deeply there thine image draw,
And grace in time of need impart.
4. Fain would I welcome all thy will,
And own thy dealings wise and good;
But O what sinful doubts I feel,
When trouble rises like a flood!
5. Shine on my soul with beams of love,
And let me know that I am thine;
Raise my too grov'ling thoughts above,
And strengthen me with strength divine.
6. Then, though my comforts melt away,
Like driven snow before the sun,
May I with true submission say,
"Lord, not my will, but thine be done."

Consolation to Parents under the Loss of Infants.

1. Safe in the heav'nly Shepherd's arms,
And gather'd to his faithful breast,
Beyond all danger or alarms,
The infant spirit is at rest.
2. Glad to forsake the feeble clay,
And breathe a pure, immortal air,
He wing'd his joyful flight away,
The glory of the bless'd to share.
3. With pow'rs enlarg'd to comprehend
The wonders of redeeming grace,
Millions of blessed infants bend,
And see their Saviour face to face.
4. O could we listen to their praise,
And their divine enjoyments see,
We should not weep when Jesus says,
"Suffer this babe to come to me."
5. Now, though we see not, we believe;
We have a record firm and sure;
Let us its heav'nly voice receive,
And, trusting, patiently endure.
6. Soon may we meet the happy throng,
Welcom'd by those who went before;
And join their everlasting song,
To feel the parting stroke no more.

We make room for the following as a specimen of those on
'seasons and rural subjects.'

For the Close of the Year.

- ' 1. How quickly the seasons remove,
As year after year passes by !
Come, let us rejoice in his love,
Who never can alter or die ;
Here, here is immovable rock,
And all is but shadow beside ;
How sweet to reflect, that no shock,
His saints from his love shall divide.
- ' 2. Ere time and its changes had birth,
Or place for our dwelling was found ;—
Before he created the earth,
Or gave to the ocean its bound ;—
That love which we sing and adore,
Shone forth from its centre divine ;
And long after time is no more,
His love will eternally shine.
- ' 3. Then let the years hastily pass,
They'll wait us the sooner above,
From streams to the fountain of grace,
The spring of unchangeable love ;
That love, which when dying restor'd,
When lost, brought us back to his fold ;
And which, as it shines in his word,
'Tis here our delight to behold.
- ' 4. But O as our seasons decline,
Let none on this point be deceiv'd ;
Inquire, is this blessedness mine,
Have I in the Saviour believed ?
Lord, answer this question for me ;
And now, ere the year shall depart,
O let me surrender to thee,
The throne of a penitent heart.'

Mr. Edmeston's little Tract contains fifty hymns, much in the style and spirit of his "Sacred Lyrics." Some of them are very pleasing compositions. We are not sure that they are particularly adapted to Cottagers ; but our Minstrel will not object to find his verses chanted by voices less rude, to the gay tunes from Rippon and Walker which he has selected for them, with meet accompaniment. The following is to be sung to either 'Geard' or 'Hamlet' !

The Prayer Meeting.

- ' Ah, Cottage of Bethany, happy wert thou,
Where often the Saviour was wont to repair ;
That time has long pass'd into distance, and now
No Mary can boast that "the Master" is there !

- ‘ But though not in presence our Saviour be nigh,
A guest to partake, and a teacher to guide;
Faith sees, though unseen by the bodily eye,
Him present in Spirit on every side!
- ‘ Yes, Saviour, thou surely art here, for thou didst
A promise bestow as thou passedst away;
That thou wouldst for ever be found in the midst
Of two or of three who assemble to pray.’

We suspect that these Hymns were not all originally composed for the purpose for which they are now collected. They are published for the use of the Home Missionary Society, and we cannot but warmly applaud the readiness with which the Author presented them to the Committee. He will excuse a smile at the uncouth names of some of his tunes, to our old-fashioned ears new and strange, since we are ready to shew our favourable opinion of his poetical abilities by inserting another of his hymns.

The Grave of the Pious Cottager.

- ‘ All welcome to thine earthly bed,
Thou pilgrim, to thy home at last;
Here rest thy worn and weary head,
The bitterness of death is past!
- ‘ Humble thy grave, and not a stone
Tells where the slumb’ring body lies!
But God there smiles, and that alone,
A glory sheds that never dies!
- ‘ The flowers that o’er this low bed bloom,
The mantling turf that wraps it round,
How lovelier than the costly tomb,
With piles of massy marble crown’d!
- ‘ Then slumber here—in Jesus sleep—
Thy Saviour and thy God is nigh;
This mortal He will safely keep,
Till rais’d in immortality!’

-
- Art. IX. 1. *An Introduction to Latin Construing: or Easy and Progressive Lessons for Reading*, adapted to the most popular Grammars, but more particularly the Eton; &c. &c. By J. Bosworth, Vicar of Little Horwood. 12mo, pp. 102. Price 3s. 6d. London, 1821.
2. *Latin Construing: or Easy and Progressive Lessons from Classical Authors; with Rules for translating Latin into English, designed to teach the Analysis of simple and compound Sentences, and the Method of construing Eutropius and Nepos as well as the higher Classics; &c. &c.* By J. Bosworth, &c. 12mo. pp. 108. Price 3s. 6d. 1821.

WE have been greatly pleased with these two connected volumes. They avoid the evil of giving officious aid to

the pupil, and so pre-occupying the exercise of his own attention and his powers of exertion. While they enable him to apply his attainments, from the very first step, to a perceptible and encouraging track of improvement, they call forth the powers of judgement and invention; they furnish all the aids which are really desirable, and drop them as they become familiarized; they anticipate difficulties and preclude objections, not by at once developing them, but by stimulating and guiding the learner's mind, so that he draws out the solution for himself. The passages are selected from the best Roman writers, and they are generally valuable for their sentiment or historical information. The quantities of such syllables as cannot be ascertained by the common rules of Prosody, are generally marked. To every paragraph, a judicious set of interrogations are annexed, adapted to awaken the mind, and to fix in it firmly the most useful principles and positions. To the second of the two works is annexed a more complete and practical illustration of the Roman Calendar than is to be found in any other school-book. In short, we cannot but think that, either in grammar-schools or in private tuition, the adoption of these volumes will tend, more than any other books for the first readings after the accident, to ensure a progress, not only more rapid than is common, but solid, and built upon principles clearly understood and indelibly impressed in the memory. It is another recommendatory circumstance, not always found in school-books, that the style of printing is clear, and pleasing to the eye.

Art. X. *Retrospection: a Tale.* By Mrs. Taylor, of Ongar, Author of "Maternal Solitude," &c. &c. f.cap. 8vo. pp. 230. Price 6s. London. 1821.

THE name of the Author of the "Family Mansion," will supersede with most of our readers, the necessity of any critical commendation of the present tale. In its general style, in its fidelity to life, but somewhat sombre colouring, in the vivacity of the narrative, the strongly defined individuality of the characters, and the impressiveness of the moral lesson, it presents a counterpart to the former work, the success of which has amply justified our opinion of its very high merit and interest. Mrs. Taylor's style is so completely her own, that we do not know any contemporary writer with whom she could be with propriety compared. In whatever respects Miss Edgeworth may have the advantage as to the force and range of her genius, the key to human motive and human character which Mrs. Taylor possesses in her correctly Scriptural views, enables her both to go deeper into the science of the heart, and to exhibit things, if not more dramatically as they appear, more truly

as they are. Those who admire Crabbe as a poet, can scarcely fail to recognise in Mrs. Taylor's sketches, a similar accuracy of observation, applied to subjects taken from much the same department of life, with a stern exclusion of the ideal and the romantic. But the spirit of these moral tales, is widely different from that of the moody satirist; and how dark soever the general colouring in which life is represented in these narratives, religion is always introduced in her native character of a comforter.

The impression left on the mind by such a tale as the "Family Mansion," would vary with the character of the reader; but we are mistaken if its natural effect is not, to induce that pleasurable melancholy which is strictly an emotion of taste. That which will be produced by the present tale, is less pleasing, partly because less tragic,—because the feeling which the close inspires, partakes less of pity than of regret, and the picture of happiness with which the story ends, looks like desolation. Many of Mrs. Taylor's readers will partake of 'Miss Harriet's' dissatisfaction, who complains that it does not 'end happily;' notwithstanding the shewing of Miss Harriet's father that, in a certain sense, it does. The value of the lesson, however, is undiminished by this circumstance. Not only so, but we are inclined to believe, that had Mrs. Taylor consulted her young readers so far as to give a more poetical termination to the tale, and to render it in this respect more pleasing, the lesson would have been less salutary, since that same unpleasant emotion of regret is the one which belongs to such a retrospect. The irreparable character of many errors, the inefficacy of a long delayed amendment,—the fact that other things besides gold, may

'come a day too late,'

—these are lessons which it is well worth while to enforce at the expense of a happy ending of the tale.

"Retrospection" is an account of the life and adventures of Miss, or rather Mrs. Lucy Burrows, written by herself. The manuscript was discovered, as such MSS. generally are, in an old cabinet. It comprises the instructive confessions of an individual, all the miseries and sufferings of whose life originated in one source—*temper*. Miss Burrows was the daughter of a respectable solicitor in good practice. At fifteen, the world called her handsome: and she was disposed to believe it. She was also a wit, and could write poetry. Her natural temper, she informs us, 'was most sweet, and soft, and engaging, and humble, and teachable, when her will was not opposed, her opinions controverted, her convenience assailed, or her plans interrupted. But then she experienced an indefinite sensation, accompanied by a transitory flush in the cheeks, a sudden palpitation, and a

' quickness of utterance not usual in more tranquil moments.' Still, she was reckoned by most persons a very good tempered girl. The first serious trial of her temper, was occasioned by a domestic nuisance in the shape of a clerk of her father's, for whom Miss Burrows had conceived an aversion not wholly unreasonable, and whom she found both reserve and neglect ineffectual for keeping at a respectful distance. This dislike degenerated into a confirmed malice, and the Narrator candidly attributes to the early indulgence of malevolent feelings in this instance, a most baneful influence on her future character. The constant obtrusion of this object of extreme dislike upon her notice, operating on the natural irritability of her temper, tended to confirm those habits of feeling, the inveteracy of which it required long and severe chastisements to subdue. Her mother dies, and after a decent period of mourning, during which Lucy's domestic management by no means raises her in her father's good opinion, Mr. Burrows announces his intention of bringing her home a mother in law.

' It was but a recent acquaintance; my father had met with the lady at the house of her brother, with whom she lived: thinking her a suitable person, he took no circuitous course, but came to the point at once. It was not in character for the lady to be quite so prompt in her decision—she had many scruples—or would have had many, had her lover been disposed to listen to them; but having no time for dallying, he quickly brought the matter to a crisis—it was *yes*, or *never*, "*yes*," or "*no*." The lady said—"yes."

' I had never seen her till we were introduced to each other, as mother and daughter—it is a moment I shall ever remember. She received me with the utmost cordiality and apparent good will; but of my own feelings I had not an equal command—my demeanour was sullen and reserved, neither conciliating nor prepossessing. How unlike my mother!—thought I; how rosy and healthy she looks!—as though that had been a crime. But whatever might be her opinion of me, her behaviour continued to be unobjectionable; so that I seemed without the least shadow of excuse for my sullenness and reserve. My father was too much occupied in business to observe these things, or, if he did, to care about them; yet, I think, had he paid but common attention to what was passing in his family, he must soon have discovered that his new wife was a designing woman; and that, notwithstanding external appearances, her dispositions towards me were by no means friendly: but her general demeanour was so plausible as completely to conceal her arts from common observers, and even, in some degree, from those against whom they were especially directed.

' In the mean time, the improved aspect of the family was visible to every eye:—the house throughout bore all the marks of management, skill, and address; and she did not scruple to insinuate, in an indirect way, what was but too evident—that the present reformation in domestic affairs had not taken place before it was wanted.

* But what produced the most irritating sensations in my bosom, was her arranging every thing anew that she could suppose had been adjusted by my mother. Scarcely an article of furniture was suffered to retain its station, if she could discover that her predecessor had placed it where it stood : to remove every vestige or memorial of her seemed to be her invariable aim. And for all these changes she assigned reasons so plausible, that they could neither easily be controverted, nor charged with the invidious motive from which they really sprung.

* Nor, amidst her multifarious cares and renovations, did she omit to pay particular attention to my habits and manners : professing the most sincere zeal for my good, and making many declarations of her friendly concern on my account, she suffered scarcely a word, look, or motion to pass unnoticed. I was now in my twentieth year, and my natural disposition and previous habits were as little suited as my age to this sort of school discipline. I believe I had the general reputation of being a good figure and graceful in my deportment—at any rate a considerable sum had been expended to render me so : yet in her unbounded zeal and solicitude for my good, my step-mother discovered that I stooped insufferably ; and to remedy this alleged defect, whenever I happened to look down, I was sure to feel a tap on the shoulder, while she fixed her eyes on my face, and drew herself up to teach me by example the proper attitude ! But she had a refractory spirit to contend with ; the invariable effect of every such tap on the shoulder, was to make me stoop the more ; so that I was in imminent danger of actually acquiring the habit which hitherto had no existence. My *real* faults (which were not a few) I persisted in with confirmed obstinacy, and those of which I was falsely accused, I perversely adopted ; while amid all this studied contumacy on my part, she remained cool and persevering, inflicting upon me, under covert of kindness, every species of insult that her ingenuity could devise.

* What rendered my mortification the more intolerable, was my having to endure many of these maternal chastisements in the presence of Peter Patterson ; to whom, evidently, nothing could have been more gratifying. In a very short time my mother and this young gentleman perfectly understood each other : the significant looks which were interchanged between them, admitted of no misconstruction ; and this close intimacy and league increased my aversion (if any thing could do it) to them both. Still my mother took care, that I should have nothing on which to found a plausible complaint ; and even if any such occasion had been given me, I was by no means sure of redress from my father ; while, had I failed in my appeal, my situation would probably have been worse than before.

Miss Burrows is driven at last to the unwarrantable step of leaving her father's house, and taking refuge at Farmer Thoroughgood's. This step decides her father on putting into execution his purposed plan of placing her in some respectable family as a private governess ; but it is for the time put aside by—an offer. The son of Farmer Thoroughgood has made

himself sufficiently agreeable to the lady, to render marriage a much preferable alternative, and he obtains Mr. Burrows's consent to address his daughter. His attachment partakes, however, of the sobriety of his character rather too much to accord with our heroine's romantic notions. Her friend and *confidante*, Miss Watson, suggests, that it requires a little stimulus, and to excite his jealousy appears the most feasible plan. This perilous expedient is resorted to, and is attended with its merited result. She loses her lover, and her father indignantly reverts to his original plan for getting rid of her. She is summoned home from her second situation as governess, to attend the death-bed of her mother-in-law, who, conscience-stricken, confesses having been the principal agent in breaking off her acquaintance with William Thoroughgood, and an accomplice in intercepting all the letters between her absent brother Richard and his family. Miss Burrows is again left the mistress of her father's house, and she succeeds so far in adapting her conduct to his habits, as to preclude the necessity of his seeking for another substitute.

'The years I thus spent, alone with my father, notwithstanding his and my own manifold imperfections, I must number, now that they are past and for ever gone, among the most tranquil of my life. He shewed more of parental feeling than had been manifested during my younger days, often alluding to his son Richard with deep interest and regret. This, especially, was a subject on which our feelings were in perfect unison, and it essentially contributed to mutual endearment. Time thus imperceptibly stole away without any particular event to mark its progress, till I found myself verging towards my meridian; and by this time I began to repine occasionally at the monotonous life I lived, and seemed doomed to live. I had, it is true, a numerous, and as the world goes, an agreeable and respectable circle of friends around me; nor did I want any of the accommodations or even luxuries of life. But pleasures derived from such sources can in their very nature only add to our real happiness when they furnish the mere relaxations of a mind fully engaged in worthy and important pursuits:—they become positive sources of pain, and of indescribable disgust, when they form in themselves the sole or the chief objects of life.'

The sickening monotony of her days is broken by the death of her father, and our heroine finds herself without restraint, her own mistress, and the mistress of a considerable fortune; yet, this ill compensates for the loss of her only friend and protector.

'I soon found, however, that that independence in its full latitude, for which my yet unbroken spirit had been ever pining, was not to be purchased by money. Indeed, in what state can we possibly be placed, that shall render us independent of our fellow-creatures?—and how many respects are the rich still more dependent than the poor!

'I had none but very distant relatives, with whom I had little intercourse, and I now took especial care that it should not become more frequent; under the idea that any attentions or civilities on their part must of necessity proceed from interested views. I determined neither to be, nor to seem to be, the dupe of any flatteries or attentions, the motive of which might be suspected; and I thought I had so perfected my natural discernment by experience, that I believed I could always detect the hidden motives of every one's conduct; and, in this pursuit, I was often, if not very charitable, at least very ingenious. I have since had reason to question the correctness of many of my sage surmises. Indeed, when discernment is sharpened by ill-temper, it gradually induces habits of absurd suspicion. If magnanimity quickens the intellectual sight, it at the same time contracts the field of vision; and, I believe, that those who have discernment without candour, are almost as apt to be mistaken in their judgments of character, as those who have candour without discernment. In fact, I overrated my knowledge of the world—I had lived, it is true, in more than one family—I had made some journeys of pleasure, and I had mixed in general society; but my mind was never tranquil enough for me to have acquired the habit of wise observation: and many who have been confined all their days to a far narrower sphere, may have exceeded me in sound practical knowledge of human nature, and of the world.

'Having, among all my numerous acquaintances, no attachment which deserved the name of friendship—on looking around me, and taking an estimate of my present condition, I found myself a solitary being in the midst of a world, of which I had once formed such sanguine expectations. With these melancholy feelings, I resolved to quit the busy town and its neighbourhood, and select a situation more congenial to what I imagined to be my natural taste. That I might be free from all cares, vexations, and incumbrances, I determined to board in some respectable family; and, having fixed upon a part of the country delightful in its scenery, a neighbourhood cheerful in its society, and a family unexceptionable from its general character, I adjusted my affairs, and took leave of my native town, not without some painful emotions when the parting moment arrived.'

The result of this experiment makes her regret that she had quitted the house in which she was born, in which her parents had lived and died. She now takes a house, determined to have an establishment of her own, corresponding to her rank and fortune; but is again led to wish that she had been less precipitate in parting with her father's furniture, which now seems in her recollection, all in the wide world with which her feelings are nearly allied. 'If I could now have looked round upon the old chairs and tables, the bureaux and cabinets, I should have thought myself less solitary—less desolate.' Satiety and chagrin will attend her various plans for being happy. She becomes an attendant upon an evangelical ministry; but her

feelings are soured and tainted by the spirit of religious animosity.

* Years thus passed away, and, to my shame I own, left me stationary as to real happiness, and ignorant of the most effectual means of attaining it. One day, while brooding over my manifold sorrows, in a commodious apartment, by the side of a blazing fire, and with four servants at my beck, my reveries were disturbed by a sudden knock at the door: it was no sooner opened, than an elderly gentleman appeared before me.

"Your name is Burrows, I presume, madam?" said he.

"Yes, sir."

"Then," said he, "I am Richard!" and in an instant we were in each other's arms.

"Dear Richard!" said I, "dear, dear Richard!" and I could utter no more. It was a moment ever to be remembered; a pleasing delirium, which I am continually endeavouring to recal, till I awake, and the illusion vanishes like a summer's dream.

'No sooner had our first emotions subsided, than others of a more sober nature ensued; we mutually wondered at what in reality was no wonder—the changes effected by time in our persons and manners: we gazed at each other with alternate exclamations of astonishment; yet I occasionally caught a glimpse of the Richard—the companion of my youthful days—an engaging expression of countenance, which neither years nor vicissitudes had been able entirely to obliterate. But he, in his turn, declared, that scarcely a vestige of Lucy Burrows remained.—"Dear girl," said he, "you have had your sorrows, I am sure. Old Father Time, merciless as he is, has never done *all* this?" and then his lips quivered—and I burst into a convulsive fit of weeping.

'We now discussed the subject of our interrupted intercourse. He assured me that it had occasioned him the most afflictive disquietude, —that he had used every possible means to discover the cause; and from his account, there appeared reason to believe, that besides those letters which had been so iniquitously intercepted, some must have miscarried. He added, that the vicissitudes of the service, and his own immediate affairs, had at length occasioned him to desist from further inquiries, till he should again visit his native land—a period which had been protracted from time to time, beyond his expectations. The relation of his adventures during our long separation, was reserved for future opportunities. My story was soon told: he was deeply interested and affected with the account of the death of our parents: against my step-mother he expressed a deep resentment, although I related to him but one instance of her perfidy; yet, in the midst of his anger, he was softened by the account of her dying anguish, and his features discovered, that the amiable sensibilities of youth had not been lost in the rough discipline of life.

'How different from my accustomed feelings were those with which I retired to rest on this memorable night! For some hours I could not sleep:—at length, with a heart at ease, I fell into a tranquil

slumber, and awoke in the morning quite unlike the forlorn being who had risen from the same pillow the preceding day. Oh, what a cheerful breakfast it was!—every thing, within door and without, seemed to be changed; so much does the aspect of external circumstances depend upon our internal feelings. Now, teasing world, thought I, your petty troubles at least shall annoy me no longer. Richard is here: from henceforth *I will* enjoy the bounties of providence—nor, as I have done hitherto, learn their value only by their loss.

Thus, in a few short hours, my prison was converted into a palace; the servants appeared really pleased, and I was pleased to see them participate in my happiness. Friends and neighbours poured in, and gave my brother a hearty welcome; while the village rang with the news from one end to the other. Invitations ensued in quick succession, and many weeks were spent in festivities at home and abroad, till things gradually subsided into a sober calm: the novelty had ceased, and the emotions of our friends, who at first were surprised, and amused, began to abate,—I confess I thought rather prematurely: but I was too busily employed in adjusting the house for the reception of its new master, to be much disconcerted at these things. Various alterations and improvements were now agreed upon and adopted, for mutual accommodation and pleasure: and again I experienced the happy effect of employment. It is true, my brother and I could not exactly agree respecting some of our arrangements, and occasionally were in danger of suffering our disputes to degenerate into peevishness; but the recollection that I was *Lucy*, and that he was *Richard*, had a sort of magic influence on our feelings, and quickly put the evil demon to flight.

Here, if it were not real life that is to be portrayed, and real character that is to be illustrated, would have been the place to give a happy turn to the story. But Richard cannot work a miracle, and the following account, though it contains a humiliating picture, is, we are persuaded, not overwrought. Indeed, the freedom from any thing bordering on exaggeration, which characterizes Mrs. Taylor's writings, would warrant our giving her credit for adhering to literal fact, even where she might seem to deviate from probability; according to the French adage—

'Le vrai n'est pas toujours le vraisemblable.'

My brother's constitution had suffered from the effects of long and severe service, under a burning sun: he had scarcely seated himself beside me on the first day of his arrival, before I observed the tremulous motion of his hand, and other symptoms, that betrayed the invalid. In consequence of this, his naturally sweet and engaging temper was occasionally obscured by peevishness and irritability; yet he was so radically amiable, that had his little infirmities even been humoured, instead of thwarted, I now verily believe (now that it is too late) the probability of his regaining a degree of health would have been much greater. I was so intent on his good, that often I did not perceive I was putting him to the torture; and

strangely imagined, that his well-being, present and future, greatly depended on my curbing and thwarting what I called his whims; but ~~this~~ sort of discipline was more than half a century too late.'

' Yet, notwithstanding the discordance of our principles and natural dispositions, our mutual attachment, I am sure, continued unabated. Strange, that I should have no more command over the ebullitions of my temper, with this habitual conviction on my mind! that I could on no occasion yield one particle of my own present convenience, or waive an opinion on the merest trifle, in compliance to that being whom I valued beyond all the world! All my goodness seemed to consist in resolves for *to-morrow*; but against the assaults of *to-day* I was ever unprepared. That I was myself not altogether exempt from whims and unreasonable caprices, my preceding history pretty clearly evinces,—and Richard could see them; but he was neither rigid nor severe in noticing or opposing them; so long as he could have his own way, he was indifferent as to the rest, and well contented that I should have mine: he seldom retorted upon me, as he might very fairly have done, had he been so inclined; and it was well that he did not, because it must have led to endless recriminations.

' But which of all my whims and caprices could be named in comparison with his requiring me to drop *nine drops* of rum into a glass of water for him every night, immediately before he retired to his room! I objected to it from the very first, as a most unreasonable and ridiculous custom. "Lucy," said he, "my hand shakes so of late, that I cannot do it myself, or I would not trouble you; and now I cannot give it up, for I have taken it these seven years."

' "Then," said I, "permit me to say, that you have taken it seven years too long."

' Still he went on to insist on it most peremptorily, as actually essential to his night's repose. *Nine drops of rum in a glass of water*, neither more nor fewer, for he maintained that he could ascertain the exact quantity to a single drop! Now I would rather have walked or run nine times up and down stairs every night, and the same every morning—or what would have been still worse, have had nine of his jovial companions to dinner,—than perform a service so irrational and slavish. So after sundry reasonings and expostulations, and occasional sallies of wit had been resorted to ineffectually, (in which so much had been said, that nothing new remained to say)—I determined to brave his irritability, and put in the quantity at random, though I will do myself the justice to add, that I aimed at as accurate a guess as possible: but at such perpetual slavery to a ridiculous whim, my reason (as I thought), or my temper, revolted. Not for a single day, or month, or year, but to the end of life, if I now yielded, should I be doomed every night to the intolerable drudgery of pouring *nine drops of rum into a glass of water!*—with less it would be chilling;—with more it would taste of the spirit! and so a dispute, ~~amounting~~ amounting to what some people might have called a downright quarrel, was, of the two evils, in my opinion, to be preferred; and it became so habitual, that at length we regularly sat down to supper in full array for the onset.'

"Come," said I, one evening, when my brother's fretfulness on the subject had exceeded the usual bounds, "you love to tell us of your valour, and your brave exploits; but remember, that 'he who ruleth his spirit, is greater than he who taketh a city.'"

"Yes," said he, "and there are those who can boast of having done neither the one nor the other."

So saying, he rose, and left the room in great irritation.

The next morning, he did not appear at breakfast: all alarm, I hastened to his chamber, and tenderly inquired if he was unwell.

"I do not feel quite the thing," said he; "but let me alone, and I shall probably be up by dinner time."

He was up—but evidently disordered; he had no appetite, and his cheeks were alternately pale and flushed. Tortured by fears and self-reproach, I believe I oppressed him with officious tenderness: he seemed to retain no resentful feelings, but became so rapidly ill before night, as to need medical assistance. The disorder, however, continued to baffle all our endeavours. My pen here fails to depict the torture of my mind. What sacrifice would I not have made—what sufferings would I not have endured, to have protracted his life but a few more weeks?—long enough to have afforded me another opportunity of evincing the sincerity of my affection, by uniform kindness, and such attentions to his innocent caprices, as a brother so loving and so beloved had a right to claim.

I approached his bed with a glass:—"Here is your water," said I, "dear Richard, with just *nine drops* in it. I assure you it is exact; perhaps it will refresh you."

He wanted it not: I knew he did not: yet I raised his head, and applied it to his parched lips! but, oh! his clay-cold hand, as he attempted to guide it, struck a chill to my heart. I felt that very few more of my officious services would be needed. I hung over him with all the yearnings of tenderness and despair.

"I *do* love you, dear Richard," said I. "I *do* love you; you believe that I do?"—but he spake not, neither regarded.

"Only let me know that you believe it," continued I, "by just raising your hand."

At that moment there was a slight motion of the hand; but I have never been able to ascertain whether it was an involuntary movement, or in compliance with my request. No day passed for many succeeding months, in which I did not torture my recollection, if possible to establish the fact; and, occasionally, to this very hour, I cannot avoid dwelling on the scene, in the vague hope of extracting that particle of consolation from it; although every day increases the difficulty, and renders the image I attempt to portray, more and more indistinct.

The death of her brother plunges her into a state of despondency, which issues in a dangerous illness. On her recovery, better views and better feelings appear to have gained the ascendancy. Accidental circumstances lead to a renewal of her acquaintance with the inestimable friend of her early years, the

wife of Farmer Thoroughgood, now the widow of a second husband; and from her son William, now a widower, our heroine receives a sober renewal of the offer he had made forty years before. But she was not disposed to afford amusement to her contented neighbours, and was no longer given to change; and Mr. Thoroughgood, appreciating her motives, acquiesces in the propriety of her refusal. In the society of his aged mother, her daughter, and grand-children, Mrs. Burrows finds a source of salutary interest and sympathy, which has the happiest effect on her feelings; and the evening of her days is serene and cheerful, attended by the consolations of friendship, and gilded by the hopes of immortality.

In one respect only we anticipate an objection to the tendency of the tale. It certainly is not adapted to reconcile the fair reader to the idea of a single life. Mrs. Taylor is, we shrewdly suspect, a friend to matrimony, and we venture to believe, not without reason. But she will readily concede, that a more dangerous determination cannot be formed by any young lady, or any single lady not young, than to be married at all events. The apprehension of being left in a world of strangers, is likely to operate far more forcibly on strong and cultivated minds, than any fear of the 'world's dread laugh,' or any regard for the vulgar prejudices attaching to the single state; and the fate of Lucy Burrows may seem to hold out a warning, not merely as to the effects of temper, but as to the consequences of refusing a good offer, and not having another till too late. Now, we are not sure that this is exactly the lesson which either our Author intends to convey, or which the circumstances of society call for. Is there not, on the contrary, some danger that, under the apprehension to which we have alluded, a compromise of respectability, a surrender of true independence, and a perilous risk of happiness may be incurred, when, late in life, an opportunity presents itself to an individual in Miss Burrows's circumstances, of attaining the rank and dignity of matron?—We know of but one way in which Mrs. Taylor can effectually repair any mischief which she may in this respect have unsuspectingly occasioned; and that is, by furnishing us with another tale, as an 'antidote to the miseries' of a single life, in which the heroine shall have the merit of declining an offer at an age when it would not have been ridiculous to accept it, and the still higher merit of providing her own happiness by means equally within the reach of married and single. This is a debt which we think our Author owes her sex and the public; and with the understanding that she will in due time discharge the obligation, we give but very cordial recommendation of her present volume, as replete with the most instructive lessons both to young and old, and in every way worthy of the Writer's well earned reputation.

Art. XI. *Scripture Portraits*; or Biographical Memoirs of the most illustrious Characters recorded in the Evangelists: adapted to Juvenile Readers. By the Rev. Robert Stevenson, of Castle Hedingham. In Continuation of two former Volumes. 2 vols. 12mo. Price 10s. London. 1820.

SCRIPTURE History is so frequently read by young persons as a task, rather than as a pleasure, that any attempt to place it in an engaging point of view, is worthy of commendation. We do not mean to intimate that there is any thing repulsive in the original phraseology: on the contrary, its simplicity, its venerable antiquity, and its unaffectedness are peculiarly attractive. At the same time, the habit of reading the Scriptures in early youth, before the mind is sufficiently matured to appreciate their peculiar beauties, and, more especially, the practice of making them a book of elementary instruction in reading, must have a tendency to produce a degree of inattention, and to render the mind insensible to the freshness and originality of the style. A ripened understanding may, in part, correct this evil; yet, it is, we apprehend, with the youthful reader, a difficult task to sit down to the study of the Scriptures with a mind as keenly alive to their beauties, and as free from previously formed habits of inattention, as when engaged in the perusal of the literary productions of the day. Hence, the very same facts when presented in a different form, may probably arouse that attention, and excite that curiosity which would otherwise have lain dormant, and thus counteract the prepossessions of an ill-conducted education, by leading to the study of the sacred volume with ardour and perseverance.

The work before us, of which we noticed some time ago the first two volumes, is professedly 'adapted to juvenile readers,' and as such, it is entitled to indulgence. We could wish, however, that the subjects noticed had been treated in a way more calculated to call forth the intellectual energies of its youthful readers. A wide field was opened before the Author, and it would have been easy to make the discussions bear more directly on some of the grand questions of theology, as well as to employ more copiously the aids of Biblical criticism, or to illustrate the narratives by references to oriental history, customs, and manners. For instance, in noticing 'the Temptation,' 'the marriage at Cana,' 'the cure of demoniacs,' it would have been advisable to make a more explicit reference to the various opinions entertained with regard to those parts of the Scripture narrative, and to mention the grounds of the more probable interpretation. The sketch given of 'the Resurrection,' comes nearest to our idea; yet, even in this instance, the enumeration of the evidences, though comprehensive, is neither so clear nor

so forcible as, with a very slight research, it might have been rendered.

Had this course been adopted, we think that a double advantage would have been secured. The book would not have been confined to 'juvenile readers,' but would have interested and instructed the middling classes of society generally, by presenting some of the most important and most pleasing topics of theological truth in a popular form; and it would have called into exercise the mental powers of the young, for whom it is principally adapted. The grand requisite is, to destroy habits of inattention in young persons, and to *make them think*; and we believe that if young people were treated more as men, and less as children, this desirable effect would be in great measure produced. No method is more fitted for accomplishing this object than, in books written for them, touching just so far upon points of inquiry and of speculation, as will render some degree of application necessary, and produce a desire for further information.

Probably, the venerable Author intended by this little work, to afford the benefit and pleasure of instruction to that numerous description of young people, whose limited information would leave them incapable of following him into a more literary path. Much instruction may be derived from it, and there is an unaffectedness in the style which it is but justice to commend. Above all, a spirit of ardent piety and of tender solicitude for the best interests of the rising generation, breathes in every page. It is peculiarly pleasing to observe an aged minister, who has passed through the long stages of a protracted life, and whose "hoary head is a crown of glory," who has waged a good warfare, and is fast verging to the confines of immortality, where his toils will be rewarded with unfading honours, dedicating the last of his mental energies to those who are entering upon the career of active life, and who are soon to fill up the stations which the "fathers in Israel" have vacated. Such a spectacle does the estimable Writer of these volumes present. We give one quotation, selected rather for its brevity than as being superior to other portions of the work.

THE GENERAL CHARACTER OF CHRIST AS A TEACHER.

No trumpet-sound at his approach,
Shall wound the wondering ears;
But still and gentle breathes the voice
In which the God appears.

* The venerable Author expired suddenly on New Year's day.

By his kind hand the shaken reed;
 Shall raise its falling frame;
 The dying embers shall revive,
 And kindle to a flame.

LUCA.

When we rise from the perusal of the most celebrated writers, either of ancient or of modern times, and turn to the pages of the evangelic narrative; we find ourselves in a new world. A new emotion rises up around us; and we listen to a mode of instruction very different from any thing to which we have ever attended before. From the whole of the sacred history we feel convinced, there must have been something in the manner as well as in the matter of our Lord's teaching, which produced such a peculiar charm upon the minds of his hearers. It was not so much he that spoke as all nature uttering her voice. Every sight they saw, every sound they heard, the birds of the air, and the beasts of the field, and the lilies of the valley, the Heavens and the Earth, the joys of the blessed and the torments of the sinner—all from his lips became vocal. It was a living picture of the most interesting and ever-varying images, which were continually passing before the mind. Besides this, from his very forcible appeals to the heart and conscience, he made his audience instructors of themselves. We do not then wonder that they marvelled at him, for "his word was with power."

An attentive reader of the Gospel history must have noticed, that our blessed Lord generally draws his instructions from the conversation that is passing, or the objects that surround him, or from the various occurrences of life.

When he exhorted his disciples to trust in God, he directed them to the fowls of the air, which were then flying about, and were fed by Divine Providence, though they did not sow, nor reap, nor gather into barns: and he bade them take notice of the lilies of the field, which were then blown, and were so beautifully clothed by the same power, and yet toiled not like the husbandmen, who were then at work. Being in a place where they had a wide prospect of a cultivated field, he bade them observe how God caused the sun to shine and the rain to descend upon the fields and gardens, even of the wicked and ungrateful. And he continued to convey his doctrine to them under rural images; speaking of good trees and corrupt trees; of wolves in sheep's clothing; of grapes not growing upon thorns, nor figs on thistles; of the folly of casting precious things to dogs and swine; of good measure, pressed down, and shaken together, and running over. When he was speaking to fishermen, whose families lived much upon fish, he says, What man of you will give his son a serpent, if he ask a fish? And when, in the same discourse to his disciples, he compared every person, who observed his precepts, to a man who built his house upon a rock, which stood firm; and every one, who slighted his word, to a man who built his house upon the sand, which was thrown down by the winds and floods—when he used this comparison, it is not improbable, that he had before his eyes houses standing upon high ground, and houses standing in the

valley, in a ruinous condition, which had been destroyed by inundations."

'Most highly beneficial will these observations be, if young people, after their perusal, read the Gospels with a new interest, which they never felt before, and think it their highest honour, like Mary, to sit at Jesus' feet, and hear his words.' pp. 13—17.

Art. XII. *Third Report of the Committee of the Society for the Improvement of Prison Discipline and for the Reformation of Juvenile Offenders.* With an Appendix. 8vo. pp. 228. Price 3s. 1821.

WE have repeatedly called the attention of our readers to the important subject of Prison Discipline, as one which loudly demanded the attention of the public. It is with the highest satisfaction that we now refer them to this very interesting Report, as a body of evidence fully establishing the principles on which the necessity and the practicability of a reform in the existing system were contended for. No subject connected with our domestic policy is of more intrinsic and permanent interest. But the labours of this Society have not stopped short at the melioration of prison discipline in our own country. They have availed themselves of every opportunity of circulating information on the subject in foreign countries. In the Russian capital, an institution denominated "the Society for the Care of Prisons," was formed in 1819, under the immediate patronage and by a decree of the Emperor, which owes its establishment to the indefatigable exertions of an invaluable member of their Committee, now no more, Mr. Walter Vennings, whose name, posterity will associate with those of Howard and Wilberforce among the illustrious benefactors of mankind. An auxiliary Prison Society has since been formed at Cronstadt under the Imperial patronage. In Sweden and Norway, the cause of prison discipline has also made some way, and is likely to prosper. In France, a "Royal Society for the Melioration of Prisons," was established in 1819, of which the King is the Protector, and the present Report comprises some interesting particulars relative to its proceedings. In Switzerland, considerable exertions have been made for the improvement of prisons, and a great desire is manifested by all classes of society to further the design. In the Canton of Berne and in the Pays de Vaud, new prisons are to be erected, and at Geneva, a house of correction is to be built, for which the Committee have furnished plans. A pamphlet in French, entitled "Observations on the Prisons of Switzerland," with a translation of Mr. Buxton's work on prison discipline, and the Report of the Ladies' Committee of Newgate, has been extensively circulated throughout France, Switzerland, and Italy; and the Committee express their un-

gathe hope, that both in the dominions of the King of Sardinia and in the kingdom of Wurtemberg, the state of the prisons will speedily undergo most important improvements. A commission to investigate the state of the gaols in the former of these states, has been given to Comte D'Agelio, a nobleman who has very warmly at heart the improvement of the criminal.

' In the prison at Turin, where the prisoners were crowded, exposed to the excesses of heat and cold, without allowance of clothes or the means of employment, and where one third of the number were on the sick list, a *Lady of rank, urged by the example of a distinguished female in this country*, was found labouring alone, giving work and providing clothes for the prisoners, allowing them a portion of their earnings till they left the prison, ministering to their bodily wants, and extending to them the consolations of religion.'

This is an imperfect outline of the attention which has been excited by the Society, and the success of their labours in foreign countries, where the sum of human misery which they have been instrumental in preventing or alleviating, is immense. Some of the instances of heroic philanthropy which are recorded in these pages, may serve to teach us, that Protestant England is not, however, the monopolist of generous deeds and Christ-like charities. The Report of the Paris Society holds up as an example to chaplains of prisons, the excellent *Perè Jonsamy*, who,

' being sent by the Consul at Algiers, to minister to the slaves, fixed his residence in their prison; and during a period of thirty years, never quitted his post. Being compelled to repair to France for a short period, he returned again to the prison, and at length resigned his breath in the midst of those for whose interests he had laboured, and who were dearer to him than life.'

Let our guinea and ten guinea philanthropists learn from such an instance as this, to estimate the true value and merit of their contributions to the cause of benevolence.

At home, improvements in the construction and management of gaols have been effected to a great extent, and the magistrates generally, much to their honour, have warmly seconded the views of the Committee. The Report states that 'the spirit with which exertions have been made to introduce labour into prisons, has been highly gratifying.' The following particulars are given in order to furnish the reader with a general idea of the trades and occupations at which the prisoners have been employed.

' At the new house of correction at Bedford, very considerable alterations and additions are making, and a stepping-mill is building, in which the prisoners are to be employed, in separate classes. In the county gaol also, employment is provided by the establishment of a mill,

At Kentsford the employment of the prisoners is very varied and considerable, viz., weaving of woollen, silk, and cotton articles, blankets, and druggets, tailoring, shoe-making, joinery, loom-making, carpeting, whitewashing, painting, nail-making, bricklaying, masonry, blacksmith-work, straw-quitting, and ship-hat making. At this prison, the net earnings; from 25th December 1820, to 25th March 1821 (for which period the average number in confinement amounted to 125 daily), were 166*l.* 7*s.* 7*d.*; the cost of food 167*l.* 19*s.* 3*d.* being a clear profit to the county, beyond the cost of food, of 28*l.* 8*s.* 4*d.*

At Bodmin, the prisoners are employed in threshing, and grinding corn, sawing and polishing stones for chimney-pieces, tombstones, &c.; also in making clothing, shoes, and blankets. The females are employed in spinning and knitting; making, mending, and washing clothes for the service of the prison.

The county house of correction at Exeter, although deficient in space for accommodation, presents a gratifying scene of systematic industry. The prisoners are employed in sawing, grinding, smoothing and polishing marble. Vases are turned, and beautiful specimens of chimney-pieces executed. The flax manufactory also in this prison is well-managed, and carried on from the first process of dressing the dried vegetable to that of weaving it. To this manufacture those prisoners are placed, who are committed for long periods of confinement: those for shorter terms are employed at dressing hemp. This process is carried on by means of a bruising-mill, which is worked by the manual labour of twelve men in a set. Vagrants are also kept at hard labour. The women are fully employed in washing, making, and mending the prison clothing.

At Durham gaol, weaving, spinning, beating flax, and making drapery, are the general employments.

At Chelmsford county house of correction, a master weaver is employed by the county, to teach some of the prisoners to weave coarse linens. A corn-mill has been erected, at which the prisoners work in companies of twenty at a time. Shoemaking, spinning and weaving, have also been introduced.

At Gloucester, a mill has also recently been erected, and there is a forcing-pump, worked by a tread-wheel. The prisoners weave and manufacture cloth, sacking, saddle girths, towels, and stockings.

At Winchester house of correction, two corn-mills are in daily operation, which employ twenty-eight men at one time. The convicts' dresses and shoes are made in the prison; and the women card and spin, and make the clothing.

At Hereford Penitentiary, a corn-mill has been built; and the prisoners are employed in making clothing, shoes, bedding, and in the manufacture of bags, for sale, from the raw material.

At Lancaster castle, from thirty-eight to fifty pieces of Manchester cottons are worked off per week. The amount of earnings for the last year is stated to be 860*l.*

At the Manchester New Bailey, weaving is the general employment of the prison. The amount of earnings, up to July, 1820, for one year, amounted to 2066*l.* 6*s.* 10*d.*

At Preston house of correction is justly distinguished by the industry which prevails. Here an idle hand is rarely to be found. There were lately 180 looms in full employ, from each of which the average weekly earnings are 5s. About 160 pieces of cotton goods are worked off per week. A considerable proportion of the looms are of the prisoners' own manufacture. In one month, an inexperienced workman will be able to earn the cost of his gaol allowance of food. Weaving has these advantages over other prison labour: the noise of the shuttle prevents conversation, and the progress of the work constantly requires the eye. The accounts of this prison, contained in the appendix, deserve particular attention, as there appears to be a balance of clear profit to the county, from the labour of the prisoners, in the year, of 1998*l.* 9*s.* 1*d.* This sum was earned by weaving and cleaning cotton only, the prisoners being besides employed in tailoring, whitewashing, flagging, slating, painting, carpentering, and labourers' work; the earnings at which are not included in the above account.

At Leicester county house of correction, the employments are grinding corn, carding wool, spinning, and a stocking manufactory.

At Boston, the prisoners are employed in the manufacture of worsted, and the grinding of corn.

At the Millbank Penitentiary, a mill has been erected for grinding corn consumed in the Establishment; also a machine for raising water; and another mill, with a similar machine, is to be erected for the employment of other prisoners, in a distinct part of the building. The amount of the prisoners' earnings, during the last year, was 4047*l.* 4*s.*

At Shrewsbury, a mill has been erected, which employs eighteen men at one time, and the prisoners change this labour three times a day; the remaining prisoners are employed in weaving laces, making list shoes, &c. The female prisoners are employed in baking, washing, spinning, knitting stockings and gloves, also making the sheets and wearing apparel consumed in the gaol.

At Stafford, all the prisoners, excepting those before trial, are employed in dressing flax, spinning, weaving cloth for prison clothing, rugs, blankets, knitting stockings, heading pins for the Birmingham manufacturers, shoemaking, tailoring, and grinding corn.

At Lewes house of correction, the prisoners are employed in dressing flax and beating hemp.

In the house of correction at Warwick, work appears to be carried on with much spirit. The mill for grinding corn employs twenty men or upwards, and from a bakehouse adjoining supplies of excellent bread are regularly conveyed to this and the county gaol, and the saving to the county from this alone is estimated at some hundreds of pounds per annum. Wire-drawing is carried on, and the prisoners perform the whole process. They are also employed in a woollen manufacture, which is very successful. Rugs, blankets, horse-cloths, carpets, girths, and other coarse articles are also made. The females are chiefly employed in spinning and carding wool.

At Devon, some of the prisoners in their working-cells, are employed in knitting their own stockings, making gloves, shoes, straw hats, weaving shirting, blanketing, and cloth. Another class of prisoners is employed at various kinds of work for the use of the prison—tailoring,

shoemaking, &c. There is a corn-mill, at which sixteen men work at one time.

At Worcester county gaol, the system of employment is admirable. Every article of dress worn by the prisoners here, is made from the raw material; stockings and bags are the only articles made for sale. Much corn is ground here; and so excellent have been the effects of the mill that the magistrates are about to erect another.

At Wakefield and Beverley, the prisoners have been fully employed on the extensive works carried on in the new houses of correction at those places.

At Northleach, Gosport, Huntingdon, and Louth, mills have been erected for the purpose of employing the prisoners, although not on the tread-wheel system. pp. 19—24.

In many instances, the instruction of the prisoners in reading and writing has been attended with excellent effects. Schools for this purpose have been formed in the prisons at Bedford, Durham, Chelmsford, Winchester, Hereford, Maidstone, Leicester House of Correction, Shrewsbury, Warwick, Worcester, and other places; chiefly under the direction of Visiting Associations and Ladies' Committees, to the formation of which an impulse has been given by the admirable example and successful exertions of Mrs. Fry. Respecting the labours of the Newgate Ladies' Committee, the Report states, that

'The Ladies' Committees visiting Newgate, and the Borough Compter, have continued to devote themselves to the improvement of the female prisoners, in a spirit worthy of their enlightened zeal and christian charity. The beneficial effects of their exertions, have been evinced by the progressive decrease in the number of female prisoners re-committed, which has diminished since the visits of the Ladies to Newgate, no less than 40 per cent. Such labours cannot be too highly appreciated; but those who have only witnessed the unremitting care, and judicious arrangements of the Association within the gaol, can form but an inadequate conception of the extent and assiduity of the exertions of these Ladies. Female convicts embarking for New South Wales, are furnished by the Ladies' Association with the means of employment, and of moral and religious instruction on the voyage; and such a system has been established as is best calculated to promote good order during the passage. Nor a vessel now departs for New South Wales, with female convicts, but carries to that distant shore abundant marks of the unwearied efforts of these Ladies to reform the character, and alleviate the miseries of the female criminal. Nor are their attentions confined to those under sentence of the law. Females who are discharged from Newgate, destitute, but disposed to return to the paths of virtue, are also the objects of their kind solicitude. It is pleasing to find, that the admirable example of this Association has been successfully followed, not in this country only, but on the Continent. At Bedford, Plymouth, Lancaster, Chester, and York, similar Associations have been formed; and at Paris, St. Petersburg, Geneva, Berne, and Turin, Ladies of

distinguished rank have engaged with ardour in this interesting work.'

pp. 31, 32.

In Ireland, poor unhappy Ireland, one has a melancholy satisfaction in learning that a warm interest on this subject is beginning to prevail, principally through the exertions of the Dublin Association for the Improvement of Prisons, formed in the year 1818, under the patronage of the Right Hon. Charles Grant. Several cheering facts are recorded illustrative of the success of the labours of Visiting Committees at Sligo, Kilmahewn, and Antrim. In the Dublin Bridewell, and a few other prisons, a system of employment has been introduced for prisoners of both sexes. The improvement of the prisons and of the prison-laws has formed, also, the subject of some important legislative enactments, among which an Act extending the abolition of gaol-fees to that country, is of signal importance.

We cannot follow the Committee through all the highly interesting remarks and details which the Report comprises relative to gaol-deliveries and other points connected with the improvement of prison discipline, which loudly call for Parliamentary attention. But we earnestly recommend the perusal of it to all our readers who feel any interest in the welfare of their country. 'To reform the criminal even for his own sake,' the Committee remark:

'should be an object of universal solicitude; but the benefit to the individual forms but a small part only of that which experience proves is the result. It is the ordination of Divine Wisdom, that man cannot suffer from the neglect of man, without mutual injury: and, by a species of moral retribution, Society is punished by the omission of its duties to the ignorant and the guilty. The renewed depredations of the offender, when discharged from confinement, the crimes which he propagates by his seduction and influence, spread pollution among all with whom he associates, and the number of offenders thus becomes indefinitely multiplied. . . . Although the cause is steadily advancing, there is yet much to accomplish in this work of national improvement. So extensive are the defects of classification, that, in thirty gaols, constructed or the confinement of 2985 persons, there were, at one time in the last year, no fewer than 5837 prisoners; and the whole number imprisoned in those gaols, during that period, amounted to 26,703. There are yet prisons where idleness and its attendant evils reign unrestrained—where the sexes are not separated—where all distinctions of crime are confounded—where few can enter, if uncorrupted, without pollution, and, if guilty, without incurring deeper stains of criminality.—There are yet prisons which receive not the pious visits of a Christian minister—where the light of knowledge never enters—and where the truths and consolations of the Gospel are never heard.—There are yet prisons where, for the security of the prisoners, measures are resorted to, as revolting to British

feeling, as they are repugnant to the spirit and letter of English law. A more frequent gaol delivery throughout the kingdom—the abolition of borough prisons incapable of material improvement—and prompt measures for arresting the progress, and promoting the reformation, of the criminal youth in the metropolis; are objects which require the early consideration of His Majesty's Government.

* The manifest effect of the system of prison discipline which the Society advocate, is to prevent crime, by inspiring a dread of imprisonment, and by inducing the criminal, on his discharge from confinement, to abandon his vicious pursuits. To recommend plans so beneficial, the labours of HOWARD, of NIELD, and of PAUL, were powerfully directed. Their individual efforts were truly valuable; but the exertions of a single life, however enlightened and indefatigable, are necessarily limited and imperfect. It is seldom, but by associated strength, that measures, of great national interest, can be attained. Hence the advantage of a Society, which shall combine the energies, and unite the exertions, of all who are interested in the cause—encourage and provide a succession of labourers—assist in keeping the subject before the public attention—and diffuse information calculated to facilitate the adoption of approved designs, and beneficial arrangements, in the construction and management of prisons.

* Such are the objects of the Society for the improvement of prison discipline—to promote which the Committee call generally on their fellow-countrymen to extend their patronage, co-operation, and support. The Society's funds are employed in the printing and circulation of publications and Reports; and in engraving designs for prisons; in relieving destitute prisoners on their discharge, who are desirous of quitting their criminal habits; and especially in the support of the Temporary Refuge, where the number admitted is necessarily limited, in consequence of the narrow state of the Committee's finances. To extend their objects, and to render their exertions more permanently, as well as widely, beneficial, the Committee earnestly entreat the aid of public benevolence; and they trust that pecuniary support will not be withheld, when it is considered, that on the liberality with which this appeal is answered, depends, in a great measure, the success of the Society, and the welfare of many a youth whose days will otherwise be spent in misery and crime.' pp. 63—65.

Both in this and in the preceding Report, which ought to accompany it, as a document of equal interest, the outlines of numerous cases are given, in which the Temporary Refuge (a very leading feature in the Society's plan) has proved the means of restoring the offender to society. We select a few as specimens.

Ed. B. J. age 17, native of Ireland, came to London for employment, where, being friendless and without money, he was tempted to steal a shirt from his lodgings; tried at Newgate, and judgement resented. When taken out of prison by the Committee, he was almost naked. After being placed six months in the Temporary Refuge, where he conducted himself with propriety, he was sent to his friends in Ireland, but not meeting with employment, he returned to England, and procured a situation at Warwick; his conduct there is stated to be very satisfactory.

his residence in the Refuge, was most exemplary, and he has been apprenticed for seven years to a respectable house at Honduras.

6.—A. D. a native of Shropshire, who came to London at the age of 14 years, and was placed under the care of her uncle, with whom she lived a year and a half, and by whom she was recommended to the service of a very respectable family, in which she continued three years. She then engaged herself as servant in another family, and having lived in this situation two years, left it in the hope of getting a better; but in this she was disappointed. Having been a considerable time out of employment, and having expended all her means of subsistence, she pledged a shawl, the property of the parson with whom she lodged. She was tried for the same at the Old Bailey, and was sentenced to six months imprisonment in the House of Correction, Cold-bath Fields. Her case became known to the Committee, by whom she was placed in the Temporary Refuge, and every hope is entertained of her being re-instated in a respectable situation of life.

It does not appear, from inquiries which have been made, that this young woman had made any great progress in crime, or that she had been ever connected with wicked or licentious company. The above offence appears to have been her first deviation from the path of integrity. In her case, then, the importance of visiting prisons is seen in a striking point of view. If she had been under the necessity of quitting her confinement without the benefit of that immediate protection and support which she received from this Society, she must, in all probability, have returned to, and ended her days in, the commission of crime.

These are facts which require but to be known, to have their due effect in awaking a general interest in the object of this admirable institution. In no one of the benevolent or religious associations which distinguish the present era, are the genius and spirit of pure and undefiled religion more strikingly and characteristically embodied. To "convert the sinner from the error of his way," to "save a soul from death," and to "hide a multitude of sins,"—these are the appropriate offices, the genuine triumphs of practical Christianity; and those individuals do little honour to an orthodox creed, who leave this part of the example of our Saviour to be followed out by others. There are strange caprices in human benevolence. Some are all tenderness for the African, who discover little sensibility towards misery nearer home. Others warmly sympathize in the wrongs of unemancipated Catholics, who have no ear for the sufferings of fellow Protestants. Some require that the object of their compassion should be a Hottentot; others prefer the Hindoo, and others again the Greek. But true Christian philanthropy is "without partiality" as well as "without hypocrisy", and calls every man his neighbour, whatever be his colour, or his character. Wherever natural or moral evil exists, there it will recognise a powerful claim on its sympathy and active aid,—a Brainerd or a Martyn abroad, a Howard or a Reynolds at home.

in a destitute condition. She was received from thence into the Temporary Refuge, restored to habits of duty and virtue, and has been reconciled to her parents, with whom she is now living.'

25. M. S. aged 24, committed to Newgate, for stealing a sheet from her employers. Placed in the Temporary Refuge, where she was restored to the paths of fidelity and duty; she has been since reconciled to her friends, and resides with them in Warwickshire.'

26. G. G. a native of Scotland, by trade a baker, came to London, at the age of 16 years, in order to procure employment. He succeeded in obtaining a situation, in which he remained for two years and a-half, conducting himself as an industrious, honest, and religious young man. At this period, he was seized with a severe fever, and obliged to quit his master's house. The little money which he had saved was expended; and by his illness he lost his situation. Day after day was spent in fruitless search for work, whilst he was converting his apparel into the means of procuring necessary food. When his last article of clothing had been disposed of, and he was utterly destitute, this young man had recourse to dishonest practices. He was apprehended, and committed to prison, where he attracted the attention of a member of the Committee. In this condition, he was recommended to the consideration of the Society; and by them was placed in the Temporary Refuge. His desire to conduct himself with propriety, was proved by the uniform tenour of his conduct. In a few months he regained full possession of his health and strength, which had suffered much during his distress and confinement. After having remained some time in the Temporary Refuge, he was provided with decent clothing, and with the necessary outfit for a long voyage, a situation having been obtained for him on board an East Indiaman, in the capacity of ship's baker. He is now on his voyage; and, from the conviction on his mind of the sinfulness of his past conduct, and the earnest desire he appears to feel to adhere to the paths of virtue, there is every reasonable hope that his future life will be spent in habits of honest industry.

27. W. J. was born at sea; his father was for many years in the naval service. At the age of 14 years, he was apprenticed to a trade. He fell into the company of bad characters, and joined them in committing depredations. His case was made known to the Committee; he was received into the Temporary Refuge, and having remained a considerable time in that asylum, was apprenticed to the captain of a merchantman. His conduct on board has been most exemplary, and entirely to the satisfaction of his employers. He lately presented himself to the Committee; and on returning thanks for the assistance which he had received, said, with much emotion, "This House has saved me from ruin."

28. C. B. 16 years of age: his parents are both dead. He worked during several years at a cotton factory in Cheshire. Having found his way (about three years since) to London, he was employed in the brick fields, in summer; and, in the winter, in several dust yards. Being in company with three boys, he was apprehended with them for robbing a till in a shop, and was committed to the New Prison, Clerkenwell, where he was confined a week. His conduct, during

his residence in the Refuge, was most exemplary, and he has been apprenticed for seven years to a respectable house at Honduras.

6.—A. D. a native of Shropshire, who came to London at the age of 14 years, and was placed under the care of her uncle, with whom she lived a year and a half, and by whom she was recommended to the service of a very respectable family, in which she continued three years. She then engaged herself as servant in another family, and having lived in this situation two years, left it in the hope of getting a better; but in this she was disappointed. Having been a considerable time out of employment, and having expended all her means of subsistence, she pledged a shawl, the property of the person with whom she lodged. She was tried for the same at the Old Bailey, and was sentenced to six months imprisonment in the House of Correction, Cold-bath Fields. Her case became known to the Committee, by whom she was placed in the Temporary Refuge, and every hope is entertained of her being re-instated in a respectable situation of life.

It does not appear, from inquiries which have been made, that this young woman had made any great progress in crime, or that she had been ever connected with wicked or licentious company. The above offence appears to have been her first deviation from the path of integrity. In her case, then, the importance of visiting prisons is seen in a striking point of view. If she had been under the necessity of quitting her confinement without the benefit of that immediate protection and support which she received from this Society, she must, in all probability, have returned to, and ended her days in, the commission of crime.

These are facts which require but to be known, to have their due effect in awaking a general interest in the object of this admirable institution. In no one of the benevolent or religious associations which distinguish the present era, are the genius and spirit of pure and undefiled religion more strikingly and characteristically embodied. To "convert the sinner from the error of his way," to "save a soul from death," and to "hide a multitude of sins,"—these are the appropriate offices, the genuine triumphs of practical Christianity; and those individuals do little honour to an orthodox creed, who leave this part of the example of our Saviour to be followed out by others. There are strange caprices in human benevolence. Some are all tenderness for the African, who discover little sensibility towards misery nearer home. Others warmly sympathize in the wrongs of unemancipated Catholics, who have no ear for the sufferings of fellow Protestants. Some require that the object of their compassion should be a Hottentot; others prefer the Hindoo, and others again the Greek. But true Christian philanthropy is "without partiality" as well as "without hypocrisy", and calls every man neighbour, whatever be his colour, or his character. Wherever natural or moral evil exists, there it will recognise a powerful claim on its sympathy and active aid,—a Brainerd or a Martyn abroad, a Howard or a Reynolds at home.

ART. XIII. SELECT LITERARY INFORMATION.

Gentlemen and Publishers who have works in the Press, will oblige the Conductors of the ECLLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.

In the press, a reprint of that valuable and scarce little Manual, Francis Quarles's Enchiridion, or Institutions Divine and Moral, in royal 16mo. with a portrait of the Author.

The Rev. Samuel Burder, M.A. has far advanced in the press, a new work, entitled, Oriental Literature, applied to the Illustration of the Sacred Scriptures, designed as a Sequel to Oriental Customs: in 2 large volumes 8vo. closely and handsomely printed. It will, besides a great body of interesting matter selected from the most important modern publications, contain much valuable criticism from a work of Dr. Rosenmüller of Leipzig, lately published in German, and now first translated into English.

At the same time will be published a new edition, being the sixth, of the Oriental Customs, in 2 vols. 8vo. greatly augmented from the same sources. Both these works will appear the first week in May.

Lord Dillon, author of "Commentaries on the Military Establishments and Defence of the British Empire,"—"Policy of Nations,"—a translation of the "Tactics of Allan,"—"Legitimacy," &c. has, during his residence at Florence, composed a work under the title of "The Life and Opinions of Sir Richard Maltravers, an English Gentleman of the Sixteenth Century," which is now in the press.

Early in March will appear, the Architectural Antiquities of Sefton Church, Liverpool, exhibiting of views, plans, &c. By R. Birdgrens. To contain 33 plates, 4to. octoburns. 3l. 15s. folio. 2l. 10s.

The Rev. J. Marston's Lectures on the Relative Duties, announced for publication by the first of the present month, will certainly be ready for subscribers on the first of April.

Mr. Conder has in the press, an abridged edition of his Protestant Non-conformity, in 1 vol. 12mo.

The Rev. T. L. Spang has six Discourses, preached before the University of Oxford, nearly ready to appear.

Mr. Landseer is preparing a work, in quarto, which will consist of representations and explanations of the hieroglyphical engravings that have been discovered at Babylon, Nineveh, &c. and brought to England by recent travellers.

The Travels of Theodorus Doeder in various Countries of Europe at the revival of Letters and Art, are in the press, edited by Charles Mills, author of the History of the Crusades.

Dr. Drake has in the press, *Evenings in Autumn*.

Mr. Children is printing in an octavo volume, a translation of Herodotus on the Use of the Blowpipe, with notes and other additions, and illustrated by plates.

Miss Lowry will soon publish, in duodecimo, *Conversations on Mineralogy*, illustrated by plates, engraved by her father.

Mr. John Woods has in the press, *Two Years' Residence in the English Prairie, in the Illinois Country*, with an account of its productions, &c.

Granville Penn, Esq. is printing in an octavo volume, a *Comparative View of the Mineral and Musical Geologies*.

The Rev. Dr. John Ectice will soon publish, *Suggestions on Classical Education*.

The third volume of the *Dublin Hospital Reports* is nearly ready for publication.

Mr. Chambers has nearly ready for the press, *Collections for a Biography of English Architects, from the fifth to the seventeenth century*.

The Rev. John Hewlett will soon publish, a new edition of his translation of *Baker's Algebra*, the two volumes compressed into one, with the additions of *De la Grange*.

Mr. W. S. Rose is preparing for publication, a translation of the *Orations of Demosthenes*, which will be

followed by the Orlando Furioso of Ariosto.

Mr. Bernard Barton will soon publish a new volume of poems, under the title of *Napoleon, and other Poems.*

Mr. C. H. Hall has in the press, *Memoirs of the Life and Reign of Charles the Second*; including many letters of that monarch and his friends, never before published.

Charles and Eugenia, or the Paternal Benediction, from the French of Mde. de Renneville, will shortly be published.

A System of Analytic Geometry, by the Rev. Dionysius Lardner, A.M. of the University of Dublin, and Member of the Royal Irish Academy.—This work will contain Part the 1st. A complete System of Conic Sections, proved by the application of the principles of Algebra, according to the method of Des Cartes. Also the Theory of Curves of the higher order, with the application of the Differential and Integral Calculus to them.—The second Part will contain the principles by which the properties of Curved Surfaces may be investigated by the same method, and the investigation of the figures and properties of Curved Surfaces of the second order.

In the press, *Observations on the Influence of Manners upon the Health of the Human Race*; more particularly as it regards Females in the higher and middle classes of society. By R. Paine, M. D. of Newport, Saltp. 1 vol. demy 8vo.

Mr. J. H. Brady has in the press, *A Critical and Analytical Dissertation on the Names of Persons.*

Towards the end of the present month, Dr. Roche will publish, the first Number of a New Series of Ancient Irish Melodies, with appropriate words; and with Symphonies and Accompaniments for the Piano-forte.

The History of Stamford, in Lincolnshire, comprising its ancient and modern state, to which is added an account of St. Martin's, Stamford Baron, and Great and Little Wothorpe, in Northamptonshire, is now in the press, and will shortly be published by Mr. Graham, of Stamford. The work, although in a great measure compiled from former historians, contains several new and interesting documents, and will be embellished with a number of excellent engravings.

In the press, *The Bridal of Carlsheim* and other poems, by John Hay Allan.

During the ensuing month will be published, *Travels in the Interior of Southern Africa*. By William J. Burchell, Esq. With an entirely new map, and numerous other engravings, from the author's own drawings. In 4to. Mr. Burchell's Researches in the Interior of Africa, during five Years, over 15,300 miles of ground; besides innumerable lateral excursions, have produced a multitude of discoveries and observations which have never yet been laid before the public.

Nearly ready, *Political Essay on the Kingdom of New Spain*. By Alexander de Humboldt; with Physical Sections and Maps, founded on Astronomical Observations, and Trigonometrical and Barometrical Measurements.—Translated from the original French, by John Black. The Third Edition. In 4 vols. 8vo.

In the press, *Lectures on the Elements of Botany*. Part I.—Containing the anatomy and physiology of those organs on which the growth and preservation of the plant depend; with the explanations of the terminology connected with these parts. Illustrated with marginal cuts and copper-plates. By Anthony Todd Thomson, F.R.S. Member of the Royal College of Surgeons, &c. &c. In 8vo. Vol. I.

In the press, the *History of the Destruction of Jerusalem*; as connected with the Scriptural Prophecies. By the Rev. George Wilkins, A.M. The third edition. In 1 vol. 12mo.

Conversations on Mineralogy; with plates engraved by Mr. and Miss Lowry, from original drawings in 2 vols. 18mo.

In the press, *Europe; or, a general survey of the present situation of the principal powers. With conjectures on their future prospects.* By a Citizen of the United States. In 8vo.

In the press, *Considerations on the Subject of Calvinism; and a short Treatise on Regeneration*; designed for the use of such as feel interested in the inquiry, whether Calvinism be or be not the doctrine of the Bible, and of the Church of England. By William Bruce Knight, A.M.

In the press, *Two Years Residence at the Settlement in the English Prairies in the Illinois Country, United States*; with an account of its animal and vegetable productions, agriculture, &c. &c. A description of the principal towns, villages, &c. &c. With the habits and

customs of the Back-woodsmen. By John Woods.

A Third Volume of the Remains of Henry Kirke White. Selected from his Letters and other MSS., with prefatory remarks by Robert Southey, Esq. Illustrated with engravings, after drawings by R. Westall, R.A. &c.

A second edition of Leifschild's Lectures on the Beatitudes, and a third edition of the first volume of Sketches of Sermons, are in the press.

In the course of the present month will be published, the Elements of Self-Improvement; or, a familiar view of the intellectual powers and moral characteristics of human nature: princi-

pally adapted for young persons entering into active life. By Rev. Tho. Funch, of Harlow, in 1 vol. 12mo.

In the press, *Cœur de Lion, or the Third Crusade*, a poem in sixteen books. By Eleanor Anne Porden, author of the *Veils*; the *Arctic Expeditions*, &c. in 2 vols. 8vo.

In the press, *Collections towards a History of Ancient Institutions, Customs, Discoveries in Science, and Mechanical Inventions*. Selected and abridged from the *Beiträge zur Geschichte der Erfindungen* of professor Beckman of the University of Göttingen, with various important additions. In 2 vols. 12mo.

Art. XIII. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Lady Jane Grey, and Her Times. By George Howard, esq. With an accreted Likeness, and numerous Cuts. post 8vo. 18s.

Memoirs of the Life of the Rev. W. Tenhant, formerly Pastor of the Presbyterian Church at Freehold, in New Jersey. 18mo. 1s. 6d.

The Life of Captain James Neil. By the Rev. George Barclay, Kilwaining. 1s. 6d.

The Lives of the Rev. Dr. Doddridge and Rev. President Edwards, abridged. 1s. 6d.

The Life of William Hey, Esq. F.R.S. By John Pearson, F.R.S. F.L.S. &c. 8vo. 18s.

BOTANY.

Botanical Rambles; designed as an easy and familiar Introduction to the elegant and pleasing Study of Botany. By the Author of the *Indian Cabinet*, &c. 12mo. 4s.

GEOLOGY.

Conjectures on the physical Causes of Earthquakes and Volcanoes; in which it is proposed to explain these phenomena on a new Hypothesis of the Structure of the Earth, and of the existence of an internal Atmosphere communicating with ours. By the Rev. James Little. 8vo. 4s.

HISTORY.

Memoirs of the Court of King James the First. By Lucy Aikin. 2 vols. 8vo. 11. 4s.

MEDICINE.

The Principles of Medicine, on the plan of the Baconian Philosophy, Vol. I, on febrile and inflammatory Diseases. By R. D. Hamilton. 8vo. 9s.

Essays on Surgery and Midwifery; with practical Observations and select Cases. By James Barlow, Surgeon. 8vo. 12s.

MISCELLANEOUS.

The Works of John Playfair, Esq. late Professor of Natural Philosophy in the University of Edinburgh, &c. &c. With a Memoir of the Author. 4 vol. 8vo. 3l. 12s. 6d.

The Story of Pigou; a Malay Boy: containing all the incidents and Anecdotes of his real Life; collected together, and arranged for the Instruction of Young Persons. By W. Gardiner, late Master of the Sydney and Aylburton Grammar School; Author of the *Fortnight's Visit*, &c. in one volume, 18mo, embellished with an highly finished Frontispiece by Freeman; from an original Design by Cruikshank. Price 4s. half-bound.

Essays, Moral, Philosophical, and Stomachical, on the important Science of Good Living. Dedicated to the Right Worshipful the Court of Aldermen. By Launcelot Sturgeon, Esq. Fellow of the Beef-steak Club, and an Honorary Member of several Foreign Pic Nic, &c. &c. 12mo. 7s. 6d. boards.

A new Dictionary of Anecdotes, illustrative of Character and Events; from Genuine Sources. By George Ramsay. 8vo. 15s.

An Original Set of Psalm and Hymn Tunes, with a funeral ode, adapted for public worship, and harmonized for three or four voices, with figured basses for the Organ and Piano forte. By the Rev. David Everard Ford, Lymington. 2s. 6d.

PHILOLOGY.

A Harmonical Grammar of the Principal Ancient and Modern Languages. By the Rev. F. Nolan. 2 vols. 12mo. 1l. 5s.

POETRY.

The Martyr of Antioch: a Dramatic Poem. By the Rev. H. H. Milman, Professor of Poetry in the University of Oxford. 8vo. 8s. 6d.

The Thane of Fife: a Poem. By William Tennant, author of Anster Fair, and other Poems. 8vo. 8s.

Italy: a Poem. Part the First. Contents: The Lake of Geneva—The Great St. Bernard—The Descent—Jorasse—Margaret De Tours—The Alps—Como—Bergamo—Italy—Venice—Luigi—St. Mark's Place—The Brides of Venice—Foscori—Arqua—Geneva—Florence—Don Garzia. fcap. 8vo. 7s.

The Templar. 12mo. 5s.

Specimens of the German Lyric Poets; consisting of Translations in Verse from the Works of Burger, Goethe, Jacobi, Klopstock, Schiller, &c. &c. interspersed with Biographical Notices, and ornamented with wood engravings by the first artist. 8vo. 10s. 6d.

The Widow's Tale, and other Poems. By the Author of Ellen Fitzarthur, a Metrical Tale. fcap. 8vo. 6s. 6d.

POLITICAL.

The Rev. Robert Hall's Letter, occasioned by a review of his Apology for the Freedom of the Press in the Christian Guardian. With an Appendix containing that Review. 6d.

Letters of Junius. With Preliminary Dissertations and Copious Notes, by Atticus Secundus. With seven portraits and vignette title. 18mo. 6s.

An Appeal to the Public in Defence of the Spitalfields' Act: with Remarks on the Causes which have led to the miseries and moral deterioration of the Poor. By William Hale. 8vo. 2s.

THEOLOGY.

The Old Testament, arranged on the

Basis of Lightfoot's Chronicle, in Historical and Chronological Order, in such manner, that the books, chapters, psalms, prophecies, &c. may be read as one connected history, in the very words of the authorized translation. To the above are added six indexes. By the Rev. George Townsend, M.A. of Trinity College, Cambridge. 2. vols. 8vo. 1l. 1s.

A Summary of Christian Faith and Practice, confirmed by reference to the Text of Holy Scripture; compared with the Liturgy, Articles, and Homilies of the Church of England; and illustrated by extracts from the chief of those works which received the sanction of public authority from the time of the Reformation to the final revision of the established Formularies. By the Rev. E. J. Burrow, D.D. F.R. and L.S. 3 vols. 12mo. 1l. 1s.

The Village Preacher, a Collection of short, plain Sermons; partly original, partly selected, and adapted to Village Instruction. By a Clergyman of the Church of England. Vol. II. 12mo. 5s.

Sixteen Village Sermons, on certain Parts of the Christian Character. By the Rev. Edward Berens, A.M. 12mo. 4s.

Sketches of (100) Sermons, preached to Congregations, in various Parts of the United Kingdom, and on the European Continent: furnished by their respective Authors. Vol. II. 12mo. 4s.

Cottage Lectures. By Joseph Jones, M.A. No. 1. (To be continued monthly) 1d.

A Treatise on the Gospel Constitution. By the late Rev. W. Bennet. To which is prefixed, a Short Account of the Life and Writings of the Author, comprising correspondence with Rev. Rob. Hall, Andrew Fuller, &c. By N. K. Pugsley. 8vo. 8s.

The Protestant Reformation vindicated: a Sermon preached at Preston. By Joseph Fletcher, M.A. 1s.

Religion Simplified; or answers in verse to important religious questions, with Scripture proofs. By a Friend to Sunday Schools. 3d.

Joyful Anticipations: a Sermon occasioned by the death of Mrs. Sloper. By S. Sleigh, Salisbury. 8vo. 1s.

Infant Hosannas: a Sermon containing many particulars in the life and death of a Sunday School child. By S. Sleigh. 12mo. 6d.

List of Works recently Published.

TOPOGRAPHY.

A Description of the Island of St. Michael, comprising an Account of its Geological Structure; with remarks on the other Azores, or Western Islands: originally communicated to the Linnean Society of New England. By John Webster, M.D. Corr. Sec. L.S. N.E. royal 8vo. with numerous maps and plates, 13s. (Imported from Boston.)

A Description of the Shetland Islands; comprising an account of their geology, scenery, antiquities, and superstitions. By Samuel Hibbert, M.D. M.F.S.E. &c. With maps and plates. 4to. 3l. 3s.

Illustrations of the History, Manners, Customs, Arts, Sciences, and Literature of Japan; selected from Japanese manuscripts and printed works, by M. Titsingh, formerly Chief Agent of the Dutch East Company at Nangasaki; and accompanied with many coloured engravings, faithfully copied from original Japanese paintings and designs. royal 4to. 2l. 18s.

Views of Society and Manners in America, in a Series of Letters from that Country to a Friend in England, during 1818, 19, and 20. By Francis Wright. 8vo. 12s.

FOR APRIL, 1822.

THERE seem to be two modes of writing and of studying history. The obvious and beaten track is that which leads us along over the chronological series, to pause at the great and pregnant incidents, and to treasure them in the memory as matters of immediate or of future meditation. The other course is, to catch the spirit and character of successive ages, as they are embodied in institutions, politics, and manners. But general and comprehensive histories presenting the order of events with clearness and fidelity, require and presuppose quick and penetrating understandings in those who undertake to read them. Enabled by right habits of intellectual culture to think for themselves, there are many minds which will derive from the facts that are presented to them, all that is instructive or useful, without having recourse to the subsidiary reasonings of other minds and other understandings. A more numerous class of readers, however, require something more. Wholly unable to arrest the fleeting and rapid succession of events, as it moves along, and throws its passing shadows on the stream of time,—needing something more than naked recitals, to supply them with materials of thinking, they find the aid of those historic disquisitions in which the task is removed from their shoulders, and not merely a train of reflection awakened in their minds, but specific reflections actually provided for them, indispensably needful. Necessity, therefore, has gradually introduced into this department of letters, a machinery wholly unknown in the first stages of historical writing. A simple process is at hand to extract the philosophy of history for those who are unable to extract it for themselves; and our kind neighbours the French have greatly facilitated the histo-

Vol. XVII. N. S. Z

rical studies of ladies and gentlemen by those essays or disquisitions in which Voltaire, Vertot, and Rollin have evinced, if not much profound learning, at least no inconsiderable share of skill and ingenuity. Such works fall in with that quiet indolence of mind which loves to repose on the deductions of others, and which, by satisfying itself with the best ready made opinions, is saved a world of painful and laborious meditation.

Among these sketches, essays, or disquisitions upon history, may be classed Count Orloff's Memoirs. They are, in fact, historical treatises upon that part of Italy, which constitutes the modern kingdom of Naples. They are divided into three parts. The first is strictly historical, and comprehends the whole circle of Neapolitan events from the earliest period of authentic history to the present time. The second part is dedicated to policy and legislation, and comprises that portion of the Neapolitan story which represents its social and political condition under the Roman domination, the revolutions of invasion and conquest, and the various and successive dynasties which influenced its polity and its laws. This extensive and multifarious abridgement concludes with a picture of the political condition of Naples in 1806, when the old government was subverted, down to the comparatively recent period at which the Author undertook his task. The third part is confined to Neapolitan literature, and embraces a wide circle,—the state of letters during the Greek and the Roman periods, during the middle ages, at the revival of learning, and in the present day.

It is obvious, that, with so extensive a plan, and so unlimited a range, the Author might, with an ordinary proficiency in the modern art of book-making, have constructed a work of much larger dimensions. We are thankful to him for his moderation. He must have been embarrassed with so ample a fund, and perplexed in the choice or rejection of his materials. *Isopem nec copia fecit*. Such a work is a sort of drag-net, which, thrown over so wide a surface, must needs bring up in nearly equal proportions what it would be desirable to retain and what must be thrown away; and the taste and judgement of a writer are shewn by the value of the selection. We have a quarrel, however, with the arrangement of Count Orloff's work, and notwithstanding that, on the Continent, it has already attained popularity, we shall take the freedom of briefly stating our objections.

In the first place, we cannot bring ourselves to tolerate the distribution of the events of Neapolitan history separately from its policy and legislation, for they are subjects obviously not susceptible of being detached from each other. The history of a nation is its progress to political greatness; and how is that progress to be estimated without having under the eye as the

object of simultaneous reference, the laws which influence its manners, and the forms of policy on which its prosperity depends? A similar experiment in historical writing, has, it is true, been tried, with some success, by Dr. Henry, whose valuable work was warmly commended by Lord Mansfield when it first appeared, but since that time has been much neglected. It is by far the best specimen of this detached distribution. Yet, who does not feel in perusing it a perpetual interruption of the moral series, in having to pursue at distant intervals, and in distinct disquisitions, military, ecclesiastical, political, and civil details, and to collect historic information in portions so broken and disconnected? We have always thought that the summaries of Hume, affixed to the end of his volumes, betray a want of that lucid adjustment of his materials, which is the first virtue of an historian. With regard to literary history, the objection, perhaps, is not quite so applicable. Literature not being the every-day concern of human life, neither mixing itself with the bustle of the forum, nor the debates of the senate, may, even with some advantage to the general progress of historical recital, be considered apart from the rest of its incidents. It would introduce too frequent and too abrupt delays into the narrative, were the historian to attempt to combine the literary advancement of a nation with the general thread of his story. This part of Count Orloff's work, therefore, appears to merit a more unqualified commendation than we can award to the other two branches of his plan.

Literary history is an improvement of a somewhat modern date. Lord Bacon mentions it as a *desideratum* in his time. 'But the history of Letters,' he says, 'must be classed amongst the desiderata. No doubt, indeed, the history of the world, when it is deprived of this branch of it, may be said to be not unlike the statue of Polyphemus, which has no eye, and is, therefore, destitute of that which gives character and animation to the figure. Yet we are aware, that with regard to particular sciences, as, for instance, law, mathematics, rhetoric, philosophy, there are to be found a few slight sketches; and some jejune accounts of sects, schools, books, authors, and the revolutions which these sciences have undergone; and that there are, moreover, extant a few meagre and imperfect treatises concerning the inventors of arts and improvements. A correct and comprehensive history of Letters, however, has not to this day been produced.'* He then proceeds to define the subject-matter and the method and uses of this branch of learning, with the characteristic force and clearness of his mighty genius. Since the time of Lord Bacon, however, lit-

* *De Augment. Scient.* l. 2.

rary history has been by no means neglected. The voluminous labours of Brückner, which have left little to be desired as far as respects the philosophical department, and the more popular writings of Roscoe, Ginguené, and Sismondi in general literature, have contributed to fill up, in some measure, the outlines of the plan which was present to his almost intuitive comprehension, when he perceived and lamented the deficiency. As to these latter authors, so perfect is the sketch which they have given of Italian literature during the periods on which they have been respectively employed, that they might seem almost to have superseded this portion of Count Orloff's labours. If not, however, superfluous, we cannot help remarking that they are to a great extent redundant. His catalogue is in many respects much fuller than is warranted by the claims of the authors whom he commemorates; and the objections which have been brought against the fifth volume of Ginguené's work, which is for the most part filled with inferior and obscure names, apply with more justice to the barren enumerations of Count Orloff. He is so well disposed to be civil, that, like Æneas in Virgil, he shakes hands to the right and left:—

amicum
Ilionca petit dextrâ, lævâque Serestum,
Post alios fortemque Gyan, fortemque Cloanthum.

This description of literary history has been eloquently exposed by the most philosophical of modern critics. 'In literary histories,' says Schlegel, 'we too frequently observe writers of the same class and of the same nation, indiscriminately ranged by the side of each other, like the Assyrian or Egyptian kings in the ancient universal history. Some persons seem to have a passion for catalogues. They might, if they pleased, swell them out to a still greater extent, and compile whole books consisting merely of the titles of books. It is as if, in the narrative of a battle, we were to name every individual soldier who fought in the ranks; whereas it is quite sufficient to mention the heroes and commanders who distinguished themselves by their achievements. The human intellect in like manner obtains its victories by a small number of great men, and it is enough to confine our observations to what their genius has effected. The progress of science, and the gradations of letters, are necessarily comprised in the history of a few original and creative minds, described with clearness and fidelity.' Examples of this jejune and unprofitable enumeration of the *ignobile vulgus* of literature and science, occur too frequently in this branch of Count Orloff's work, to render it what it might easily have been made, the

most amusing and instructive portion of it. Take the following specimen. He is speaking of the dramatic poetry of Naples in the eighteenth century.

‘ Gennaro Antonio Federici, donna au théâtre plusieurs pièces lyriques, dans lesquelles il réussit à peindre avec beaucoup de vérité les mœurs nationales.

‘ Pietro Trinchera fit plusieurs comédies, parmi lesquelles il faut distinguer celle qui a pour titre la *Tavernola Abbenfurata*. Il y introduisit un hermite hypocrite, qui a quelque ressemblance avec le Tartuffe de Molière.

‘ Lorenzo Bonassi, duc de San Filippo, composa plusieurs opéras, qu’il fit mettre en musique et exécuter dans son palais.

‘ Mais celui qui sut créer un nouveau genre, fut le Baron de Liveri, qui mettait sur la scène différents groupes d’acteurs occupés chacun d’une action différente. Cette nouveauté plut beaucoup à la représentation; mais les pièces de Liveri ne se soutinrent pas à la lecture.”

Tom. IV. p. 310.

We might multiply instances in which our Author has manifested this injudicious solicitude to omit no name high or low that belongs to Neapolitan literature; as if he had been apprehensive lest the smallest of the fry should slip through the interstices of his drag-net. But if our own patience has been tried by toiling through so endless a catalogue, we feel the less disposed to visit our readers with a similar infliction. We do not indeed mean to insinuate, that every picture in this long and spacious gallery is equally dull and uninteresting. What we complain of is, that we are called off from the contemplation of the more dignified lineaments and heroic countenances of the principal figures, by the importunate obtrusion of a mob of insignificant and mean portraits which seem to crowd and elbow them. We have often experienced similar wearisomeness and disgust in visiting private collections of paintings, where the chef-d’œuvres of art, the smiling landscapes of Claude, and the splendid graces of Titian and Tintoretto are darkened and intercepted by a host of family pictures, smirking cousins, stiff-laced aunts, and perriwigged grandsires.

Nor are we quite satisfied that Naples has a rightful claim to all the philosophers and writers whom our Author has included in his catalogue. The same principle of classification, upon which Mr. Charles Phillips has placed among his Irish orators several of the brightest ornaments of the English senate, because they happened to have been born in Ireland, though nurtured to fame and distinction in England, seems to have been Count Orloff’s criterion as to Neapolitan literature. Thus we have served up to us for the hundredth time, the slender biographies of Horace, Ovid, and Juvenal, all of whom

were disciplined almost from their childhood at Rome, and the former two of whom expressly tell us, that they were sent thither in their earliest youth, and afterwards migrated from their Roman pedagogues to study rhetoric and philosophy at Athens. According to Count Orloff, however, the mere fact of birth gives them a settlement in the provinces of Naples.

With regard to the aggregate merits of this voluminous work, we do not hesitate to commend it as a competent and valuable addition to this branch of history. Neapolitan histories, indeed, are by no means rare, every province having its historian;* and the archives of Monte Cassino abound almost to redundancy in its more ancient memorials. But of Neapolitan history, there is not even the slightest sketch in our own language; nor is there any general history of Naples in French, except that of M. Egly, published in 1741, which being occupied chiefly with the affairs of that part of Italy under the princes of the House of France, is much too contracted. Besides this, there are only professed abridgements, such as that prefixed to the "*Voyage Pittoresque de Naples et de Sicile*," and that inserted by Lalande in the sixth volume of his travels, which are merely extracts from the great history of Giannone.

Count Orloff begins his memoirs with a slight sketch of the primitive inhabitants of that part of Italy now constituting the kingdom of Naples. Here, of course, his materials are scanty and insufficient. Time, barbarian conquests, and political revolutions have dissipated and destroyed the monuments of those remote epochs; and the history of the early inhabitants of Italy is concealed by the two-fold veil of antiquity and fable.

Not a single work is extant of those writers who could alone have conducted us through this immense labyrinth; we mean, the authors who preceded the establishment of the schools of Magna Græcia; an era which nearly corresponds to that of the expulsion of kings from Rome. The Greek historians are suspicious authorities in more respects than one, when they advance opinions relative to the people who were civilized or invaded by colonies from Greece. Carried away by a lofty imagination, they transmitted only fables respecting those remote times; and, proud of the pre-eminence of their country in letters and arts, they attributed to it the honour of being exclusively the instructors of nations. The practice, common in Greece, of sending out colonies, cherished this presumptuous notion; and the celebrity which Italy so justly obtained, made it a peculiar object of attention to the Greeks, and the subject of their most fanciful conceptions.

The Romans would have left to posterity much more correct infor-

* Many of these being in the Neapolitan dialect, are unintelligible to the general reader.

mation as to the ancient state of the people of Italy, for they carefully consigned the most important transactions of their age to their pontifical annals: but the writings of their first historians have not descended to us, and the loss is irreparable. Cornelius Nepos tells us, that M. Porcius Cato (the Censor) had dedicated the twelfth book of his "*Histories*" to the origin of the towns of Italy, and that it contained interesting researches into their first foundation; but we are acquainted with nothing more than fragments of this work. Diodorus Siculus, Dionysius of Halicarnassus, and Dion, have traced the early history of the Romans, sparing neither time nor labour to acquit themselves of so immense and difficult a task. They were well acquainted with the events of past ages, by consulting the works of the most eminent authors who preceded them, as well as the most learned of their contemporaries; and their writings would have been of the greatest aid to us, if time had not in a considerable degree mutilated or destroyed them.

Plutarch, Sallust, Livy, and Tacitus, have not supplied the loss; and in such a dearth of materials, it will be evident how embarrassing it is to fix authentically the origin of the people of Italy. Dionysius attributed it to the Greeks, and his opinion was generally received by the ancients, but has been controverted by the moderns, who are divided on the subject. Some trace it to the Celts, others to the Phenicians, and others to Crete. Without meaning to deny that these migrations took place, we must remark that it is still evident that this beautiful country was not destitute of indigenous inhabitants, when foreigners arrived there. These people experienced, no doubt, nearly the same fate as those nations of America whom the Europeans despoiled of all that could mark them to posterity as civilized societies. It is for a similar reason, that we know so little of the early nations of Italy.

Vol. I. pp. 13—16.

Having conducted us from the epoch when this interesting portion of Italy bowed under Roman domination, to the great irruption of the Northern nations, our Author arrives at the commencement, in the eighth century, of that spiritual power which has been so mighty an engine in the modern world. Pepin having supported the dukes of Spoleto and Benevento in a revolt against Astolphus, king of the Lombards, made a donation of Ravenna to the Church, which Charlemagne afterwards confirmed when he extinguished the Lombard dynasty. Naples, during these vicissitudes, placed at a distance from the barbarian sway which subjugated the rest of Italy, exhibited the anomaly of a state governed by its own laws, and choosing its own sovereign. Amalfi, Sorrento, Stabia, Misenum, Cumæ, Pozzuoli, Rossano, Gallipoli, and Otranto, were governed by Greek envoys from Constantinople. The rest of the Neapolitan provinces were a part of the possessions of the Lombards, and of the duchy of Benevento.

In the tenth century, the Normans, originally a band of Sla-

Norman pirates, extorted from the weak and timid Charles, surnamed the Simple, that part of France which retains their name. A small party of these free-booters were returning from a pilgrimage to the Holy Sepulchre, when they accidentally landed at Salerno. Having been prevailed on to assist in defending the city from an incursion of Saracens, they were invited to remain there. This was the origin of the Norman power in Sicily and Italy. That dynasty terminated in Tancred at the end of the twelfth century. The Suabian line, which ended in 1266, was succeeded by the house of Anjou. Charles, the first of these princes, having defeated and taken prisoner Conradin the last of the Suabian branch, was left in undisturbed possession of the throne. His accession was marked by the most savage and bloody executions. A private individual delivered his country from the French yoke, and despoiled the tyrant of the fairest portion of his dominions, by means of that horrible incident which has obtained the name of the Sicilian Vespers.

At the commencement of the sixteenth century, the government of Naples was committed to the family of Spain, which has so long influenced the destinies of this beautiful, but wretched country. There is some truth in the following picture of Spain; but it requires to be qualified to be perfectly just.

There is a people in Europe, separated from every other by geographical position, and still more by national character; a people who, from education and early habits, have been condemned to be stationary, to live in ignorance and debasement, in the midst of the most improved and civilized countries. Need we name the natives of Spain? Yet, they are proud and ambitious; and they distinguished themselves while the rest of the world had not yet surpassed them in civilization. That was the time of their glory. Nature, surrounding them almost entirely with the ocean, seemed to indicate that element as the theatre of their pride and ambition. Obligated to carry on a struggle in their own territory, for many ages, with a fanatical race who came to settle among them, they learned by their example to admit no compromise with a religion that differed from their own. From that time, Spain united the most obstinate intolerance to her natural bravery, and unexampled severities marked her religious institutions and laws. She grew cruel from duty, merciless from fanaticism, and, instead of being the admiration, became the terror of neighbouring states. So blind was her submission to her bloody institutions, that it made her resemble the half-civilized people whom she had subdued in another hemisphere, and who immolated their own brethren to their gods. Tyrannizing over twenty nations, Spain was herself the slave of her prejudices. In short, notwithstanding the active and brilliant reign of Charles the Fifth, she seemed for many centuries to be sunk in a stupid indolence, from which she aroused only at the cry of her priests, when they sought to alarm her against the supposed enemies

of her religion. But she observed with indifference the arts of society, advancing to perfection in other countries, and useful knowledge scattering among them its blessings.—Such is the language which a friend of humanity would be warranted in addressing to the Spanish nation; rendering justice at the same time to their high qualities, and to the exemplary courage of which, recently in particular, they have exhibited such brilliant proofs.' Vol. II. p. 2.

Governed by vice-roys, who oppressed and pillaged them, the condition of the Neapolitans was but little meliorated under the Spanish domination. It is remarkable, that, in every period of their history, this people have always manifested an invincible repugnance to the Inquisition. In 1538, Peter of Toledo, Marquis of Villa Franca, attempted to introduce that tribunal among them.

'Here,' says Count Orloff, 'let us render justice to the Neapolitan people. We have seen them unconcerned about their dearest interests, and bearing every successive change of masters without a murmur; but, as soon as the attempt was made to establish this sanguinary tribunal at Naples, the cry of horror and indignation was heard, and the lightest and most inconstant nation on the earth became immediately the most determined and most obstinate. As soon as the resolution of the vice-roy was notified, instantly it was torn down; and the Neapolitans, casting off their characteristic apathy, as if animated with the spirit of their Roman and Samnite progenitors, rose in every quarter of the town. Old men, women, children took up arms, pursued the governor to his palace, and attacked the troops he had called to his aid. No cause was ever more hallowed than that of a people who thus refused to submit to an intolerable tyranny which controls the thoughts of mankind.' Vol. II. p. 35.

During Mazarin's administration in France, a strong force was sent against Naples to humble Spain,—the cherished policy of that minister. To meet the expenses incurred in defending the city, the vice-roy attempted to impose a tax on fruit and vegetables. Hence the famous insurrection of Mas' Aniello, an illiterate fisherman, endued with that rude and energetic eloquence which acts so irresistibly on multitudes. This man's profligate cruelty and the singularity of his fate bear some analogy to the death and character of Robespierre: we lament that we cannot extract Count Orloff's spirited view of the conduct and life of the Neapolitan conspirator.

By the treaty of Utrecht in 1718, the dutchy of Milan and Naples were ceded to the Emperor. Twenty seven years had scarcely elapsed, when Naples was once more transferred to a prince of the house of Austria. Proceeding onwards, our Author brings down his summary of Neapolitan affairs to a comparatively recent period (1768), when the marriage took place, which so long decided the destinies of this part of Italy,

of Ferdinand IV. with the daughter of the illustrious Maria Theresa. Count Orloff pursues his history from this period, down to the events of the late short-lived revolution, the occurrences of which are too recent to require recapitulation. Those readers who are desirous of consulting the testimony of an eyewitness and, upon the whole, a candid and impartial observer, we must refer to the work itself.

Having thus rapidly followed Count Orloff through those portions of his work which are strictly historical, we should now enter upon the remaining divisions of it, namely, the policy and jurisprudence of the kingdom of Naples, and the rise and progress of its literature. But the field is too extensive to allow of any thing more than a slight sketch and an imperfect outline. We shall not, therefore, detain our readers with the government and jurisprudence of the Neapolitan provinces under their Roman or Lombard conquerors. The feudal maxims were the necessary result of the invasion of the Northern nations. Fiefs were indefinitely multiplied, and every province or seignory was subject to its petty tyrant. Thus, to the iron sway of the Romans, succeeded a new despotism still more rapacious and oppressive. The people were considered as only the property of the barons, and slavery was reduced to a system; while from the conflicts between these petty sovereignties, resulted a state of the most hideous anarchy.

In these times of disorder and licentiousness, the ecclesiastics alone preserved in Europe some approximation to regular polity. The councils which were held after the reign of Charlemagne, deliberated concerning the means of effecting a reformation of manners, and of putting an end to the calamities which desolated Europe; they exhorted the princes to concord, and hurled their anathemas against those who fomented the disorders. In the eleventh century, the celebrated Truce of God was established; a suspension of hostility on certain days, during which the husbandman could till the earth, and pilgrims travel from one place to another, without peril or molestation. But it was not till the firm and vigorous pontificate of Gregory VII., that the turbulent excesses of the times began to be repressed. To those excesses, the Emperor Henry IV., by his tyranny and the general violence and rapacity of his character, had greatly contributed. The pope, proceeding from remonstrances to menaces, at length excommunicated that refractory sovereign, and deposed him from the throne of his ancestors; the first occasion on which this extreme act of papal power was ever exercised. From this era, the subordination of the temporal to the ecclesiastical power may be dated; and the whole political aspect of Europe became changed. In the eleventh

century, Rome was the arbitress of the western world, and disposed of its destinies by a domination more stern and imperious than in the time of her ancient greatness. But the papal sovereignty, exorbitant as it was and overwhelming, was by no means unproductive of great and signal advantages. Leibnitz remarks, that their usurpation rescued Christendom from many and severe calamities. The popes corrected the barbarous notions of jurisprudence which so generally prevailed. The laws which protected life and property were more rigorously enforced, and justice was more impartially administered. Legal proof was substituted for judicial combat, and with jurisprudence, civility and refinement advanced also.

In 1140, the Norman dynasty received its finishing strokes from the genius of Roger, who abolished throughout the Neapolitan territory, all subordinate sovereignties, and established as a fundamental law the inalienability of the royal prerogatives, and the exclusive right of the crown to grant or create fiefs. The constitution which he abolished, was a mixture of monarchy with feudal aristocracy, which entailed a state of public warfare and private insecurity. He dismantled the baronial fortresses, put an end to seigniorial jurisdictions, and borrowing from the wisest institutions of Normandy, erected *camerari*, justicers, and other public functionaries, to render the administration of law impartial, and its execution prompt and decisive. But under a government essentially feudal, commerce and agriculture were held in no estimation. This able prince, however, did not overlook many of the most useful maxims of political economy. Apulia rose into prosperity during his reign, Amalfi carried on a thriving commerce, and the first elements of maritime jurisprudence are derived from the code which regulated her navigation.

But although the founder of the Norman government effected much, the spirit of the times was adverse to any extensive reformation. His institutions, founded upon feudal maxims, nourished the germ of anarchy and disorder. Count Orloff proceeds to sketch the state of the Neapolitan provinces under the Suabian princes, and the gradual changes of Neapolitan jurisprudence that took place during their dynasty. Frederic of Suabia, intent upon humbling the feudal aristocracy, admitted into the national assemblies, which had been, by the Norman constitutions, open only to barons temporal and ecclesiastical, deputies from towns and cities. An important revolution in the frame of the government was the necessary result of the measure. If he did not abolish, he mitigated vassalage. He protected agriculture; and among the admirable constitutions of this prince, is a maxim which we might be led to think was taken from some of our modern works upon political

economy, 'that the wealth of the subject is that of the state!' Property was respected, and the advantages of a regular government began to be felt and appreciated. His chancellor, the celebrated Peter de Vineis, collected and systematized his laws, together with those of Roger and the two Williams, into a code, which was promulgated in 1231.

Previously to the reign of this able and enterprising monarch, the poor had no protection, except under the banners of some powerful baron. Frederic re-organised the public judicatures, and taught them to appeal for protection to a common and equal law. We should not do justice to this part of the subject, if we did not insert our Author's summary of the benefits imparted by this prince to the polity and jurisprudence of the times.

'What is chiefly worthy of admiration in the laws of Frederic, is a spirit of providence and wisdom, a firm determination to reform abuses of every description. The more we reflect upon the manners and passions of the age, the more clearly shall we discern how difficult was the task of governing and civilizing the people with whom he had to deal. The provinces required considerable reforms in their administration. Frederic began by awakening in the hearts of his subjects, the love of liberty and order. The barbarous invaders of Italy had rendered it a warlike nation; their successors had enslaved it; but the aim of Frederic was to exalt it by virtue, to bestow upon it just laws and a temperate liberty; in a word, to render it active and industrious. Influenced by this grand principle, he established it as a fundamental law, that twice in every year, a general court or parliament should assemble in certain places for eight days, and, if the public business required it, for fifteen. That the laws may be carried into prompt execution, and be beneficial to the people, they must in some sort express the general will. Every just government will feel it to be its duty to collect this will. In a later age, the great Henry IV. said to the members of the national assembly held at Rouen,—"that he had called them together, not, as in past times, "to oblige them to ratify his own will, but to receive their counsels and assistance, and to place himself under their protection." Frederic seemed to be animated with the same sentiments.

'But while Frederic was thus opening to his subjects the dawn of civil liberty, he endeavoured to cherish among them the seeds of talents and of virtues which render nations great and powerful, and which had heretofore been extinguished under the weight of feudal oppression. Having sought to soften their manners by the spirit of liberal institutions, he was solicitous to enlighten their minds, and to dissipate the darkness and barbarity of the age. He caused the works of Aristotle to be translated into Latin, and invited the most intelligent men to teach the Roman law and other useful sciences. Discharging in all their branches the various functions of the legislator, he did not overlook the arts of industry and commerce. He established a uniformity of weights and measures; introduced the cultivation of the sugar-cane into Sicily, and opened new ports in Calabria.' Vol. III. pp. 81—84.

Under the Anjou dynasty, the national assemblies were discontinued. The princes of this house had chosen Naples for the seat of government; a circumstance which occasioned great changes in the administration of the kingdom. It was the origin of the disproportionate greatness of the capital, and one of the causes of the desolation and ruin of the provinces. Charles I. favoured the nobility, and was prodigal of privileges and exemptions. Intent only upon consolidating and strengthening his usurpation, he neglected the first duties of his station, and oppressed agriculture and trade with vexatious imposts and tyrannical exactions. His religion consisted in persecuting heretics and building convents. The people, ground down by imposts, were goaded to habits of rapine by extreme indigence. To repress the disorders which were the natural fruit of his policy, he had recourse to sanguinary laws. A theft was punished, if a small amount, with the mutilation of limbs; if of a considerable sum, with death. Justice was openly sold; and tyranny, in every shape and of every kind, desolated the country.

Queen Joan II. augmented the political disorders and civil confusions of this beautiful country. 'But it was not enough for the misery of the people,' remarks Count Orloff, 'to have received their laws from barbarians and popes: a new scourge fell upon them during the reign of the house of Anjou. This scourge was the code of Justinian, which was introduced into their jurisprudence, under the cloke of the canon law.' The indiscriminate adoption of a system framed for times and societies so differently constituted from those of Naples, rendered the whole body of its laws a dark and bewildered chaos, and overturned the wise and politic system which had been established by the Emperor Frederic. The heterogeneous amalgamation of the Roman and the canon law with the old *customaries* of the country, the anarchy necessarily resulting from so many revolutions, the partial exemptions and privileges, the numerous courts and jurisdictions, which had already involved the laws in the utmost perplexity, conspired to render Neapolitan jurisprudence a proverb for all that is anomalous and contradictory in that study.

Disputes with Rome and civil dissensions continued under the house of Arragon. The nation respired awhile from its troubles under Alphonso, who protected literature and science. But, in the famous parliament of 1442, in order to procure from the barons a confirmation of his son's succession to the crown, he accorded to that powerful body the privileges and rights of their particular jurisdictions; a fatal blow to the public justice of the kingdom. Ferdinand I. had considerable talents and information. He reformed the public tribunals,

simplified the forms of procedures, subjected the party who failed in his suit to the payment of costs, and introduced other regulations equally consonant to justice. He conferred also on the vassals, the liberty, of which they had been heretofore deprived, of disposing of their own property; a valuable privilege, inasmuch as it had been an established custom to oblige them to sell the fruits of their own industry at a low price, and to purchase articles of necessity from their feudatories at their own valuation. These abuses pressed with intolerable weight upon the cultivator, and were in the highest degree pernicious to agriculture. This prince would have proved himself in every respect a successor worthy of the illustrious Frederic, had he not been thwarted by the opposition of the pope and the intrigues of his barons.

The Spanish dynasty by no means meliorated the condition of this unhappy kingdom. We cannot follow Count Orloff into the melancholy period of her civil history, when Naples became a province of Spain. Of the vice-roys who successively scourged this devoted country, Peter of Toledo, whose administration, commencing in 1532, lasted twenty-one years, is the only minister who is commemorated with any thing like eulogy. The form of government which has existed even to the present time, was the work of this vice-roy. To curb the power of the nobility, he extended that of the tribunals; a remedy which produced a greater evil than that to which it was applied, by introducing into the kingdom what our Author calls 'des habitudes querelleuses et chicanieres.' Such was the multiplicity of laws upon every subject, so various and conflicting were the judicial determinations, that the simplest questions of jurisprudence became incapable of solution. The vice-roys were under the necessity of consulting the magistrates both on public and private affairs, which invested this class of persons with the most extended authority; and the profession of the law became the only road to preferment and power. That profession availed itself of circumstances so favourable to its interest.

'Legislation,' says Count Orloff, 'having no fixed principles, the decisions of the tribunals became arbitrary; all classes were influenced by a spirit of chicanery; every intellect was employed in devising means to retard or evade justice, and to render the laws impotent and unavailing. A new logic, invented for the exclusive use of lawyers, raised innumerable questions, and threw uncertainty over the meaning of the plainest contracts between man and man. Lawsuits multiplied without end. The faith of agreements being thus broken, property became perplexed and insecure; and there was hardly a family which could, with any degree of certainty, calculate the amount or the duration of its

wealth. And this state of things still existed at Naples, when the recent revolution of that country broke out.

* * * * *

Thus the learning of the bar became, like the scholastic philosophy, the science of quirks and quibbles: the advocates were merely sophists, whose business it was to ensure the triumph of fraud and injustice. Nothing was studied at the bar but the art of defending every proposition. There was no right which could not be controverted, no property which could not be undermined, no title in which some fatal defect could not be discovered. Logic, morality, decency, became useless and rare qualities in a profession, whose only instruments were adulation, imposture, and cunning. More skill and intrigue were employed by a lawyer to gain a cause, than were required by a general to gain a battle.

* * * * *

A bar so constituted (a work worthy of the government of vice-roya) had at the same time the greatest influence over the public mind. Every where else, commerce and civilization united the various classes of society. At Naples, they were split into the most odious rivalships and divisions.' Vol. III. pp. 122—125.

It was the policy of these ministers to aggrandize the metropolis at the expense of the provinces. That city enjoyed, therefore, the most vexatious monopolies. Under the vice-royalty of Count Olivares (1598), it was unlawful, on pain of death, to sell two pounds of bread without the special warrant of the city. Naples contained an immense population, turbulent, unquiet, and seditious. One of the chief solicitudes of the government was, to preserve tranquillity among 40,000 inhabitants, daily threatened with famine. All dealings in corn within thirty miles of the capital were prohibited; and in 1769, a *maximum*, the most hateful expedient of folly and oppression, was fixed upon all the necessaries of life throughout the provinces. Thus, while the population of Naples increased to redundancy, the provincial towns of the kingdom were depopulated and ruined.

The elevation of Don Carlos (Charles III.) to the throne of the two Sicilies, produced an important and happy revolution in public affairs. In spite of the long series of afflictions which had scourged these beautiful provinces, they were soon forgotten under the reign of a prince who actually resided among the people, and brought with him peace, and a brilliant court, great talents, and, above all, an earnest anxiety to heal the wounds of his adopted country. In 1738, an attempt was made to reform the tribunals, and to revise and amalgamate into a uniform and regular system the laws of the kingdom. But the maladies of the political body are not always susceptible of instantaneous remedy. They lost the time that should have been devoted to this arduous object, in idle debates whether the

code should be compiled in Italian or in Latin. Many important modifications of Neapolitan jurisprudence were, however, effected. We refer our readers for minuter details to Count Orloff's elaborate work.

Our Author brings down the political and civil history of Naples to the epoch of the French invasion. We must decline pursuing him into this wide field of disquisition, and hasten to notice the remaining division of the subject,—the rise and advancement of Neapolitan literature.

We do not affect to enter into the state of letters, in this part of Italy, under the Greeks and Romans. His sketches of it during the middle ages are occasionally interspersed with much interesting portraiture. We select his notice of Cassiodorus, the friend and favourite of Theodoric, king of the Goths,—a great name amid the general ignorance and barbarity of the times, and one of the few who had the courage to speak the language of truth and philosophy at the court of an arbitrary and unlettered prince.

‘ He was born in Calabria, about 480 A. D., of a patrician family. He was still young, when he obtained the esteem and protection of Theodoric, who appointed him to the highest office in his household. Cassiodorus made the noblest use of the royal favour; for he infused into his master a taste for study and science, pursuits from which he had been heretofore estranged by his barbarous education. Availing himself of a ready access to his person, he suggested to him several important projects, both literary and scientific, recommended to his notice the most learned men of the age, and procured for them several honourable employments. After the death of Theodoric, he continued to be still the zealous and indefatigable protector of letters under the reign of his successors,—one of whom (Athalaric) invested him with the dignity of prætorian prefect, one of the highest offices of that time.

‘ Besides some discourses in honour of different princes, and a *History* of the Goths, which is not extant, he compiled an historical abridgement from the first era of the world to the year 519; a treatise upon the nature of the soul; a collection of letters, containing those which he wrote in the name of Theodoric; and the *formula* of the investiture of offices and dignities, which were in use at that time. These pieces are of the highest interest, being replete with erudition, and important elucidations of the history of his time. Every page bears testimony to his love of letters, and to his ardent wishes for the restoration of science in Italy.

‘ When Belisarius was despatched by Justinian, to rescue the peninsula from the domination of the Goths, the fatal origin of the war which for 17 years desolated that beautiful country,—Cassiodorus, already sinking under the weight of years, despairing of his power to stop the overwhelming torrent which menaced his country, thought it prudent to yield to circumstances, and retired into a convent of which he was the founder, not far from the place of his birth. It was in this retreat that he ended a life so dear to science and humanity. It was here, that devoting himself

without intermission to studious occupations, and cultivating those which in his new condition appeared most consonant to his duties, he wrote, 1st. A Commentary upon the Psalms, chiefly compiled from the works of the ancient fathers of the Latin Church; 2. The Elements of sacred and profane Learning, in which he lays down the method to be pursued in the study of the Holy Scriptures, and a compendious outline of ecclesiastical science.

But what renders the memory of Cassiodorus deservedly dear to posterity is this: there is not one of his works, which was dictated by a spirit of vain glory, or the ambition so common to authors, of illustrating their own names. He seems to have had a nobler end in view; that of instructing his fraternity, enabling them to feel the beauties of the ancient writers, and to transcribe and thus perpetuate their compositions. It was through the industry of this great man, and his indefatigable labours, that a great number of MSS. have been saved from destruction:

The retreat of Cassiodorus was the epoch of the entire decay of literature. Italy was successively devastated by Greeks and by Goths.

Vol. IV. c. 3;

We cite also our Author's notice of Thomas Aquinas in the thirteenth century.

Born in 1227, he was sent at an early age to Monte Cassino, and from thence to the university of Naples, that he might there receive an education suitable to his condition, and be instructed in theology and letters. Inflamed with an ardent desire to dedicate himself wholly to religion, he enlisted himself in the preaching order, and assumed their habit, in the convent of St. Dominico at Naples. His friends opposed his intentions; but neither the tears of a mother whom he adored, nor the vehement protestations of his brothers and sisters, could divert him from his purpose, or seduce him from the order of which he was the pride and ornament. The fame of Albertus Magnus attracted him to Cologne, and he studied theology in the school of that great master.

His erudition and fame acquired for him a species of triumph at Paris, where the university reserved for him a professorship and a diploma. But the obstinate controversies which arose as to the right of ecclesiastic instruction, delayed those honours for some years. He afterwards retired to Naples; and there he would peacefully have ended his days, if he had not been summoned by Gregory X. to the council of Lyons in 1274. On his return, he was overtaken at Terracina, by a malady which, in a few days, conducted him to the tomb, at the age of forty-eight.

During a short life, this illustrious doctor wrote so great a number of works that the ordinary term of human existence would scarcely suffice for an attentive perusal of them. His principal merit is that of having thrown so much useful light on the philosophy of Aristotle, by availing himself of the Greek commentaries, and exploring the real meaning of the text with the aid of St. Augustine, Boethius, and the Arabian Peripatetics. His writings were so highly estimated by his contemporaries, that he was generally considered as the founder of the celebrated

scholastic sect, called Thomists after his name; an appellation which still exists in countries where the Aristotelian philosophy is cultivated. St. Thomas, with more sagacity than Albertus Magnus, gave an original exposition of the Peripatetic doctrine, and he obtained the rank of a classic in the schools. His great book on Theology served as the basis to the philosophical theology of later scholastics, and retains to this day a great authority in the Roman Catholic Church. He was less the follower than the antagonist of the Aristotelian doctrine, and attached himself to the philosophers of Alexandria, Proclus, St. Augustine, Dionysius the Areopagite, and Anselm of Canterbury.

The writings of the Stagyrte did not alone engross his attention. He had begun a commentary upon Simplicius, another upon the *Timæus* of Plato, and he wrote also a treatise on Aqueducts and Hydrostatic Mechanism. These pursuits seemed by no means to interrupt his theological studies. He composed a commentary upon the Holy Scriptures, and an immense number of tracts and dissertations on different religious questions. But the most important of his labours was his celebrated Theological Summary, in which he developed his vast erudition and the profundity of his religious principles. Solid in his reasonings, exact in his ideas, St. Thomas would have been the model of theologians, if he had kept clear of a host of idle, useless questions, and employed less subtlety in defence of his positions. His proofs are not always convincing, and his notions as to the limits of sovereignty and the power of the popes, require much modification and correction. But, notwithstanding these defects, and those of an inelegant and inaccurate style, it is impossible to accede to the opinion of Voltaire, which has been lightly repeated after him by others who have ventured to speak contemptuously of this great champion of Theology.

The titles of Angel of the Schools, Angelic Doctor, &c. &c. attest the admiration which he has inspired for so many centuries. Nor will these honours appear exorbitant, if we consider both the period when he lived, and the incredible number of his writings. In pronouncing our judgements upon great men, we ought not to abstract ourselves from the times when they flourished. In those of St. Thomas, the forms of the Aristotelian logic on every side fettered the elasticity of the human mind, and reason was bewildered in the dark labyrinth of scholastic distinctions. Even after so many revolving years of contemplation and experience, the throne of Aristotle is not yet subverted. Can we justly deem it a reproach to St. Thomas, that he should have been fettered by a yoke in the thirteenth century, from which philosophy can hardly be said to be free in the eighteenth? Vol. III. c. 3.

Literature revived in the Neapolitan part of Italy under the fostering protection of Robert of Anjou, who succeeded Charles II. in the beginning of the fourteenth century. His kingdom was the asylum of learning, where Petrarch, Barlaam, Boccaccio, &c. &c. were received and honoured with the most flattering distinctions. The study of the Greek language made equal advances with poetry at this hospitable court. Among the Hellenists of the time, Barlaam held a distinguished place.

He was a monk of the order of St. Basil, and excelled in theology, astronomy, mathematics, and general literature. He was a native of Calabria; but in early youth he was removed to Constantinople, where he acquired and deserved the patronage of the younger Andronicus. Having entered the lists of polemic controversy, as the intrepid adversary of the Greek Church, he drew down upon himself the most powerful enmities. While he was engaged in scholastic warfare with Gregory Palamo, chief of the sect of Quietists, and the celebrated ascetic of Mount Athos, the Emperor sent him to the West, to propose the reconciliation of the two Churches, and by that means, to obtain the aid of the Christian princes against the Turks. Unsuccessful in his mission, he returned into Greece, but, in a fit of disgust at the reception which his doctrine upon the light of Thabor met with, he retired to Avignon, then the papal seat, where he formed his connexion with Petrarch, to whom he taught Greek, and whom he inspired with a taste for 'Homer and Plato.' From this statement of Count Orloff, however, considerable deductions are to be made. Petrarch, to the very last, acknowledged and lamented his limited proficiency in that language, and while he boasted of feeling the sublimity and grandeur of Homer, regretted that he scarcely understood his diction.

'Sannazarius was born at Naples, in 1458, of an illustrious family. His first attempts in poetry attracted the attention of Pontanus, who introduced him at the court of Ferdinand I. and his two sons, who succeeded to the throne. Sannazarius attached himself particularly to Frederic the younger of these princes, and when he was despoiled of his states, followed him into France. The companion of his happier fortunes, he did not desert him in his adversity. He even sold a part of his inheritance to aid him. Having watched over him in his last sickness, he returned from his voluntary exile, and took every occasion of manifesting his detestation for the new dynasty which had supplanted his protectors;

'The muses and the friendship of an illustrious lady consoled him in his affliction, and he terminated his life at Naples in 1530; not at Rome, as Giannone has erroneously asserted. He was interred in a church which he himself had caused to be built, in a magnificent mausoleum behind the altar. Cardinal Bembo inscribed on it the following epitaph:—

Da sacro cineri flores: hic ille Maroni
Sincerus* musæ proximus et tumulo.

'Sannazarius cultivated equally Latin and Italian poetry, and shone equally in both in respect of the beauty of his imagery, and the purity of his style. His *Arcadia* is a model of that taste which Virgil inhe-

* Sincerus was his academical name.

rited from the Greeks. Sannazarius was not the first who mixed verse and prose in the same composition ; but no author had infused so much sentiment and spirit into this species of writing. It is not at all surprising that his *Arcadia* should have successively appeared in more than sixty editions, and that it should have been the model imitated by Garcilasso de la Vega, the most brilliant of Castilian poets.

' Sannazarius sung also the Mysteries of the Incarnation. His poem *de Partu Virginis* is considered as the finest work of an age which boasts every species of literary trophy, and particularly excelled in Latin poetry. It is true, that the delusions of paganism are combined with the mysteries of Christianity ; but when Sannazarius wrote, no one thought it possible to compose a poem without the aid of mythology. At a later period, this mixture of sacred and profane subjects was with great propriety discountenanced ; but at that time, the repugnance of Christian to heathen topics was so far from being recognised, that two pontiffs in their public edicts, expressed their satisfaction with the author of the *de Partu Virginis*. If, in this poem, Sannazarius sometimes approximates to the epic beauties of Virgil,—if, in his *Arcadia*, he reminds us of the bucolicks of the Latin poets,—in his *Ecloga piscatoria*, he displays a genius as fertile as it was original, and opens a field unknown to the Greeks and Romans. His portraiture of the manners of the class of men who subsist by fishing, is as new and interesting as those in which Theocritus and Virgil sketched the pastoral and rural manners of their eclogues and idylls.' Vol. IV. pp. 254—258.

We have only room for the following notice of Tasso, with which Count Orloff closes his literary catalogue of the sixteenth century. We prefer giving it in his own words, to diluting and weakening its eloquence by a translation.

' De toutes les destinées des hommes extraordinaires, la plus bizarre sans doute fut celle des poètes épiques. Homère et Milton, déjà malheureux, puisqu'ils étoient privés de la vue, furent encore en butte dans leur vieillesse à la misère ou à d'injustes persécutions. Le Camoëns, blessé, languissant, eut pour asyle un hôpital ; et le Tasse aussi, humilié, dédaigné, fut jeté dans un prison de fous, quand son délire n'étoit peut-être que la fièvre du génie. Mais, après le trépas de ces poètes immortels, des cités, des royaumes, des empires, se disputèrent la gloire de leur avoir donné le jour. Justice tardive ! On seroit tenté de croire que les hommes envieux et ingrats ne savent apprécier le génie que lorsqu'il n'est plus, qu'ils n'aiment à couronner que des cendres.'

' Torquato Tasso naquit à Sorrento, dans le Golfe de Naples. Sa famille étoit de Bergame. Nous ne retracerons point ici les étranges et malheureuses vicissitudes qui ne cessèrent d'être le partage du Tasse dans tout le cours de sa vie et publique et domestique. Quel est celui de nos lecteurs qui pourroit y être étranger ? Il n'avoit que dix-neuf ans, lorsqu'il composa son poëme intitulé *Rinaldo* ; et des lors on put prévoir qu'il tendoit à se faire un nom dans l'épopée. Avant lui, Trissino avoit fait en ce genre un malheureux essai : il étoit réservé au Tasse de produire un chef-d'œuvre. Pareil à ces athlètes qui exercent long-

temps leurs forces afin d'assurer du triomphe, il s'essaya encore par des sonnetti, des canzoni, &c. Enfin la Gerusalemme Liberata parut, et le seizième siècle apprit qu'il était né un Virgile nouveau.

Il composa ensuite la Gerusalemme Conquistata; mais ce fut le fruit amer de ses malheurs. Obéissant trop servilement aux vaines et dangereuses leçons des critiques qui avaient froidement examiné son premier poème, il se chargea des chaînes inutiles des règles et de la méthode; et son génie sembla s'être éteint. Ce ne fut point assez pour le Tasse d'avoir obtenu les palmes et les plus brillantes faveurs de Calliope; il voulut aussi courtoiser Melpomène, et même Thalie. Sa tragédie de Torismondo, quoiqu'elle n'ait ni l'intérêt ni le mouvement qu'on remarque dans les pièces modernes, était supérieure à toutes celles qui avaient paru dans l'Italie. Il fit de plus une comédie, qui a pour titre "Gl'intrighi d'Amore," et dans laquelle il employa le dialecte Napolitain. Mais de toutes ses pièces, la plus admirée, celle qui est le plus restée dans la mémoire, est l'Aminta, composition aussi originale que la Jerusalem. Le Tasse n'écrivit pas moins bien en prose qu'en vers. On a de lui divers ouvrages en prose sur des sujets de littérature, de philosophie, de morale, de politique, &c. &c. Ils sont remarquables par l'élégance, et une certaine gravité de style qui n'en exclut point la vivacité. Mais ce qui doit le plus surprendre, c'est d'y trouver de la précision dans les idées, et une grande force de raisonnement; qualités assez rares dans les poètes. Il n'a pas moins de logique dans ses écrits en prose, que de fécondité dans ses productions poétiques. Sa raison marche toujours de pair avec son imagination.' Vol. IV. pp. 280—282.

To this sketch, which the extent of the Author's plan has necessarily rendered more imperfect and circumscribed than might be wished, we shall subjoin only one remark, referring our readers for fuller details concerning this great poet and his works, to the "Histoire littéraire d'Italie" of Ginguené. Count Orloff has made a passing mention only of the sonnets of Tasso. It has always appeared to us, that this portion of his numerous compositions has been undeservedly neglected. Like Shakespeare's, which have incurred nearly the same fate, they are beautiful and interesting pictures of his varied and shifting fortunes, and of the internal emotions of his mind. We shall close our article by attempting to render one of them into English

'I've seen my day before its noon decline,
And dark is still the future; nor, alas!
Can hope with all the magic of her glass
Irradiate the deep glooms which fate malign
Hath gathered round—yet will I not repine.
For though the courage that can do and dare,
Be brighter glory, unsubdued to bear,
That calmer, better virtue, may be mine.

For this is of the mind. To slay, be slain,
 Asks but a moment's energy; and Fame
 First suscitates, and after feeds the flame.
 But Patience must itself, itself sustain,
 And must itself reward,—nor care to find
 The praise or the compassion of mankind.

Art. II. *An Inquiry into the Books of the New Testament.* By John Cook, D.D. Professor of Divinity in St. Mary's College, St. Andrews's. 8vo. pp. 552. Price 12s. London. 1821.

THE credibility and authority of the Books of the New Testament, as comprising a revelation from God to mankind, have been so frequently and so amply discussed,—the results of historical and critical investigation have been produced in such abundance,—so much skill, and learning, and patience have been employed in the examination of the varied and extensive evidence,—in short, the whole proof of the truth of the Christian Religion, has been so completely and so excellently exhibited, that it might seem to be unnecessary for any writer to increase by his labours the number of works already extant on the subject. Or, if an exception were made in favour of any author discussing afresh the evidences of the New Testament records, it would seem to be claimed as due only in those cases in which the work should be limited to a defence of Revelation against contemporary assailants. For other purposes and persons it might appear to be sufficient, that the numerous volumes of that class of writers to which Lardner and Paley belong, are in existence, and accessible to all who would examine the proofs of the Christian Religion.

But something else, it should be remembered, besides the most ample accumulation of facts and arguments, may be requisite to the success of the inquiry. Reasoning, may be eminently acute and forcible, and yet, may fail in producing conviction in some minds, though it should in others induce the fullest persuasion of the truth of the propositions which it is employed to establish. The order in which inquiry is commenced and prosecuted, is of great moment in religious investigations, in reference to certain states of mind and individual characters. Diversity of method, therefore, may be justly considered as entitled to rank among the aggregate qualifications of that class of writers who have treated on the credibility of the New Testament. To some persons, the evidences of Revealed Religion may be presented in the most disjointed and imperfect manner with the entire effect of securing their assent to its truth; to others, it may be necessary that the whole of the evidence should be exhibited in an unbroken series. To these persons, it may be of the greatest

consequence, that no single link in the chain of proof should be either omitted or misplaced: they may be repelled at the very outset of their inquiry, or obstructed in the progress of it, and effectually hindered from reaching the conclusion to which it is so desirable that they should be safely and wisely guided, unless the entire process of reasoning be adapted to their previous temperament. Much of our success in conducting an argument, depends upon the skilful adjustment of its parts to the mental habit of the individual to whom it may be addressed. These considerations will repress any surprise that the present production has been added to the almost innumerable 'Inquiries,' of some kind or other, into the Books of the New Testament. It necessarily comprises the materials which must be common to all works of its kind; but it differs very considerably from every previous publication of its own class, in the principles on which it is constructed, and in the manner in which its arguments are arranged and conducted. It is more logical in the distribution of its materials, and more philosophical in its spirit, than most, or perhaps than any of its predecessors. On this account, it will not become, in the common sense of the phrase, a popular book; (for which, indeed, it is evident that its Author never intended it;) but it is well adapted to the service for which it was originally prepared by the learned Professor,—the instruction of his academical pupils, and is calculated for the use of intelligent readers of every description. It is an elaborate production, and possesses more of the character of an original work than the commonness of its subject prepared us to expect.

In the classification and discussion of the several branches of Christian Divinity, almost all authors who have treated on the subject, are chargeable with a defective arrangement and a strange confusion of topics. It is, for instance, not at all unusual to find a writer when professedly discussing the *inspiration* of the Scriptures, accumulating arguments for the purpose of establishing their *authenticity*; or assuming topics as being true, and advancing them as grounds of premature conclusions, instead of proceeding from the first of the related subjects, established by its appropriate proofs, to the next in order, and thus reaching the conclusion by the regular and firm gradations by which it should be attained. The Inspiration of the New Testament is unquestionably a topic of the very highest consideration, inasmuch as the Divine authority of its doctrines and precepts is involved in it. But the evidence from which its Inspiration must be deduced, cannot be arrived at till some other branches of Christian divinity have been considered. The remarks of Bishop Marsh on this subject in the first part of his Lectures, are correct and valuable, and require

only to be known, to ensure, in the prosecution of theological studies, the precision requisites to their most advantageous cultivation.

The work before us is written in conformity to the arrangement recommended by the Cambridge Margaret Professor of Divinity, but, as the Author informs us, independently of his suggestion. It is, substantially, part of the outline of a course of Lectures read to the students attending the Divinity Hall of St. Mary's College, St. Andrew's.

'The observations of which the following outline is given, were designed, keeping as much as possible to this plan of inquiry, to exhibit what is most essential to the elements of biblical criticism and theology, by bringing out upon the New Testament, as a text-book, whatever information appeared intimately connected with its various internal character, and its external history. For this purpose are laid down, in some preliminary observations, the ultimate principles of thought, on which it will be found that all the possible inquiries involved in the science of theology must turn, and by the right application of which the science in all its parts is to be investigated: then, with the view of shewing how fitly these apply to Christianity, is brought out in succession, what can be learnt with regard to the interpretation of the New Testament, and its peculiar difficulties—the origin and preservation, or, in other words, the authenticity and genuineness of its different books—the purposes for which each seems to have been written, and from which each receives its peculiar character—the style of the different writers—and the evidence that the New Testament contains a Divine revelation. The objections to the truth of Christianity, the inspiration of the New Testament, and its moral and religious doctrines, will remain for future consideration.' p. 12.

The distribution and contents of the work, are as follow:
 Chap. I. *Of the Elements of Theology.* Sec. 1. Of the Importance of the Study of Theology. 2. Of some external Circumstances favourable to the study of Theology. 3. Of the First Principles of Natural and Sacred Theology. 4. Of the Analogy between the use of those principles in Theology, and their use in other sciences. 5. Of the Use of Reason in Sacred Theology. Chap. II. *Of the Interpretation of the New Testament.* Sec. 1. Of the Interpretation of the New Testament. 2. Of the Difficulties in the Interpretation of the New Testament. 3. Of Difficulties from the Metaphorical Use of Words. 4. Of Difficulties from Idiom. 5. Of Difficulties from the Subject of a Work. 6. Of Difficulties from the Purpose or Plan of a Work. 7. Of Difficulties from the Style of the Writer. 8. Of the Means of removing these Difficulties. Chap. III. *Of the Authenticity of the New Testament.* Sec. 1. Of the Nature of the Evidence for the Authenticity of Literary Works, and the Importance of ascertaining the Authenticity of the New Testament. 2. Of the

general Presumption and direct Testimony for the Authenticity of the New Testament. 3. Of the direct Testimony to the Authenticity of the New Testament through the first four centuries of the Christian Church. 4. 5. 6. Of certain peculiarities in the Testimonies of the Apostolical Fathers. 7. Of certain Historical Facts strengthening the direct Testimony for the Authenticity of the New Testament. 8. Of the Internal Evidence for the Authenticity of the New Testament. 9. Character of the Objections to the Authenticity of the Books of the New Testament, classed by Eusebius as *αντιλογια*. 10. Reflections on the Evidence for the Authenticity of the New Testament. Chap. IV. *Of the Integrity of the Text of the New Testament.* Sec. 1. Of the Nature of the Evidence for the Integrity of the Text. 2. Of the Manner of trying the Sufficiency of the Evidence. 3. Of the MSS. of the New Testament. 4. Of the Versions of the New Testament. 5. Of the Quotations of the Fathers from the New Testament. 6. Of the Union, Comparative Value, and General Amount of the Evidence from these different channels. Chap. V. *Of the Purpose and Style of the New Testament.* Sec. 1. Of the Purpose and Style of the Books of the New Testament. 2. Of the Purpose for which the Gospels, Acts, and Epistles were written. 3. Of the Style of the Writers of the New Testament. 4. 5. 6. 7. 8. Simplicity—Perspicuity—Vivacity—Dignity and Elegance—Pathos and Sublimity of their Style. 9. Style of the Epistles. 10. Style of the Prophetical parts of the New Testament. 11. Of the Quotations in the New Testament from the Old Testament. 12. Reflections on the Purpose and Style of the Books of the New Testament. Chap. VI. *Of the New Testament as a Divine Revelation.* Sec. 1. Of the New Testament as the Record of a Divine Revelation, or of the Credibility of its Contents. 2. On the Consistency of the Moral Precepts, Doctrines, and Facts in the New Testament, with the first principles of necessary truth. 3. Of Miracles. 4. Of the direct Evidence that the New Testament contains a Divine Revelation. 5. Of the Miracles by which the Christian Religion is proved to be of Divine Origin. 6. Of the Prejudice which often influences the examination of the evidence for Christianity. 7. Of the Presumptions in favour of the Testimony of the Writers of the New Testament. 8. Of the Direct Evidence of the Qualifications of the Writers of the New Testament as credible Witnesses. 9. Of the Collateral and Subordinate Testimony by which that of the Writers of the New Testament is corroborated—Roman Poets and Historians—Jewish Nation and Writers—Early Writers against Christianity—Early Converts and Fathers. 10. Of the Nature and Amount of this Inquiry into the Books of the New Testament, and of the Unity and Strength

of the Argument which it contains for the Truth of Christianity.

The regular process by which the human mind advances in its investigation of truth in general, is evidently the manner in which it must proceed in the examination of the truth of Religion. In this respect, the agent and the means are the same; the object only is different. The Scriptures are clearly propounded to us as requiring the use of our understandings in relation to their veracity, in the same way in which they are employed on other objects of our knowledge. The religion of Christ is a system of faith and worship among many systems of religion which exist, or have existed in the world; and the truth of it, undeniably involving the falsity of those systems to which it is opposed, must be ascertained and established in a manner similar to that by which, in other cases, truth is discriminated from error. To assume that it is "from Heaven," is not the kind of homage by which it can be intelligently honoured. Without, therefore, minutely scrutinizing the philosophical *data* assumed by Dr. Cook as the groundwork of his Inquiry, his 'first principles' may fairly claim to be admitted to that distinction and importance which he has assigned them, on account of their primary use in the affairs of life. These first principles are: 1. 'The belief in the objects of consciousness, and in those perceived by the external senses.' 2. 'The objects of our consciousness and of our external senses suggest the idea of causation.' 3. 'Expectation follows experience: we think that, in similar circumstances, similar causes will have similar effects, or, *vice versa*, that similar effects will have similar causes.' 4. 'The idea of fitness; i. e. of adaptation of means to ends.' 5. 'The idea of design.' 6. 'The perception of the essential difference between actions as right and wrong.' 7. 'The belief of human testimony for the truth of facts of which we have not the evidence of external sense or consciousness.' These are assumed by the Author as ultimate laws of thought; and he carries them forward with him in his course, making constant reference to them in the discussions of his work, and directing the application of them to illustrate and confirm the Christian evidences. He undertakes to conduct the proof of the Christian religion from principles which are interwoven with the mental constitution of human creatures, leaving nothing to be supplied by gratuitous admission, and leading irresistibly to the conclusion, that the truth of Christianity can be discarded or resisted, only when the past transactions of mankind are pronounced incredible, the history of the world is regarded as a fable, and all confidence and credence among men are destroyed.

The interpretation of the New Testament, is placed by the Author as the first of the several inquiries which belong to the subject;—correctly, we think, for, as he remarks, ‘ unless we can understand its language in the sense intended by the writers, all other questions relating to the New Testament become unnecessary.’ The operations of criticism in restoring the integrity of the text of an author, are certainly not antecedent to the perusal and explication of his writing. The errors of an Author’s text, its redundancies, or defects, or anomalous constructions, are to be detected and removed only by means of an acquaintance with the contents and meaning of his work. The first object in respect to any book, is, evidently, to understand it: apart from this, criticism is a superfluous and useless vocation. The interpretation of an Author, it is equally obvious, should be made from a correct text of his work. Perhaps, therefore, the distinction which we would suggest, may be of some value in the accurate classification of theological topics. We would designate the interpretation of an author which necessarily precedes the consideration of the integrity of his text, as the *literary* interpretation; and the interpretation which requires a previously corrected text, as the *practical* interpretation. To this distinction, objections might, possibly, be made: the question is one of some nicety. But, whatever may be the difficulties attending it, Dr. Cook, we think, has properly determined in giving primary consequence to the Interpretation of the New Testament, in connexion with the other subjects of his Inquiry. The New Testament, like every literary work, employs written language for the communication of thought; and the question which first presents itself for consideration in respect to it is, What are the grounds on which it may be believed, that a right interpretation of this book is still attainable? It is not enough, as Dr. Cook remarks, to answer, ‘ that this point never seriously was, or can be doubted.’

‘ In scientific inquiry, no conclusion, however readily admitted, should be left, without tracing its connexion with the first principles of truth from which it properly follows. Even in mathematical science, we can sometimes, by merely looking at the diagrams, perceive the truth of propositions which may be brought out by a process of reasoning; nor perhaps is our conviction of the truth greater, after we have gone through the process than before. So it is in some measure with the proposition, that the language of the New Testament can now be understood. However indubitable, it is not self-evident; and the science of theology requires that we be able to deduce it from the proper principles.

‘ It has been already observed, that there is no such natural connexion between ideas and words, whether spoken or written, as to enable us, without previous instruction, to pass from the one to the other. We cannot judge directly from any idea, by what term in language it must be de-

noted, or from any word, what idea it must denote. Hence, were any one who had not been taught the language, to take up a copy of the New Testament in the original, he would not know the meaning of one word that it contains; and this teaching, which is necessary now, for the same reason, must have been always necessary, and as far as the New Testament is concerned, must depend for its accuracy upon the carefulness with which the ultimate principles of belief, essential to the transmission of all languages, have been employed for transmitting the language of the New Testament. These ultimate principles, as has been already noticed, are 1st, Our belief in human testimony: and, 2dly, Our constitutional capacity to learn gradually that meaning of artificial language, for the truth of which testimony is the direct evidence. Of the 1st, viz. Our belief in human testimony, nothing farther need be said. Of the 2d, The constitutional capacity mentioned of being taught artificial language, it may be farther observed, that it consists, 1st, in our original power of interpreting the language of nature; those looks, tones, and gestures, which in all nations are nearly the same; 2dly, in the analogical inferences naturally formed by us, from the thoughts which we ourselves have in certain circumstances, to those which other beings whom we know to be intelligent, will have in the same or similar circumstances; so that we can thus penetrate into their minds, far beyond the direct reach of the language of nature; and, 3dly, the thoughts of others having been thus interpreted, in the usual conclusion from experience, that there is relation, fitness, design, between regularly consecutive phenomena, importing that the words uniformly pronounced where we know the thoughts to be the same, must be artificial signs of these thoughts. The rapidity and precision with which words once understood, suggest the ideas which they have been chosen to denote, make them necessarily preferred as signs of thought on every subject, till, as their number or metaphorical application increases, they almost entirely supplant the natural signs by which they were introduced. Yet may it be observed, that artificial language never can attain such copiousness and precision, as to supersede that very exercise of the understanding which is necessary in interpreting the language of nature. It is by the very same exercise now analysed, that the hearer or reader must continually be ready to supply all that is left to be supplied, in those blanks in the notation of thought inseparable from human language. Out of knowledge otherwise acquired, we eke out the truth of artificial language, thus giving to it, as a vehicle of thought, a continuity and completeness which in fact it does not possess. The process is so easily performed, that on all ordinary subjects it eludes our observation; but may always be detected by comparing the wonderfully minute links in the chain of thought, with the comparatively disjointed notation of them by language.

Such are the ultimate laws and operation of thought, by which the knowledge of every language must be acquired and transmitted; and in order to ascertain the accuracy of the transmission, we must examine the circumstances best fitted to assure us that in effecting this purpose, these laws and operations were faithfully observed. In other words, we must learn, throughout the whole series of reporters who bring down the knowledge of language from generation to generation, the reasons why we may

trust that the teachers on the one hand, and the scholars on the other, made respectively those exercises of mind, without which, human testimony in a case of this kind would not be entitled to credit. These we find to exist in the inducements to attention, accuracy, and fidelity, which must operate wherever any efforts are made to preserve language; in the publicity and extent with which the pretensions to its preservation have prevailed; in the want of every rational object, and indeed in the utter impossibility of fraud: and in the consistent meaning which the generally received sense of words and phrases gives to all the passages and expressions where they are found combined. Taking all these things together, we make out a case where ignorance is impossible, and deceit impracticable: where of consequence the testimony is complete, and the knowledge of language must be accurately preserved.' pp. 44—7.

These remarks are applied to the language of the New Testament. In the subsequent sections, the difficulties attending it are enumerated, and the means of removing them are described. The discussions in these sections are extremely valuable, and are distinguished by great nicety of acumen and sound judgement. We can make room for only one or two paragraphs.

3. The careful study of the New Testament itself, is absolutely necessary for overcoming its difficulties. Without such study all other means will be of little avail. It is one thing merely to read a book, and another to read it with understanding; and patient attentive study cannot be less necessary for this end, with respect to the New Testament, than any other work. Such vigorous exercise of the mind in reading, is necessary, that we may discover the facts to which the writers allude; (for even this discovery sometimes may be made by attention to their own words;) that we may select, from the various meanings of words, those which best harmonize with the subject and scope of the different books; that we may supply the proper connecting circumstances, in passages where the train of thought is irregularly conducted, or imperfectly expressed; that we may collect and arrange the leading principles of religious truth, to which all the different parts of the writings have more open or tacit reference, and with reference to which, all ought to be interpreted. For this efficient reading, which, without close attention and study, is impossible, it will be necessary to carry it on, not in the disjointed desultory manner which the division into chapters and verses is apt to produce, but by taking, as much as possible at once, the whole extent and bearings of each book. As all the books of the New Testament clearly relate to one great subject, the Christian revelation, it will be farther necessary to carry this continuous reading throughout the whole; and not to draw conclusions as to that revelation, till the joint amount of the whole can be thus collected. Not thus to gather, from all the different books, what each has said of their common subject, must be to narrow the grounds on which it was designed, that our opinion of the revelation should be formed; and much the same error in biblical criticism, as not to employ the clearer passages in the same work, to illustrate those which are more obscure.'

The opinion, therefore, that the New Testament may be thoroughly understood by any one who can merely turn up a Greek Lexicon, if such an opinion can be, is entitled to no more consideration than that which pronounces all human learning hostile to true religion; as if theology, like every other science, had not to be acquired by study; and as if the Almighty, in conveying to men his most precious gift, acted in direct opposition to the plan on which he has made the best mental acquirements the reward of intellectual and moral exertion. Who makes the best use of his knowledge, is another question; and it is conceivable, that a plain, unlettered man, as he may, by attentive reading, learn all that is necessary for salvation, so may live more in the fear of God, and the faith of Jesus, than the most learned and ingenious critics. But our mistake would be miserable, were we to assign the virtue of the former, as the proper consequence of his ignorance, and the defects of the latter, of his learning. The tendencies are exactly the reverse: so that, great must be the additional demerit and responsibility of him, who shall have perverted liberal education and science from their proper moral influence.

pp. 83—86.

The phrase 'authenticity of the New Testament,' is used by Professor Cook to signify, not the truth of the information contained in the several books which it includes, but the fact of their having been written by the persons to whom they are ascribed. This sense of the expression is the reverse of Bishop Watson's well known and extensively adopted use of the term. That learned person defined an 'authentic book' as being that which relates matters of fact as they really happened. This definition does not meet the approbation of Bishop Marsh, whose explanation of the term *authentic*, is the same as that given by the present Author. And this, we think, is the more eligible definition. Bishop Watson uses the term *genuine* to denote that a book was 'written by the person whose name it bears as the author of it.' Genuineness is rather to be considered as descriptive of the freedom of an author's text from corruption; and it is sometimes so used. The word 'integrity' is, however, the expression which is generally approved for this purpose, and it is uniformly employed in this sense by Dr. Cook. The use of terms is sometimes a point of but little moment; and every author, provided he explain the sense in which he uses them, is at liberty to use his own. But the expressions *authentic* and *genuine*, are frequently introduced into theological discussions without discrimination, and in connexions which are not seldom perplexing to a reader. The usage of the Author of the "Inquiry" is, in our opinion, free from all exception; and we should be glad if our recommendation might be of service in obtaining for his correct expressions the common suffrage of theological writers.

The remarks which occur in the several sections employed in the discussion of the question of Authenticity, as applying to the Books of the New Testament, are very ingenious, and they are altogether conclusive. In the third section, the Author reviews the external evidence as comprising testimonies of ancient writers, from the first of the Apostolical Fathers, to Eusebius in the early part of the fourth century. Bishop Marsh has, with some advantage to the argument, inverted this arrangement of the early testimonies; and disposes of them in an ascending series, commencing with those of the fourth century and tracing them upwards to the first century. Mr. Horne, in the new edition of his Introduction, has followed the order of the learned prelate. The external evidence is of primary importance; an improved method of exhibiting its connexion, and of displaying its force, must, therefore, be of real advantage to the Biblical student. From the section on the internal evidence, we extract the following passages.

‘The New Testament has, by direct testimony, been ascribed to eight different writers. If this be true, there should be indications of it in the diversity of style which the New Testament contains. This we expect, with such reason from the well ascertained and easily accounted for fact, of there being peculiarities more or less striking in the style of every writer who has the slightest pretensions to originality, that were no such diversities of style found in the New Testament, there would arise from hence a formidable objection to the fact asserted in the direct testimony, of its having been the work of eight separate persons. But the fact is, that it has precisely such diversities of style as correspond with the assertion. There is, without doubt, in the texture of this evidence, a delicacy perceptible only to scholars, and which even scholars will perceive with acuteness proportioned to the fine tact of judgement and taste, formed by habitual attention to all the slightest shades by which variety of style is produced: but that there are such appropriate diversities in each, discernible through that Hebrew idiom which is common to all the writings of the New Testament, could not be questioned by any one who reads with the smallest literary discernment. Such is the opinion of Michaelis, who adverts to the peculiarities in the style of all the writers, excepting Peter, the style of whose Epistles, it will be generally admitted, has a sufficiently marked peculiar character. This fact, then, which it is enough to state here in general terms, and which cannot well be disputed, becomes a part of the internal evidence considered.’

‘The writers of the New Testament pretend to have been natives, or long naturalized residents in Palestine, and all Hebrews, (Luke being from Cyrene, and Paul from Tarsus,) about 1800 years ago. Are there any marks in their writings corresponding with this pretension? 1st, They write in the language which, considering the state of the world at that time, and the end for which they wrote, was that which any writer of good sense would in such circumstances have preferred.

That language was not the Western or Eastern Aramaean, or Syro-Chaldaic, a branch of the Hebrew stock, and spoken in Galilee and Judæa; for that, being a provincial language, would have greatly contracted the sphere within which their writings could have been understood; but the Greek language, which, subsequently to the conquests of Alexander, became prevalent in many of the countries subdued by him, and must have been pretty generally understood even in Judæa. Whatever may be thought of the purpose, and of the original language in which the Gospel of Matthew, and the Epistle to the Hebrews, were written, the greatest part of the books of the New Testament were designed for the use of persons who lived where the Greek language was best understood; and hence, from being written in that language, although not the language which the authors could write in greatest purity, have internal evidence of their authenticity. This evidence is carried out in the manner in which they have written the Greek; for they write it with the Hebrew idiom, the very manner in which, from invariable principles in our nature, we should conclude, that it would have been written by persons of their education. Of this fact, no Hebrew and Greek scholar will probably now entertain a doubt,—which fact, were it not characteristic of the New Testament, would create an objection to its being the work of the reputed authors, to be solved only by having recourse to inspiration; a preternatural interposition, which, had it operated in this way, would have thus prevented one striking part of the internal evidence of authenticity—which has not for any such purpose been claimed—and from resorting to which we are at this stage of our inquiry precluded. But the Greek of the New Testament is deeply imbued with the Hebrew idiom, and thus harmonizes with the country and time of the alleged writers. From the peculiarities of the Hebraisms, Michaelis is of opinion, that the discerning critic must refer them to an age posterior to that of the LXX., (from the Hebraisms of which version, however analogous, they considerably differ,) and yet not subsequent to an early part of the second century.' pp. 132—136.

The distribution which Eusebius has made of the several books of the New Testament, is well known. To some of them, he has given the designation of *ἀποκρυφτοι*, *not universally admitted books*. If this distribution were perfectly unobjectionable, were the works which Eusebius has classed as of doubtful character to be received as of inferior authority, compared with the other books of the New Testament, nothing that is included in Christianity as a part of either its doctrines or its morality, would be defaced or weakened, since the contents of the former are in agreement in these respects with those of the latter. On the objections drawn from the Eusebian classification, some valuable remarks occur in the ninth section, which do not, however, exhaust the subject. The observations which are made by the Author on the supposed anonymous character of the books of the New Testament, are excellent. Were the writers of them unknown, or had their names been lost, their

qualifications to write with accuracy and authority, might still have been known.

Had this, therefore, taken place, (namely, their anonymous publication,) there might still have remained sufficient testimony to the authority of the books themselves. It might still have been traced, through continuous unexceptionable evidence, that they had been written at the very time when the whole facts which they record, are stated to have come to pass, and published amongst the persons most interested and best qualified to judge of the truth of the record; and had it appeared, as it might have done, from such evidence, that then and ever after, they had been received as works of perfect authority, upon what ground could respect to that authority have been now withdrawn? We should then have had the very evidence for the qualifications of the writers, which, as the case stands, we have for their names; nor does it appear, that a doubt could have been attached to it, in the one case, more justly than in the other. Yet, it is gratifying to think, that the question concerning the authenticity of the books of the New Testament, is not destitute of the additional security which the names of the individual writers may be thought to carry along with them. The question thus seems brought to that narrow point, where, from the outset of the evidence to these authentic writings, there could be no mistake; and, while our security in that evidence is thus increased, we cannot but place greater trust in the veracity and correctness of the writings, when we are assured, not only that they must have been composed by men who were well qualified for their task, but that they came from the intimate companions, or immediate disciples of him whose actions and words they relate.' pp. 149, 150.

In the chapter on the integrity of the text of the New Testament, no additional facts are adduced to enlarge our acquaintance with its critical history; but the reasoning of the Author on the subject of critical conjecture, deserves the attention of those persons who are most adverse to the employment of that means of emendation. The apprehensions concerning its consequences to Revealed Religion, to which Dr. Cook (p. 188) refers, were not, as he supposes, *first* excited 'when the edition of the New Testament by the learned Mill, opened men's eyes to the real state of the text.' The publication of the London Polyglot had long before excited alarm in the minds of some theologians; and Owen, in particular, had exposed his prejudices and his fears in his "Considerations on the Prolomena and Appendix of the late Biblia Polyglotta."

The series of remarks on the Style of the Books of the New Testament are interesting and pleasing, and are made to contribute essentially to the proof of the extraordinary character of the writers. No honest reader of the Gospels could possibly imagine, that the Evangelists had any other purpose in the composition of the books which they sent abroad, than the repre-

sensation of the facts which they record. In describing the most interesting transactions, they never admonish their readers of their importance. In recording the events in the life of the most illustrious personage that ever appeared in the world, they never employ a sentence in the formal delineation of his character.

‘ This simplicity runs through the accounts which the Evangelists have given, both of the preternatural events at the birth, baptism, transfiguration, crucifixion, and ascension of Jesus; and of the various miracles which he performed during his ministry. Although some of these events might have been told in language of rich descriptions; and although the Hebrew Scriptures, with which the Evangelists were so familiar, supplied the finest specimens of such splendid language; they never, in a single instance, depart from their simple style of narrative. Thus, the storm which Jesus allayed, upon the lake of Genesareth; his transfiguration; his ascension; as well as the singularly affecting circumstances in which some of his miraculous cures were performed; all subjects of the finest picturesque effect, are related by them with as little parade of diction, as any of the events in his life. They never drop an expression, in anxiety to excite the attention of the reader to the extraordinary nature of the facts which they record, or to transfuse into his mind any conceptions or feelings of their own: they employ not, in any case, a single term, not absolutely necessary to convey a distinct idea of the facts, and, this done, they leave them to make their own impression.’ pp. 235, 6.

Did our limits permit, we should have great pleasure in pointing out to our readers the excellent discussions of Professor Cook on the subject of Quotations in the New Testament from the Old Testament. He has treated this very difficult and delicate topic ably and judiciously, and will, we apprehend, bring some of his readers nearer to the satisfaction which they have sought to obtain on this question, than they have hitherto been able to approach. There are, it is true, difficulties which he has left without solution; but he has not left us without some strong reasons for regarding those difficulties as of diminished consequence. The remarks on the evidence from Miracles, (in which we meet with an able exposure of Mr. Hume’s sophistry,) and on the application of the argument in illustration of the credibility of the Christian Revelation, are replete with proofs of the Author’s accuracy of perception, and his powers of reasoning. The testimony in favour of Miracles implies, not a contest of opposite experiences, but, as Paley has justly stated, a comparison of opposite improbabilities; and the question, as Dr. Cook remarks, is, ‘ Whether it be more improbable that the miracle should be true, or the testimony false.’

‘ Now, even when this examination proceeds upon what we know of

the laws of the material creation, and of those by which the exercise of our mental powers is regulated, and without taking into view the purpose of the miracle, and all that may be derived to its support from the importance and beneficence of its purpose, a case may be made out, and such it will be found is the case of the miracles in the New Testament, where the improbability is all on the side of the testimony in their favour being false. Judging of that testimony, not from any calculations of the precise number of cases in which men, from the beginning of the world, have spoken truth or falsehood, (for as no such calculations could be made, so would their result, although they were practicable, lead us quite away from the truth,) but by those laws which, from the most ample experience, are known to influence, through all varieties of circumstances, the thoughts and actions of men; judging by these laws, which are applicable to every case, instead of trying any one case by other cases, from which it may, in some points, be very different; and supposing that the testimony for miracles were advanced by men, found to be in the very situation most favourable for ascertaining the facts, *i. e.* with all the organs of sense, and powers of intellect necessary for ascertaining them, with all the inducements which human nature regards the most, to learn and certify what really happened, and endowed with sagacity, integrity, and virtue, appearing in every other step of their life; judging by these laws, and upon this hypothesis, is it not more improbable that such sober-minded, virtuous men, should tell falsehood; in doing which they must act contrary to all the laws of our rational nature, afford indeed indications of being, at one and the same time, swayed by veneration and by contempt of God and moral rectitude, by love and by total disregard of life, by honesty and by fraud, in short, by every most contradictory motive; is not all this more improbable, than that there should be a preternatural change in those physical arrangements which, however regular, are not immutable, and in the change of which, no such contradictions are involved? Even thus stated, the former of the two cases is the more improbable, for it implies very nearly a contradiction. But when we take also into view, the purpose to which miracles may be, and those of Christianity have been, applied, *i. e.* to be the evidence of a revelation graciously suited to the wants of the human mind, the analogy here to the displays of God's attributes in all his other dispensations, and to that subserviency to the benefit of mind evident in all his other works; when all this is taken into view, the improbability still becomes stronger, that there should be falsehood in the testimony for the miracles. In such circumstances, to suppose it more probable that the testimony for the miracles should be false, than that there should have been any miraculous change upon the course of nature to effect such wise and benignant purposes, what is it, but to suppose, either that there is in the universe no omnipotent, supreme, directing mind, and that while the phenomena of matter revolve by some invariable, fatal determination, the phenomena of thought, in reasonable beings, are quite loose and fluctuating, without any regulating principle whatever; or that, although an all-perfect presiding mind exists, yet that to such a mind, the order given by him to material phenomena is of more consequence to be preserved inviolable, than the laws

prescribed to the intellectual powers of man, on the permanency of which intellectual laws depends all that he knows of himself, of the present life, of the course of nature, and of religion; both natural and revealed." pp. 348—350.

It is but too true, that Christianity has its enemies, and that there are many who, in respect to its truth, are professed unbelievers. But an exact acquaintance with the circumstances and mental associations of those who compose this class, might possibly guard us from any annoying effects of their opposition. In innumerable instances, that which has been rejected, *was not Christianity*, but a degrading superstition which no intelligent being in the exercise of his reason could approve, and which was sure to be discarded so soon as circumstances should be favourable to its exposure. In many other cases, it must be granted, that the medium through which mankind obtain their notions of the religion of Christ, is not of a kind to ensure their reception of its true principles, or to excite to ingenious inquiry. How many more are disqualified by indifference, by prejudice, by corrupt habits, from commencing and carrying forward the examination of the truth of Revelation, with hopeful prospects of success!

"The cause of truth, therefore," remarks Dr. Cook, "independently of their own highest interest, demands of all who inquire into the Divine origin of the Christian religion, not only to examine the evidence, but to consider whether their minds be prepared for the examination. If they will rush upon it utterly unqualified for the mental exercise which the infinitely important task requires, they cannot possibly arrive at the just conclusion; and their failure here can be only a particular exemplification of the general law which has provided, that none but the "wise shall understand."

Art. III. *Illustrations of Japan*; consisting of private Memoirs and Anecdotes of the reigning Dynasty of the Djogouns or Sovereigns of Japan; a Description of the Feasts and Ceremonies observed throughout the Year at their Court; and of the Ceremonies customary at Marriages and Funerals. By M. Titsingh, formerly Chief Agent to the Dutch East India Company at Nangasacke. Translated from the French, by Frederic Shoberl. 4to. pp. 341. Coloured Plates. London. 1822.

THE remarkable and pertinacious jealousy with which the Japanese have guarded the approaches to the interior of their empire, has given a keenness to European curiosity which is scarcely justified by the probable importance of the discoveries to be achieved. Previously to the commencement of the seventeenth century, communication through the medium of commerce was nearly unrestricted; and much mystery still surrounded the motives and intrigues which led to the rigid adoption of an opposite policy. There can be little hesitation, how-

second edn. 1827. pp. 341. Coloured Plates.

ever, in ascribing it, if not entirely, yet, in a great degree, to the misconduct of the Papal missionaries, and to the alarm which the native priests felt at the nominal increase of Christianity. Nominal only, it could, indeed, have been, since it was ever the distinguishing and invariable policy of the Jesuits, to advance the power and influence of Rome with little reference to its doctrines. They were willing to concede nearly the whole of the substance of their creed, if their disciples would but assume the Christian name, and pay homage to the supremacy of the Vatican. It is well known, that the wise and good of the Catholic Church were deeply scandalised at this nefarious system. The question of the 'Chinese ceremonies' was warmly agitated; but we believe that the dispute was not terminated before it was virtually set at rest by the suppression of Christianity in the Celestial Empire. In Japan, however, the excluding decree was hastened and confirmed by the dissensions and consequent weakness of the European settlements in the East. The failure of their resources left an easier and larger field for the efforts of the native pirate Coxinga; and the unequal struggle closed in the inhibition of every foreign nation, excepting the Dutch and the Chinese, from the commerce of the Japanese ports. The humiliating terms on which the Hollanders submitted to hold their limited privilege, are matter of notoriety. It is intimated, though not on any apparent authority, that a disposition to mitigate the severity of the existing restriction, has been recently manifested. We suspect, however, that this amounts to little more than the expression of liberal sentiments by some of the more enlightened natives, who have made themselves partially acquainted with the language and literature of their Chinese and Dutch visitants.

After all, we are not aware that any imputation, on the score of illiberal policy, can fairly attach to these suspicious governments. Notwithstanding the affectation of treating them as barbarians, the authorities of China and Japan are well aware, that Europeans are at once more powerful and more accomplished than their own semi-civilized subjects. It is impossible for them to compare the military or the commercial equipment of their own miserable flat-bottomed junks, with the admirable trim of the smallest trading vessel that enters their ports from distant lands, without at once perceiving where the superiority lies. Nor are they ignorant of the policy which has invariably regulated the movements of the adventurers who have obtained settlements in the different territories, whether continental or insular, of Asia. The Factory, the Fort, the increasing armament, interference in local disputes, gradual usurpation of authority, have successively prepared the way to subjugation and dominion. Knowing this, the Indo-Chinese

prescribed to the intellectual powers of man, on the permanency of which intellectual laws depends all that he knows of himself, of the present life, of the course of nature, and of religion; both natural and revealed.' pp. 348—350.

It is but too true, that Christianity has its enemies, and there are many who, in respect to its truth, are professed unbelievers. But an exact acquaintance with the circumstances and mental associations of those who compose this class, might possibly guard us from any annoying effects of their opposition. In innumerable instances, that which has been rejected, was not Christianity, but a degrading superstition which no intelligent being in the exercise of his reason could approve, and which was sure to be discarded so soon as circumstances should be favourable to its exposure. In many other cases, it must be granted, that the medium through which mankind obtain their notions of the religion of Christ, is not of a kind to ensure their reception of its true principles, or to excite to ingenious inquiry. How many more are disqualified by indifference, by prejudice, by corrupt habits, from commencing and carrying forward the examination of the truth of Revelation, with hopeful prospects of success!

‘The cause of truth, therefore,’ remarks Dr. Cook, ‘independently of their own highest interest, demands of all who inquire into the Divine origin of the Christian religion, not only to examine the evidence, but to consider whether their minds be prepared for the examination. If they will rush upon it utterly unqualified for the mental exercise which the infinitely important task requires, they cannot possibly arrive at the just conclusion; and their failure here can be only a particular exemplification of the general law which has provided, that none but the wise shall understand.’

Art. III. *Illustrations of Japan*; consisting of private Memoirs and Anecdotes of the reigning Dynasty of the Djogouns or Sovereigns of Japan; a Description of the Feasts and Ceremonies observed throughout the Year at their Court; and of the Ceremonies customary at Marriages and Funerals. By M. Titsingh, formerly Chief Agent to the Dutch East India Company at Nangasacke. Translated from the Dutch, by Frederic Shoberl. 4to. pp. 341. Coloured Plates. London. 1822.

THE remarkable and pertinacious jealousy with which the Japanese have guarded the approaches to the interior of their empire, has given a keenness to European curiosity which is scarcely justified by the probable importance of the discoveries to be achieved. Previously to the commencement of the seventeenth century, communication through the medium of commerce was nearly unrestricted; and much mystery still surrounded the motives and intrigues which led to the rigid adoption of an opposite policy. There can be little hesitation, how-

[The left side of the page contains a large, dense, and heavily distorted block of text, likely a result of severe scanning artifacts or intentional redaction. The text is illegible due to extreme noise and fragmentation.]

...nada
...and
...ho
...the
...th
...sties
...a, th
...of co
...only
...ts of
...the
...ogor
...by c
...is di
...age

...conne
...and
...the on
...en in
...ing th
...consi
...their
...a-ize-
...the
...ma-bol
...plaster
...the fl
...cruel
...me
...this
...more
...the fortit
...me, as fo
...melted
...men remov
...contact wit
...red with bo
...ed the least
...ocosely obs
...viceable to

...e resolution
...th, with
...ition.
...rd a man
...criminal
...Well it

governments have acted wisely in denying to such crafty and dangerous applicants, a privilege which has never yet been granted without injurious results to the conceding party.

The effect of this self-blockading system has been, to withhold from science, information which, if not of the highest value, it is at least desirable to obtain. The researches of Kœmpfer and Thunberg have exhausted but a small portion of the general subject; nor have the interesting Recollections of Golownin supplied the deficiency. M. Titsingh, whose official character as Dutch superintendant, gave him favourable opportunities of acquiring information, employed himself, during a residence of fourteen years, in collecting documents of all kinds with the view of illustrating the history, character, and manners of the Japanese. The present publication contains a selection from the papers which he left behind him at his recent decease. They appear to have been in some danger of dispersion; and it required no small diligence and dexterity to trace and to recover them.

The first part of these "*Illustrations*" contains a sketch of the history of Japan during the reign of the present dynasty. These details are the more valuable from the extreme difficulty of procuring them, since it is expressly forbidden by the existing laws, to record the annals of the dominant line of monarchs; a prohibition which remains in force until the extinction, whether by violence or failure, of the reigning family. The descendants of Gongin have now held the throne from the beginning of the seventeenth century, and consequently; all the knowledge which has reached us respecting their personal and public history, could have been derived only from private and confidential sources. In this respect, M. Titsingh was extremely fortunate. He enjoyed the advantage of a literary intercourse with several intelligent natives of rank, and he obtained from them communications of considerable interest and importance, which enabled him to complete the series of military monarchs through the whole of the interdicted space.

Many of our readers will recollect, that the empire of Japan was primarily subjected to a spiritual head, and that the Dairi combined in his own person the dignity and power of king and priest. It happened in the present instance, as it has done in similar cases, that the necessity for delegation of authority led to its diminution on the one side, and to usurpation on the other. The sacerdotal functions of the monarch incapacitating him for military service, the management of the army was committed to officers who abused their trust, and ultimately wrested the sceptre from the feeble grasp of its helpless possessors. Such, however, was the hold which the Dairies retained on the veneration of the people, that it was found expedient to leave

them still in possession of a nominal supremacy; so that while the Djogoun, or secular chief, regulates and directs the whole machinery of administration, he affects to hold his rank and power from the immediate appointment of the legitimate sovereign. This revolution took place towards the close of the twelfth century; since which time, four dynasties have successively been masters of the kingdom. Gongin, the originator of the present race of Djogouns, was a man of considerable abilities. His possession of the crown was warmly contested, and he died at an advanced age, from the effects of a wound received while fighting hand to hand with one of the generals of his competitor. In the reign of the fourth Djogoun, a formidable conspiracy was organized against him by certain individuals of considerable note and ability. It was discovered by the imprudence of the leader, and the principal agents were secured and put to the torture.

All those who were known to have been intimately connected with Tchouya, were arrested. In this number were Ikiyemon and Fatsiyemon. It was no difficult matter to obtain from either the one or the other an avowal of the part which they had personally taken in the conspiracy. They were too noble-minded to think of excusing themselves by falsehoods, for being concerned in a project which they considered so honourable; but nothing could induce them to name one of their accomplices. The ordinary counsellor of state, Matsudaira-ize-no-kami, finding persuasion of no avail, ordered Izedi-tate-waki, the executioner, to put them to the species of torture called *kama-boko-zeme*, which consists in extending the body of the criminal, plastered with clay, upon hot ashes, till the heat dries the clay and bursts the flesh all over..... Tchouya and his two friends underwent this cruel punishment. None of them ever changed countenance; they seemed insensible to pain. "I have come a great way," said Fatsiyemon, "this warming will be good for my health; my limbs will be but the more active for it." As the *kama-boko-zeme* could not subdue the fortitude of these two intrepid friends, recourse was had to the *nelo-zeme*, as follows. The back was laid open for the space of eight inches, and melted copper poured into the incision. It was there left to cool, and then removed by means of a spade with such violence, that the flesh in contact with the metal was torn out along with it. The spectators shuddered with horror; the sufferers alone neither uttered a murmur, nor betrayed the least sign of pain. Fatsiyemon still retaining all his composure, jocosely observed that he was not well; that this operation would be as serviceable to him as that of the *mora*, and not fail to cure him.

Threats of severer torture failed to shake the resolution of these determined men, and they were at length, with their wives, families, and dependants, ordered to execution.

In passing the bridge of Nipon-bas, Tchouya heard a man about forty years of age say to another, that it was a highly criminal and extravagant enterprise, to conspire against the emperor. "Well it belits

their miserable sparrow," cried Tchouya, with a look of indignation to compare thyself with the eagle or the crane." The whole trembled with shame, and buried himself among the crowd.'

At the moment of reaching the place of execution, a man rushed from the crowd, and requesting from the officer who commanded, permission to take leave of his friend, obtained a last interview with Tchouya, who, though he had borne up against his personal sufferings and the fate of his kindred, melted into tears at this proof of devoted attachment. The heroic Sibata declared his resolution to share the fate of his associates; he expressed his conviction that they should meet again in another world, and, producing a vessel of *saké*, drank with Tchouya for the last time. The presiding officer, however, refused to accept the surrender of Sibata, and lavishing the highest praises on his generous intrepidity, permitted him to depart.

'All the criminals were fastened to crosses, and the executioners armed themselves with their pikes. Tchouya was first pierced by two executioners, who opened his body in the form of a cross. It is stated, that those who follow that profession are so expert at this operation, that there is not one of them who cannot pierce the criminal sixteen times without touching the vital parts.'

Tsouna-yosi, the fifth Djogoun, was, in the earlier part of his reign, a close student and a liberal patron of science. He founded a university at Yedo, and celebrated its opening with great splendour. It was during his life that the following transaction, which affords a striking illustration of the ferocious habits of the nation, took place. In 1701, the prince of Aki,

'who had been several times treated contemptuously by Kira-kotsouki-no-ski, having received a fresh affront from him in the palace of the Djogoun, drew his sabre with the intention of revenging the insult. Some persons, on hearing the noise, ran up and separated them, and Kotsouki was but slightly wounded. It is an unpardonable crime to draw a sabre in the palace; the prince was therefore ordered to rip himself up, and his descendants were banished for ever. His adversary, who, out of respect for the palace, had abstained from drawing his sabre, was pardoned. This injustice exasperated the servants of the prince so much the more, since it was Kotsouki who, by his repeated insults, had caused the destruction of their master. Forty-seven of them, having agreed to revenge his death, forced their way in the night of the 14th of the 12th month of the following year, into the palace of Kotsouki; and, after a combat which lasted till day-light, they penetrated to his apartment, and despatched him. The Djogoun, on the first intelligence of this desperate attack, sent troops to the assistance of the unfortunate Kotsouki; but they arrived too late to save him. The assailants, not one of whom lost his life in the scuffle, were all taken and cot-

gloried to rip up their bellies, which they did with the greatest firmness, satisfied with having avenged their master. They were all interred in the temple of Singakouai, near the prince. The soldiers, in token of their respect for their fidelity, still visit their graves, and pray before them. Kotsouki's son, who had been withheld by cowardice from hastening to the assistance of his father, though he was then in the palace, was deprived of his post, and banished, with all his kindred, to the island of Awasi.*

Tsouma-yosi did not retain the high character which distinguished him in the early period of his reign. He abandoned himself to the most loathsome debauchery; and having lost all hope of posterity, he determined on adopting a youth utterly without pretensions to so signal an elevation. In vain did his first minister press upon him the impolicy of such a step, the probability that it would excite commotion, and the extreme dissatisfaction that would be felt by the princes of the empire. In vain did the wife of the Djogoun remonstrate with him on the folly of his scheme. He persisted in his wayward resolution, and mingled menace with his passionate reproach. But, as he turned to depart, she seized him by the sleeve, plunged a dagger twice into his breast, and then, sheathing it in her own, fell dead beside him. When the minister of state came to the palace, and witnessed this tragical scene, "This woman," said he, "has rendered a most important service to the State. But for her, the whole empire would have been convulsed."

Yosi-moune, the eighth Djogoun, appears to have been a prince of great energy: he restored the discipline of the army, which had been greatly neglected; he patronised learning and the arts; he suppressed robbery, and distinguished himself by his humanity and beneficence. Among the anecdotes connected with his era, the following encounter of two poetical antagonists has found a place: we extract it as a sufficient specimen at once of the wit and the poetry of the Japanese.

There was a considerable fire at Miyako while Toki-tango-no-kami held the office of grand judge there. On this occasion, a courtier named Kaze-faya made the following verses:—

Toki-no-toki
*Tango** no gogouats bani
 Kouasi dasite
 Yedo ye sire tara
Ogosiyo si sinban.

"Such is the time at present; a fire broke out in the fifth night of the fifth month. When the news shall have reached Yedo, there will be numberless applicants who will harass you without ceasing."

* *Tango* is one of the five complementary days. By *toki tango*, the author alluded to the name of the grand judge, and by *ogosiyo*, to his office.

“ A few years afterwards, there was another fire at the court of the Dairi, who was obliged to retire to Juakoura, accompanied by Kaze-faya-deno and Simisou-dani-seicho. The latter made these verses:—

Kaze faya to
Kikoumo ouramesi
Teyono fi o.

“ Whenever I hear a violent wind, I dread the breaking out of a fire while it blows.”

“ His companion immediately replied in these verses:

Simisou dani tote
Yakemo no karesou.

“ Were it even in a valley, watered by a running stream, every thing would be consumed.”

“ In this manner they mutually alluded to their names.”*

In 1783, while M. Titsingh was resident at Nangasaki, earthquakes and volcanic eruptions laid waste an extensive district. In 1788, a conflagration made tremendous havoc among the wooden houses of Miyako. In 1793, another burning mountain emitted fire and lava, showers of stones, and torrents of boiling water. Of these volcanoes, and of their terrible phenomena, we are favoured with a couple of coloured misrepresentations: more complete specimens of unmeaning tawdriness, we do not recollect ever to have inspected.

The history of the Djogouns, though far from uninteresting, contains but little in the way of direct illustration of the laws, customs, and character of the Japanese: on these and on other points, it will be found, however, to supply incidental information. The authority of the chief, though to all appearance specifically unlimited, seems to be counteracted by the power of certain wealthy and influential magnates; and the administration of justice seems to be committed to the hands of qualified officers, and to be regulated by equitable laws. In the infliction of capital punishment, there are certain classes who possess the highly-rated privilege of being their own executioners, and of going out of the world by the aristocratical method of ‘ripping up the belly.’

“ All military men, the servants of the Djogoun, and persons holding civil offices under the government, are bound, when they have committed any crime, to rip themselves up, but not till they have received an order from the court to that effect; for, if they were to anticipate this order, their heirs would run the risk of being deprived of their places and property. For this reason, all the officers of government are provided, in addition to their usual dress, and that which they put on in case of fire, with a suit necessary on such an occasion, which they carry with them whenever they travel from home. It consists of a white robe

* *Kaze-faya*, a high wind. *Simisou*, fresh water.

and a habit of ceremony made of hempen cloth, and without armorial bearings. The outside of the house is hung with white stuffs; for the palaces of the great, and the places at which they stop by the way when going to or returning from Yedo, are hung with coloured stuffs on which their arms are embroidered,—a privilege enjoyed also by the Dutch envoy. As soon as the order of the court has been communicated to the culprit, he invites his intimate friends for the appointed day, and regales them with *zakki*. After they have drunken together some time, he takes leave of them; and the order of the court is then read to him once more. Among the great, this reading takes place in presence of their secretary and the inspector: the person who performs the principal part in this tragic scene, then addresses a speech or compliment to the company; after which, he inclines his head towards the mat, draws his sabre, and cuts himself with it across the belly, penetrating to the bowels. One of his confidential servants, who takes his place behind him, then strikes off his head. Such as wish to display superior courage, after the cross cut, inflict a second longitudinally, and then a third in the throat. No disgrace is attached to such a death, and the son succeeds to the father's place..... When a person is conscious of having committed some crime, and apprehensive of being thereby disgraced, he puts an end to his own life, to spare his family the ruinous consequences of judicial proceedings. This practice is so common, that scarcely any notice is taken of such an event. The sons of all people of quality exercise themselves in their youth, for five or six years, with a view that they may perform the operation, in case of need, with gracefulness and dexterity; and they take as much pains to acquire this accomplishment as youth among us do to become elegant dancers, or skillful horsemen. Hence, the profound contempt of death which they imbibe even in their earliest years. This disregard of death, which they prefer to the slightest disgrace, extends to the very lowest classes among the Japanese.

The 'feasts and ceremonies' of the Japanese are extremely numerous, and are observed by the court with great regularity and pomp. Among these, are five grand festivals, which are celebrated with unusual pomp, and considered as fortunate and privileged days. The first seems to be commemorated chiefly by partaking of a certain vegetable pottage. The second, usually termed by Europeans *the feast of dolls*, is distinguished by the parade of a number of small puppets, and of miniature representations of temples, houses, furniture, and culinary apparatus; it is appropriated to girls, and known among the natives as the *Women's festival*. The third has a military cast, and is designed to foster in the youth of the male sex, 'a love of noble daring, and a horror of cowardice.' The fourth is in honour of certain constellations, and its peculiar observances are, the offering of incense, and the composition of poetry. Of the fifth, the principal rite consists in making large potatoes of

zakkî. In addition to these, the Japanese annually observe the well known 'feast of lanterns.'

The second part of the volume is chiefly occupied with a rather uninteresting detail of the marriage and funeral ceremonies of this singular nation. They are of course not susceptible of abridgement; we shall therefore content ourselves with this general reference, and with a brief notice of a peculiarity in the mode of interment. Instead of the long and narrow coffin of the Europeans, the Japanese are accustomed to thrust the corpse into a sort of tub, three feet high, two feet and a half in diameter at the top, and two feet only at the base. As the rigidity of the dead body seems to oppose an insuperable obstacle to this violent compression, it has excited considerable curiosity to ascertain the means by which the natives overcome the resistance. M. Titsingh was informed, that it is effected by the introduction of the Dosia powder into the ears, nostrils, and mouth of the deceased. In 1783, he had an opportunity of witnessing a positive trial of its efficacy, on the body of a young Dutchman, which, though previously 'as hard as a piece of wood,' became perfectly flexible on the application of this medicament by one of the native interpreters. Either, however, there was some slight-of-hand in the business, or M. T. subsequently failed in procuring the proper drug; for when M. Charpentier Cossigny examined and applied it in every possible way, it seemed entirely inefficacious. It would not effervesce with acids, nor fuse in the focus of a burning glass; it is tasteless, inodorous; and M. C. could produce no relaxing effect by its application to the stiffened corpse. He supposes, and with great probability, that its virtues as a medicine are connected with some superstitious notions cherished by the Japanese, as its composition is a secret, and its preparation confined to one family.

The plates which illustrate the marriage ceremonies are very satisfactory imitations of Japanese drawings, and interesting illustrations of manners, dress, and the interior of dwellings. The bird's-eye views of buildings are distinct; but the long representations of funeral processions are very indifferent in all respects.

Art. IV. 1. *The Unitarian Christian's Apology for seceding from the Communion and Worship of Trinitarian Churches*, a Discourse of which the substance was delivered in Lewin's Mead Chapel, Bristol. By S. C. Fripp, B. A. late of Queen's College, Cambridge. 8vo. London. 1822.

2. *Reflections upon the History of the Creation in the Book of Genesis*, A Discourse, &c. By Thomas Belsham, Minister of the Chapel in Essex street. 8vo. London. 1821.

3. *The Character of Jesus Christ, an Evidence of his Divine Mission*, A Sermon. By Robert Aspland. Pastor of the Unitarian Church, Harkney. 12mo. London. 1821.

4. *An Attempt to ascertain the Import of the Title, "Son of Man," commonly assumed by our Lord*. A Sermon. By Robert Aspland. 12mo. London. 1821.

THE first of these publications is the only one which possesses much interest. It contains a statement of the grounds on which the Author has been led conscientiously to secede from the National Church, in whose bosom he has been fostered, and in whose schools he has been trained and disciplined. Such a secession, under all the circumstances of the case, we cannot view without regret. We attach no other importance to it, however, than such as belongs to the subject involved in Mr. Fripp's Apology, and to the causes which appear to have occasioned his taking this honourable step. For our own parts, we participate not in that sensitive alarm which the boldness and bustle of a few Unitarian writers have sufficed to spread, chiefly by means of desultory pamphlet attacks, among some of our orthodox brethren. We know that Unitarianism is not spreading among the Dissenters, whatever may be the case in the Establishment. We believe that it is not likely to spread, since its tenets possess neither the moral force of truth, nor the captivation of popular error. We are, therefore, perfectly free from disquietude as to the result of its utmost efforts, except as they bear on the character and happiness of individuals. Nothing could make Unitarianism thrive, but persecution.

To that species of persecution which consists in vituperation and calumny, the small conquests of Unitarianism in the present and similar instances are, in fact, mainly attributable. The employment of such unhallowed weapons is enough to justify distrust of the best of causes, and to bring truth itself into suspicion. The "reproach of Christ" was wont to be considered as the distinctive glory of the true Church, and as one evidence or sign by which she might be known. But when her doctors are found taking part in the persecution of the tongue,—applying the branding iron to the characters of men

on account of their religious errors, it must not be wondered at if some perplexity is produced in the minds of individuals not sufficiently informed, as to which party is on the side of truth—the calumniator or the alleged heretic. Heresy is, indeed, too honourable a term to be angrily bestowed on those whose tenets a Christian wishes to reprobate. In ecclesiastical history, it is a designation for the most part synonymous with saint and martyr, using those words in their genuine import. The Apostles were heretics; so were the first Christians; so were the Lollards; so were the Waldenses and Albigenses; so were the Reformers. So, if we believe the Church of Rome, are all Protestants: so, if we believe the Church of England, are all Dissenters and Methodists. Let us not then cast away this honourable symbol of the world's hatred, by applying it to men whose errors we believe to have too fearful a bearing on their eternal interests, to claim a punitive visitation, had we any right or power to inflict it, in this.

We have already protested, in noticing Dr. Carpenter's recent volume, against the unwarrantable language ignorantly (as we would hope) employed by certain modern advocates of orthodox theology. The impolicy and pernicious tendency of such language could not receive a more striking illustration than they do from the share which they have evidently had in driving Mr. Fripp from the Establishment. In giving an account of the origin and progress of the change in his religious sentiments, he states, that a considerable impression was made on his mind four years ago, by a letter from Dr. Carpenter, which appeared in the "Bristol Mirror." This first awakened in his mind the persuasion, that a Socinian *might* be a good man, though his doctrines were decidedly erroneous; and this persuasion, he adds, was considerably strengthened, and his first 'doubts' as to the purity of the orthodox system, produced, 'upon comparing the *general spirit* of the Rev. E. Vaughan's Defence of Calvinism with the spirit of Dr. C's letter. The Baptismal Regeneration controversy appears to have increased his dissatisfaction with the Established formularies. But it is evident from the whole tenor of the pamphlet, that the incautious or injurious statements of orthodox writers, were the chief means of fortifying his incipient doubts and prejudices into a confirmed disbelief of the doctrines which they were employed to support.

We know nothing of Mr. Fripp, having never heard his name before the present discourse was put into our hands. But, taking the above as a veritable and ingenuous statement, which we have no doubt of its being, we cannot help remarking on the extreme narrowness either of his previous informa-

tion or his educational prejudices, as implied in the fact, that he felt surprise at the discovery to which he was led by Dr. Carpenter's letter. It excited, it seems, a perfectly new train of ideas, to find a Socinian writing like an amiable man. Who that had ever read a line of Dr. Carpenter's writing, or had ever heard his name, could have doubted that he was entitled, as a member of society, to that honourable appellation? Who would affect to dispute, that Lardner and Priestley were, as members of the community, good men,—men to whom society is under the highest obligations? Are such facts as these concealed or denied within the walls of Queen's College? If so, it is a most perilous artifice. But we should rather imagine that the blame of previous ignorance or prejudice must rest with the individual. Well, then; he next happened to take up an injudicious, and indeed highly exceptionable defence of Calvinism. Against the spirit of the volume to which we presume Mr. Fripp alludes, we entered, at the time of its appearance, our serious protest; and it would give us great pleasure to believe, that the present instance is the only one in which it had an effect the very reverse of what the reverend and factious writer intended. We do not wonder at the disadvantageous comparison which Mr. Fripp was led to make: we marvel only at the conclusion he drew from it, which does more credit to his feelings than to his understanding. It seems to us, that he must have been, up to that time, strangely ignorant of the whole range of theological inquiry,—that he could never have given the subject a serious thought, if such a circumstance produced his first 'doubts' as to the purity of the doctrines he had so long held. Whatever were his attainments in mathematical science or classical erudition, we cannot conceive that he could have read or thought deeply on the subject of religion at all, never to have had a doubt before, or to have his first doubts awakened by the 'general spirit' of a rash polemic. We wonder much less that the intestine controversy in his own Church, as to the meaning of a *formula* which he would be required, not only to subscribe to, but to employ, as a minister of that Church, every time he was called upon to baptize a child,—should make him seriously pause before he took on himself its vows and orders. And it is some small satisfaction to us, that the statements and representations which had so unhappy an influence in strengthening his determination to abandon, not merely the Establishment, but what we hold in common with the Established Church as Divine truth, proceeded, so far as appears, in every case, from the Church herself, or certain of her dignitaries and ministers, while they are such as by far the larger proportion of Dissenters would warmly disapprove. The exceptionable language of the Bishops of

St. David's and Raphoe, and of Dr. Hales, we adverted to on former occasion. But they are left far behind by a contemporary Reviewer, whose outrageous eagerness to elevate himself into the champion of the Church, has led him, like a rash recruit, to venture far beyond the lines of sound argument or sober truth, with no better result than the gratification of his own vanity, or the amusement of the enemy. As we do not see the Review in question, we must take Mr. Fripp's word for the correctness of the following citations, in which the sentiments of the Unitarians are professedly described.

‘ “They reject all supernatural doctrines; nay, they even deny some of the doctrines of *natural* religion, such as the *Omnipresence and universal agency of the Deity*. They are conscious hypocrites: their writings are marked by contradictions and absurdities so palpable as to move our pity, and to humble us in our view of our common nature.” Above all, “they are brazen, avowed, truculent infidels—leagued together against the Majesty of Heaven. (*Conjurati calum, rescindere fratres.*) They worship a non-entity, a phantasm, an airy nothing.—THEY ARE ATHEISTS IN THE WORLD—MEN WHO WOULD CRUCIFY CHRIST AFRESH if he were to appear among them, and they were able. In fine, that it is hard to form a conception of any man more completely cut off from God:—men, in whose minds there must be an obstacle that blocks out all religious influence—a barrier to the entrance of saving truth, which nothing but Omnipotence can subdue.”’ pp. 12—13.

In the remarks which Mr. Fripp subjoins on these and similar calumnies, we cordially coincide.

‘ How much were it to be wished that certain defenders of orthodoxy would be less sparing of their *anathemas*, and deal more in *arguments*! Could my feeble voice be heard, I would earnestly solicit them to imitate—not *this* or *that* polemic of great fame, whose intention was to *crush* where he could not *persuade*, to defame where he found refutation impracticable—but the great Apostle of the Gentiles; who, when speaking of the “*enemies of the cross of Christ*,” wielded the all-powerful eloquence of a bleeding heart; who disdained to employ threats and invective, or to call to his aid the thunders and lightnings of Mount Sinai, but rather used the mild and persuasive language of tears, and expostulations, and benevolent prayers. Besides, it might not be useless were they to reflect, that by bending the bow too far, it may break; that by representing a denomination of professed Christians as a hideous compound of all that is vile and base, as even worse than the very worst “*anti-religious*” sect, as men irreversibly sealed to everlasting perdition,—*doubts* as to the truth of such representations, may possibly be raised in the minds of some, who might otherwise have gone on contentedly, in an unwavering and implicit assent to whatever they hear from their spiritual guides. Surely, their conviction of the TRUTH of their own cause cannot be so tottering, as to lead them to suppose that the awful and magnificent edifice, reared by Prophets and Apostles, “*Jesus Christ himself being the*

"chief cardinals" can acquire the pious buttresses of human testimony, of misrepresentation and calumny, of haughty disdain and bitter invective. Can the anathemas of councils, and the damnable clauses of creeds, give stability to the foundation; or can the lightnings of excommunication reflect glory on the hallowed walls of the TEMPLE OF ETERNAL TRUTH? Vain thought!

'It stands like the cerulian arch we see,
MAJESTIC IN ITS OWN SIMPLICITY.' pp. 15, 16.

We must now turn from the particular case of Mr. Fripp, to the common subject of the pamphlets before us. But in so doing, we shall have less in view the refutation of our opponents, than the information of our readers. In the grounds on which Mr. Fripp rests his abjuration of orthodoxy, and in the assertions of Mr. Belsham and Mr. Aspland, there is little or nothing that is new, either in matter or in manner. The same palpable sophisms which have been a thousand times refuted, the same bold assertions which have been again and again replied to, are calmly reproduced. With much that Mr. Fripp has brought forward, we have no concern. We are of Jeremy Taylor's opinion as to the creed ascribed to Athanasius. We lay no stress on the word Trinity, it being of purely human invention; though we scruple not to use it, as firmly believing what it is meant to convey. We have no such affected horror of theological terms confessedly of no higher origin or authority than other conventional phrases; neither are we disposed to fight for them. Again, we are of Mr. Fripp's opinion on some important points; to wit, as to the *Protestant* use of Reason in religious inquiries, the right of private judgement, the sufficiency of Scripture, and the authority of Christ 'as the sole monarch and head of his Church, the only spiritual Master of Christians.' These are, with us, first principles, which we hope never to leave behind in our theological discussions or inquiries. But these admissions, which we make most cheerfully, must be considered as so much deducted from the reasons Mr. Fripp assigns for going over to our opponents; and those which are left him after these deductions, are not, in our view, better founded.

It appears to be Mr. Fripp's wish, and it has been the policy of some recent writers of the Unitarian school, to attempt to shew how much the Unitarians hold in common with Christians of every denomination,—how near they come to orthodoxy. We are indebted to Dr. Priestley and to Mr. Belsham, for affording us the ready means of detecting and exposing this specious fallacy. In this respect, Mr. Belsham's present pamphlet supplies us with an antidote to all that is likely to prove deleterious in Mr. Fripp's. We consider the former gentleman, indeed, as one of the best friends to the cause of orthodox Chris-

tion. His name has come to have all the force of an argument in favour of the tenets he impugns. His writings dispense far and wide the light of a beacon ; and when the fear of running into uncharitableness leads us too near the shoals of latitudinarianism, this light-house of the Christian world warns us back. Whatever may have been the besetting sins of Mr. Belsham's long controversial career, no one can charge him with the want of explicitness or of boldness. The present pamphlet is worthy of himself. Its design and spirit are in striking consistency with the moral tendency and aim of his former labours. It has for its object, to ridicule the 'vulgar' notion of the plenary inspiration of the Scriptures, or their freedom from 'great philosophical errors ;' to prove that Moses was not the author of the Book of Genesis ; and to shew, that the 'ingenious attempts of learned men to reconcile the narrative in the first chapter of Genesis with the true system of the universe, are unsatisfactory, and useless, and even injurious to the cause of revealed religion.' It is a 'vulgar,' but a forcible expression, which we are tempted to employ when we say, that Mr. Belsham is a man who sticks at nothing. He concedes to Bellamy and Carlile, in the following passage, all that they would wish for.

'To conclude. The Scriptures in general will never be read with that pleasure and improvement which they are calculated to impart, till the vulgar opinion of the plenary inspiration of every book, and of every sentence contained in them, is entirely given up, and till no inspiration of any kind, or in any degree, is allowed, but what the writers themselves claim and prove. While the mind is entangled in the notion of an universal plenary inspiration of the sacred volume, it finds difficulties at every step, and is fearful of exercising a sound discretion ; its reasoning powers are cramped and suspended, and it ventures only to exercise its ingenuity in harmonizing contradictions, in reconciling to probability things that are repugnant to common sense, and in vindicating the morality of actions which are at variance with truth and justice. In fine, so long as the plenary inspiration of all the books which compose the volume of the Jewish and Christian scriptures is asserted and maintained, the objections of unbelievers, however they may be silenced by pains and penalties, can never be answered in a way which will be satisfactory to men of sense, candour, and reflection.' pp. 28, 29.

We have sufficiently expressed our opinion as to pains and penalties in such cases, in reviewing Mr. Belsham's memorable defence of Ecclesiastical Establishments ; and Mr. Belsham is the last man we would silence in that way. We would sooner see him made a bishop. But we cannot help adverting to the capricious diversity of fate which the learned Translator, the learned Divine, and he who should have been their bookseller, have met with :—the first, patronised by the hierarchy ; the se-

cond, reveted as the patriarch of his sect; the third, out of Bedlam, but in gaol. Posterity, with more even-handed justice, will award to their labours a common fame. All three of them agree in this; that the Bible, as it is now vulgarly understood, in the vulgar translation, and according to the vulgar opinion of Christians of all denominations, is open to unanswerable objections, and that parts, at least, cannot be read with either pleasure or improvement.

We shall make but one more extract from Mr. Belsham's discourse, and for this we feel that we ought almost to apologize to our readers. But such passages speak volumes as to the 'general spirit' of a writer. And as the spirit of Dr. Carpenter's letter suggested Mr. Fripp's first doubts as to the purity of the orthodox system, who knows but the spirit of Mr. Belsham's discourse may excite a salutary doubt in the mind of some person as to the true genius and tendency of Unitarianism?

'That there was one only God, one glorious person alone, the Creator, the Former, and the Lord of all things, was unquestionably the clear understanding of the Hebrew nation in all ages; who justly repel with indignation the insulting charge that their ancestors ever worshipped a Triune Deity. Into whatever errors or idolatries this extraordinary people might be suffered to fall, never, never did they so far apostatize from the religion of their forefathers, and the doctrine of their sacred books, as to concede, that Moses taught the existence of the Trinity in Unity, or that the Eternal and Almighty God transferred to some inferior nature the task of new modelling and of governing the world and its inhabitants, while he was himself contented to sustain the part of a silent and inactive spectator.

'The arguments in favour of these strange suppositions are almost too trifling to be mentioned, and in all other cases would be passed over in silent contempt by many, who now bring them forward with the greatest parade.* pp. 14, 15.

* Mr. Belsham, in the subsequent paragraphs, condescends to notice one of those 'trifling' arguments, founded on the plural form of the Hebrew word translated God, as uniformly connected with a singular verb. 'Miserable subterfuge,' 'miserable sophistry,' are the words employed by our "Calm Inquirer" on this subject. 'Who does not know,' he says, 'that such anomalies are common?' We must ingenuously confess that we do not. But 'moreover, the word translated God, in its singular form, expresses power: in its plural, it signifies omnipotence.' 'Nor is it at all uncommon,' adds this learned Hebraist, 'to apply the very same word in its plural form to magistrates and judges: Moses himself is called Elohim.' Now, then, what can be clearer, than that it must, in the plural, mean omnipotence? *Ergo*, magistrates and judges are omnipotent; and the meaning of *Exod. vii. 1. is*, I have made thee an Omnipotent to Pharaoh!! Will

The learned and pious Bishop of St. David's has termed the Unitarians, 'God-denying apostates;' in allusion, we presume, to 2 Pet. i. 1. We strongly object to the phrase, as warranted neither by the text nor by the fact. We do not see, indeed, how the term apostates can be with propriety applied to any collective body, the greater part of whom have been educated in the false opinions they hold, and have not, as individuals, apostatized. But, waiving this objection, we consider the designation as useless for the purpose of argument, and adapted only to inflame the passions. Yet, let the reader compare with this expression, against which such a clamour has been raised, the above declaration of Mr. Belsham as to those who hold the doctrine of the Trinity. Here we have the very word *apostatized*, hypothetically applied to the Jews, but, by direct and necessary implication, pointed at all Christians who hold that "the Word" was God, and that "all things were made by him." This apostacy is intimated to be worse than any errors or idolatries into which the ancient Jews were suffered to fall. Nay, notwithstanding the present intellectual and moral degradation of the Hebrew nation, it were an *insult to them*, an insult which, we are told, they would *justly* repel with indignation, to charge their ancestors with the foul crime of that apostacy in which is involved the whole Christian world!! We will not be provoked even by Mr. Belsham into recrimination. We should be ashamed to plead such a precedent in extenuation of a moment's forgetfulness of the decencies of controversy. We would, however, recommend Unitarians like Mr. Fripp, when they complain of the *spirit* of orthodox writers, to look nearer home. But this is not the use which we wish our readers to make of such passages. There is apostacy somewhere. So far, Mr. Belsham has correct views of the immense distance which separates his creed from ours. Trinitarian Christianity is idolatry, or Socinianism is apostacy; and Dr. Wardlaw's affirmation, that 'the whole world lies between the two systems,' is no hyperbole. If Mr. Fripp still objects to it as such, we refer him to Mr. Belsham, who will on that point set him right.

Mr. Aspland is a far more formidable antagonist than Mr. Belsham, because, with far more natural acuteness, he is always cool, and never loses sight of the character of a gentleman. If, as a writer, he is never profound, neither is he ever pompous; he is always plausible, and sometimes elegant. His native good taste is conspicuous in his keeping clear from the slang to which his brethren Fox and Gilchrist have continually recourse in

Mr. Belsham have the goodness to inform us what Adonim and Baalim mean in connexion with a singular verb; or what is the '*superlative*' of Lord?

venting their high-minded contempt of orthodox opinions. His copious use of the evangelical phraseology gives the appearance of propriety and truth to many of his statements; which, indeed, are frequently unexceptionable taken by themselves, and are objectionable only as they are known to be designedly exclusive of those truths which the Writer would have you mistake for contradictions. Much that is said in these two Sermons, in illustration of the perfect character of our Lord, and of the evidence which it afforded of his Divine mission, is both just and important. We have only to regret in such passages, the sinister purpose to which they are intended to be subservient. In using the term sinister, we do not mean to impute dishonest or dishonourable artifice. Presuming, as we are bound to do, upon the sincerity of our opponents, we would impute to no other source than the natural influence of error, the sophistry by which they seek to give plausibility to their opinions.

The 'anworthy artifice of laying to their adversary's charge things which he would most explicitly disavow,' is, as Mr. Fripp remarks, too common among controvertists on all sides; it is not peculiar to Unitarians, although it has, perhaps, a more than ordinary prominence in their tactics. The standing jest (for it is no better, and the levity with which it is usually brought forward, warrants our terming it such) which represents Trinitarians as believing in Three Gods—as believing in a contradiction, &c. is an artifice of this low kind. Passing this over, the usual reasonings in favour of Unitarianism, appear to us to range under three general heads: those which are founded on the exceptionable statements of Trinitarian writers; those which rest on truths held in common by both parties; and those which rest on mere assertion and palpable misrepresentation.

Persons competently acquainted with the Controversy, are well aware, that the arguments, or call them prejudices, which range under the first head, are the most difficult to dispose of; difficult, because it is often impossible to defend the expression, and yet, cowardly to seem to surrender the truth it was designed to convey; because, too, it is both painful and invidious to abandon to the cavils and taunts of an opponent, the weak or incautious statements of learned and pious men; and further, because it is conceding too much, to allow that they are objectionable to the alleged extent. The writings of the Fathers abound with passages of the description to which we allude. Those writers to whom Hooker refers, as, by their 'overbold affirmations,' favouring the Eutychian heresy, afford numerous instances of the same kind. The received reading of Acts xx. 28, which, even were it genuine, would be insuffi-

cient to license a phraseology at variance with the uniform practice of the sacred writers, has led too many devout persons to speak of the Deity as undergoing passion and suffering. Dr. Watts, in his more juvenile compositions, fell into this palpable impropriety. All those representations, moreover, which convey the idea, that the interposition of the Son of God rendered the Father placable, or which seem to contradict the Scripture doctrine, that our salvation originated in the love of God, who "*sent* his only begotten Son into the world, that "whosoever believeth in him, might not perish,"—are justly reprehensible, as being both incorrect and dangerous. We say, *seem* to contradict the Scripture doctrine, because we never heard of a Calvinist who did not really believe, notwithstanding any statements which, on the face of them, might appear to impugn it,—that the interposition of the Saviour originated in the appointment of God, and was the effect, not the cause, of the Divine placability and compassion. There is much gross, if not wilful misrepresentation on this subject, to be found in Unitarian writers. But still, we deeply regret that orthodox writers should have afforded them any handle for so grave and specious a charge.

Under this first head, also, we must rank the injudicious verbal criticisms which have confounded illustrations with proofs, or staked the force of the argument on isolated passages insufficient to sustain its weight. Of this description is the whole controversy relating to 1 John v. 7.; a text on which Dr. Hill's remark, cited in our last Number, might have precluded an undue stress being laid; namely, that it would prove, at most, only a oneness of record. The value of a passage as an illustration of the doctrine to a believer, and its substantive force as an independent proof, have not been sufficiently discriminated. The Scriptures were not designed to form a text-book to the controvertist; nor is there any room for surprise that they convey the most important doctrines in so indirect a manner, as to afford few passages that can be employed as demonstrations against the sceptic. It is one of the worst effects of controversy, that it tends to divert the attention from the scope and tenor of Scripture, to the critical discussion of particular phrases and detached texts.

But we must hasten to notice the reasonings of Unitarians which class under the second head. And here we speak according to the best of our recollection, (and shall be happy to retract or qualify the assertion if it be too strong,) when we affirm, that, in no Unitarian writer that we are acquainted with, is the fact honestly admitted, that Trinitarians, equally with themselves, admit the true, and proper, and perfect (though, as regards his person as Mediator, not simple) humanity of Jesus

Christ. We do not say that no allusion is made to their holding such a sentiment, when it serves the writer's purpose to hold it up as part of a complex and self-contradictory notion on the subject of our Lord's person, or to play off his sarcasm on the phrase 'God-man.' But this part of the orthodox creed is studiously kept in the back ground; or it is represented as virtually contradicted or denied by those who believe in our Lord's divinity. And necessarily so for the purpose of the Unitarian argument, the whole point of which depends on this affirmed contradiction. One half, on the most moderate computation, of the reasonings, declamations, and witticisms of Unitarian writers, would fall to the ground, were this stale but convenient artifice to be taken from them. To all the passages which declare the pre-existence and Deity of Christ, the Socinian has nothing to oppose, but other passages which declare his humanity,—a doctrine which *he knows* that his opponent believes as firmly as himself, though he would insinuate the contrary. He *knows*, too, that the subordination of Christ, as mediator, to Him who sent him, his prophetic character as the Apostle of God, together with the necessary dependence of the efficacy of his work on the appointment, acceptance, and ratification of the Father,—points necessarily involved in the humanity of Christ,—are all acknowledged and firmly believed by orthodox Christians; nay more, that they are the familiar topics of unembarrassed illustration in their pulpits. But then, he says, there is a contradiction in all this. He may say so, if he chooses: but whose word have we for it? "Doubtless ye are the people, and wisdom shall die with you. But we have understanding as well as you." Do orthodox Christians believe it as a contradiction? Did Bacon, or Boyle, or Pascal, or Leibnitz regard it as a contradiction? We do not appeal to them as authorities for the truth of the doctrine, but we may call them in as testimonies to the fact, that such a belief is compatible with all that is comprehensive, and acute, and profound in the human intellect. And then we ask, where is the modesty, the integrity, the decency of our modern Unitarians in treating the doctrine of our Lord's divinity as a palpable contradiction, and in sheltering themselves behind this supposed contradiction, in a systematic misrepresentation of the opinions of those who believe in it, as if they denied that He who was emphatically the Son of God, was also the Son of Man?

In the Appendix to Mr. Fripp's discourse, we have a 'summary view of the evidence for the truth of Unitarianism from Scripture and ecclesiastical history,' consisting of twenty-four propositions. Of these, our readers may take the following

as specimens of the irrelevant or inconsequential arguments to which we have alluded.

' 2. The Father is, by our Saviour Christ, solemnly addressed in prayer as "*the only true God.*"

' 3. Christ expressly declares that "His Father and our Father, His God and our God," is the "Lord of Heaven and Earth."

' 4. Christ Jesus defines the *true* worshippers as those who "worship the Father in spirit and in truth."

' 8. The absolute Unity and unrivalled Supremacy of Jehovah is asserted in many thousands of passages in the books of the Old Testament: and Christ declared (John viii, 54) that the God of the Israelites, Jehovah, was his Father.

' 9. In the New Testament, the Father is styled the *one* or *only* God seventeen times.

' 10. He is there styled God, absolutely, by way of eminence or supremacy, three hundred and twenty times: and

' 11. God, with high titles or attributes, one hundred and five times.

' 12. All prayer and praise are represented as due to Him alone, ninety times.

' 13. Christ is declared, positively, or by the *clearest implication*, subordinate, three hundred times.

' 14. Christ is called *Man*, absolutely, seventy times: and

' 15. *Son of Man*, eighty-five times.

' 16. He is *never once* styled God-man in the New Testament.

The last of these propositions is beneath notice. Respecting the others, we only have to remark, that Mr. Fripp ought to have known, that no denomination of Christians now hold, that Jesus Christ, *as man*, is the object of Divine worship. So far from this, one proof that he is not a mere creature, and that the "fullness of the Godhead" dwelt in his person bodily, is grounded on the fact, that he participates in the worship paid to "Him who sitteth on the throne." Mr. F.'s propositions would have considerable force, if levelled against the old Socinians, who believed our Lord to be a mere man, and yet regarded him as an object of Divine worship. But to Trinitarians, who hold as firmly as Unitarians do, both on Scriptural and philosophical grounds, the Unity of the Godhead and the exclusive claims of the Deity to Divine worship; who, moreover, worship the Son of God only as a participant in the undivided Godhead; all these arithmetical calculations must appear as puerile trifling: they do not amount to the fraction of an argument.

We are sorry that some of the Writer's remaining propositions should furnish instances of the third class of Unitarian reasonings,—bare assertions and bold misrepresentations. What better name can we bestow on the statements—we care

not by whose *ipse dixit* they are backed—contained in Nos. 18, 20, and 23; that the first three Gospels ‘are *confessedly* Unitarian;’ that St. John *first* taught the Deity of Christ; that the Book of Acts is ‘decidedly Unitarian throughout;’ and that the Epistle of Clemens Romanus, ‘the earliest, most genuine, and most highly valued treatise of ecclesiastical antiquity, is ‘also decidedly Unitarian?’ In the usual sense of the word Unitarian, these assertions are positively false. That St. John’s Gospel was written to establish a new doctrine, or that it contains a superadded revelation, is not more incredible in itself, than it is opposed to the testimony of antiquity. The tradition handed down to us, is precisely the opposite of this; namely, that it was written to put down a *new heresy*. Irenæus states, that the Apostle wished by his gospel to extirpate the error which had been spread among men by Cerinthus. According to the Unitarians, Cerinthus held the Apostolic doctrine, and St. John was the innovator, who wrote against Matthew, Mark, and Luke, the Unitarian evangelists!! And yet, according to their own shewing, if the gospel of John was not written till A. D. 68, ‘two years at least after the death of St. Paul,’ John could not have been the first to teach the Deity of Christ, since St. Paul was ‘confessedly’ *not* a Unitarian. Again, Luke, the author of the book of Acts, as well as of the gospel which bears his name, both of which, if we are to believe Mr. Fripp and his authorities, are ‘decidedly Unitarian,’—was the friend and companion of Paul the Trinitarian! Did these two fellow-labourers, then, hold at the same time, and promulgate opposite doctrines relative to the person of their Divine master? If not, Luke, too, must have taught the same doctrine as Paul and John. And this, we are well assured, was the case with all the other apostles and evangelists. What then becomes of Mr. Fripp’s *clenching* proposition (No. 24), that ‘the great body of Christian believers must have been Unitarian, from the time of Christ’s personal ministry, until the contents of this super-added revelation (John’s gospel) were universally divulged and received by the primitive church?’ It remains as an illustrious specimen of the rashness of Unitarian assertion, and the desperate character of their cause.

We have already adverted to that class of misrepresentations which found themselves on the incautious phraseology of orthodox writers. Nearly allied to this class are those misrepresentations which consist in intimating, that the Trinitarian believer denies the scriptural positions adduced by his opponent in contrast with orthodox sentiments. For instance, in a statement cited by Mr. Fripp from that ‘eloquent and powerful defender’ of the Unitarian faith, Mr. Fox, we have the following sentence: ‘Mercy, in Scripture, is free and unpurchased; in the

‘Prayer-book, bought by vicarious satisfaction. The antithesis requires the inference, that persons who hold the latter doctrine, deny the former. But such an inference is opposed to notorious fact. The absolute freeness of Divine mercy is a prominent tenet of Calvinism; and it is uniformly represented in the writings and discourses of that school, as the source of our Redemption. That our Redemption was purchased by the death of Christ, is language which we are not fond of employing; not because it is really at variance with the freeness of Divine mercy, but because it is a deviation from the Scripture phraseology. That it does not contradict the doctrine with which it is contrasted, might be proved from the language of Socinians themselves. If there is *any* sense in which they will admit that Christ gave himself for us, or died for us, (a fact which, in the face of the language of the New Testament, they cannot deny,) then, in so far as mankind enjoy the fruits of his death, Christ must be held to have purchased those benefits, whatever they are, which result to them as the consequence of his dying. How freely soever bestowed on the part of God, they have been purchased by him who gave his life in order to our obtaining them. Now, Mr. Fripp states his creed to be literally this: ‘There is one God and one Mediator between God and Man, the Man Christ Jesus, who gave himself a ransom for all, to be testified in due time.’ And he afterwards represents our Lord’s death ‘as the wisely and graciously appointed *medium* of communicating pardon, and as a promise and pledge of a resurrection to endless life of all sincere believers and righteous persons; and *as such* is represented in Scripture as the chosen “mercy-seat of God’s redeeming love,” ‘sprinkled with the innocent and precious blood of his own and only Son.’ This is language which few orthodox Christians would object to, and few Socinians favour. What then is a ransom, if it be not a price given? And how can those who employ such a term to express the consequences of Christ’s death, deny that it was in some sense a purchase?

But we object to such an application of the term purchase, for this reason; that it is equivocal, and fails to express the Scriptural idea as implied in the word “ransom.” It is the Church itself, which the Lord “bought with his own blood;” not the mercy of God, or the joys of heaven. The Church itself is “the purchased possession” (Comp. Acts xx. 28. Eph. i. 14. 1 Pet. i. 19. ii. 9) which has been redeemed with the precious blood of the great Sacrifice. “For ye are bought with a price,” says St. Paul; and this same consideration is urged by the Apostle Peter on the Christians to whom he addressed his Epistle, with the same practical view of enforcing holiness, by reminding them what it had cost the Saviour to ransom them

from the condemnation and bondage of sin. This is, we believe, the style in which most Calvinists would prefer to express themselves; and in so doing, they avoid giving the shadow of a pretence to the calumny, that they deny the free and unpurchased mercy of God to be the only cause and source of human salvation.

Misconceptions or misrepresentations of the orthodox doctrines, similar to those we have adverted to, we can readily believe to be, in Mr. Fripp, perfectly involuntary: they originate simply in want of information. And we would fain indulge the hope, that when he finds out how much he has been misled as to the real character of the sentiments he has abjured, he will retread his steps. But the "Charity that hopeth all things" will yet not allow of our imputing such verbal cavils and palpable misrepresentations to ignorance or inadvertence in those polemical adepts, in whom the zeal of the proselyte is blended with the malignity of the apostate. *They* know well, that the Socinian controversy is no logomachy; that it is not a question of Biblical criticism or of metaphysics; that the Deity of our Lord is *not* the only point on which we are at issue; that, were the terms Trinity, hypostasis, God-man, vicarious, and many others laid aside as non-scriptural, (and we could for our own parts cheerfully dispense with them,) the distance between Unitarians of the Belsham school and orthodox Christians, would remain undiminished. The very character and authority of Revelation are involved in the plenary inspiration of the New Testament. The ground of a sinner's hope is destroyed, when the doctrine of justification through faith in the blood of the Son of God is impugned. By the denial of the omnipotence and omnipresence of Christ, many of the most invaluable promises of the New Testament are falsified or rendered nugatory. With the personality of the Holy Spirit is inseparably connected the reality of his influences. The system which strips Christianity of all these doctrines, is, indeed, 'a cold negation.' But while, with one hand, it would thus rob us of our hopes, it considerably offers with the other a sedative to intolerable fears. In compensation for the doctrines of the Incarnation, the Atonement, the Priesthood, and the Providential government of the Divine Saviour, it offers us, as a second and supplementary gospel, the assurance that the wrath of God does *not* abide on the ungodly. Mr. Belsham is sure that it does not; and if Moses was mistaken, and Jesus was fallible, he is not.

Art. V. *Two Voyages to New South Wales and Van Diemen's Land*, with a Description of the present Condition of that interesting Colony: including Facts and Observations relative to the State and Management of Convicts of both Sexes. Also, Reflections on Seduction and its general Consequences. By Thomas Reid, Member of the Royal College of Surgeons, and Surgeon in the R. Navy. 8vo. pp. 392. Price 12s. London. 1822.

THE Author of this volume was appointed in 1817, to take charge of the Neptune male convict ship, as surgeon and superintendent. Actuated by a strong desire to try the effect of a system for bettering the condition of convicts, which he had devised long before, he the more eagerly entered on the discharge of the commands of Government. The success of this experiment induced him to undertake a second voyage at the solicitation of Mrs. Fry, as the superintendent of the Morley female convict ship, for the purpose of giving 'a full trial how far a similar system might avail with the females.' The present volume comprises a journal of both voyages, interspersed with 'facts and observations.' The subject is one of painful interest, and it is highly desirable that the public attention should be drawn to it. Although we cannot recommend the work for indiscriminate perusal, on account of the nature of some of the details which it necessarily comprises, and we could wish that its materials had been put into a somewhat different shape, yet, we think the public are much indebted to Mr. Reid for the information he has laid before them, which renders the work a valuable document. The conclusion which it is his object to establish, and which few of his readers, after the perusal of the facts he has brought forward, will consider as doubtful, is contained in the following 'inferences':—

'First. If the object of transportation to New South Wales be only the *punishment* of the criminal, it is seldom effected in the proportion contemplated by the law; as many of those deserving the most rigorous treatment, live there much more comfortably than they could have done at home, and realize large fortunes; while others, with not a tenth of their turpitude, are consigned to misery and ruin.

'Secondly. In the case of Females, the *merited quantum* of punishment is equally uncertain in its infliction, though always excessively severe, owing to their abandoned mode of life.

'Lastly. But if the scope of transportation be, what it ought to be, the *reformation* of the offender; it has, with the greater number of males been unsuccessful; and with regard to females, it has very rarely indeed been attained.' p. 320.

The late Lord Ellenborough once declared, that 'transportation to Botany Bay is, nine times out of ten, looked upon as 'no more than a summer's excursion, in an easy migration to a

'happier and better climate.' This was used as an argument for capital punishments: it was, in fact, a caustic libel upon the administration of justice. If such were the fact, transportation must be little better than a bounty upon crime. That, in some particular instances, the hope of being transported, may have led to the deliberate commission of an offence subjecting the culprit to that penalty, we can readily believe. This desperate step has been resorted to under the pressure of extreme destitution; and the wife has been known to have recourse to it from the wish to join her husband. Still, we cannot believe that transportation is devoid of terrors. What renders it either so inadequate or so unequitable a punishment, is, that its terrors are in an inverse proportion to the guilt of the offender. To the abandoned and the desperate, it recommends itself by the ultimate prospect it holds out, of proving a desirable adventure; while to those who have not become callous to every consideration which links the individual to country and kindred, and wholly indifferent to the character of their associates, the sentence is next in severity to death. Till very lately, the excess of punishment beyond the sentence of the law, in the case more especially of female convicts, formed the most hideous feature in the system. The sufferings of the passage, which were wholly excluded from the intention of the sentence, formed, in effect, the severest part of the punishment. These sufferings in the case of females, were not confined to privations and hardships: they were subject to outrages of the most infamous description. In too large a proportion of instances, indeed, their previous character might lessen our pity, though not our disgust, at the treatment to which they were exposed. But, as no regard whatever was paid to classification, cases, certainly, would occur, and they are known to have occurred, in which involuntary prostitution has been suffered as a consequence of the sentence of the law, by those who, though criminal, were not depraved. The cruelty and horrible injustice of making punishment a means of pollution, of inflicting disease and moral contamination on the offender, in addition to the penalty contemplated and awarded by the law, does not need to be insisted upon. Nor does it seem more at variance with justice than with rational policy, to send out to a distant colony, at an enormous expense per head to the country, convicts whom not only no pains are taken to reform, but who are necessarily rendered worse characters in consequence of their undergoing a punishment intended to operate as a remedy for crime. But, to empty the prisons—either into the hulks, the colonies, or the grave, was long the only object apparently kept in view in the execution of the criminal law. When once the unhappy beings were shipped off, as if they were morally and literally as well as

politically dead, society took no further account of them. How vice might fester and breed in their characters, when placed under circumstances so powerfully adapted to aggravate its malignity, and what contagion they might spread in other latitudes, seemed to be wholly disregarded. And yet, these convicts retain the capacity of fellow-subjects in their banishment; and the character and prosperity of a British colony are in no small measure implicated in the moral condition of the hapless beings thus heedlessly consigned to the most debasing influences and associations.

'The opinion,' says Mr. Reid, 'universally prevailing for many years, of the irreclaimable state of convicts, both male and female, rendered the superintendence of them on board the vessels which conveyed them to the colony, in every respect a heartless undertaking, if any thing like reform were had in contemplation. If at any time an experiment to that effect had been made, its failure only contributed to make a renewal of the attempt useless, or even mischievous; for the depraved, watchful of failure in the endeavours to restrain their bad passions, rarely abstain from enjoying it as a victory and converting it to wicked purposes.'

'For many reasons, therefore, that situation was looked upon as one of extreme difficulty, and in many instances of hazard. The convicts were on this account treated as irrational beings; in dens like wild beasts; like them fed and kept in the closest restraint consistently with their health. The conduct of the prisoners in general seemed to justify severe measures of precaution and confinement. Many accounts of their having made attempts to regain their liberty; rising on their guards; and endeavouring to take possession of the ship, for the purpose of proceeding to a port remote from their place of destination, had been in circulation; but in no instance have any of those daring enterprises even in part succeeded, except in one which occurred about the beginning of 1798.'

The circumstance alluded to is the case of the *Lady Shore* convict transport. In the course of the voyage, an illicit intercourse took place between the female convicts and the sailors, of which the male convicts on board the same vessel, together with the recruits for the New South Wales corps also on board, took advantage, by making the women induce the sailors to join in seizing the ship. A general mutinous rising was the consequence, in which the commander and his first mate were murdered, and the ship was carried away to the river La Plata, where she was delivered up to the Spaniards. Since that time, the practice of transporting male and female convicts in the same vessel, has been wisely abandoned. But the present plan of fitting up prisons on board of convict ships, is stated by Mr. Reid to be seriously defective.

'The manner in which those places are erected for the detention of male prisoners, is less objectionable in regard to security than those for

females. In the one case, the protection of the persons in authority over the confined appears principally designed, as opposed to any violence meditated on the part of the male prisoners, as also for the security of the ship. But in the other, these circumstances, if they are at all allowed to occupy consideration, appear of but little moment, because it seems to be an opinion commonly received, *that improper intercourse between the female convicts and the sailors must continue as a matter of course, and that all endeavours to prevent it will be fruitless, and therefore any precaution in fitting up a prison for females, with that view, is superfluous.* As far as it regards the safety of the ship and stores, that may perhaps be the case, as from women, merely, no such danger need be apprehended; and this notion has probably led to the present specious manner of construction, in which the semblance of confinement only appears to be consulted.

* * * * *

‘ The situation of a female convict prison claims attention in a peculiar degree, if the main purpose of reformation, the object originally in the contemplation of their sentence, be kept in view. Revolting in the extreme to every feeling of propriety, is the idea of abandoning these miserable women to indiscriminate intercourse, among the crews of those ships in which they are ordered to be conveyed to their place of banishment. They are humanely removed from their former mischievous connexions; but who would say that this is a mode in which they can be reclaimed? Prostitution has been the bane of many of them; will they thus become less impure? ’

‘ By the very unaccountable neglect of moral instruction heretofore prevailing, independently of other causes, every sailor, nay the officers on board, could take advantage of the defenceless state of the female convicts; and so grossly did these excesses increase by indulgence, that the commonness of the practice flung a familiarity over the evil, concealing its disgusting odiousness, and making it looked upon as an affair of course, of ordinary, of necessary occurrence! The Government, being made acquainted with its existence, have interfered and forbidden the abuse. Has that been sufficient to root it out, or even put a stop to its abominable recurrence? It is seriously to be feared that it exists in full vigour, and that, generally speaking, so far from being circumscribed, it is unlimited. ’

‘ Under a system of organized depravity and abandonment, which is too disgusting to be depicted, can any one be surprised,—can any one expect otherwise,—than that the female convicts should arrive in the colony contaminated and hardened in turpitude and profligacy to the last degree,—so absolutely vitiated as scarcely to retain the consciousness of a single virtuous thought? Suppose a simple country girl were one of these, convicted of her first offence; it surely is not unreasonable to imagine, that, if sheltered from such iniquitous association, decently treated, and rather encouraged by mild remonstrance, and timely humane counsel, aided too by good example, she might be reclaimed from error, and again become a useful member of society. But, in a school so destructive of moral feeling, as that which a convict ship has hitherto been permitted to present, will any such salutary result in her favour be ex-

petted? Can any thing less than a miracle save her from hopeless ruin? The hope of moral reformation is quite idle, so long, as such deplorable doings exist; nor will it ever be made a consideration, in the necessity of their removal, whether they owe existence to connivance, or laxity of discipline. If, then, the reformation of female convicts be still made a portion of the public concern, some arrangements different from those hitherto employed, or some more efficient application of such as at present so miserably obtain, are indispensably necessary: if otherwise, too much has already been done, and useless restraints have been imposed.

Several other suggestions of the most obvious utility and importance are contained in these pages, which, it is earnestly to be hoped, may attract the attention of the Legislature. The introduction of labour among the convicts during the voyage, though attended with difficulty, would seem to be an indispensable part of a reformatory discipline.

A voyage of four months is to be taken by a number of convicts; its effects will vary undoubtedly according to age, sex, and moral character. During that period, what are one hundred and seventy, or two hundred persons to do? The authority which dismisses to exile, takes certainly a generous concern for their bodily health, and no pains are spared to prevent them from feeling any want. Yet, the most essential part of economical polity, *employment*, belongs not to the system, and is left out of consideration. Without this simple adjunct, one which should most obviously suggest itself to the present regulations in the transmission of convicts to New South Wales, the prisoners must, during the voyage, become subject to sickness, or sink a degree deeper in depravity. That this result is uniformly anticipated, I have very little reason to doubt.

P. 24.

The number of convicts on board of the *Neptune*, was one hundred and seventy; of whom eighty-five were transported for life, thirty-three for fourteen years, and fifty-two for seven years. Twenty-three out of this number were lads under twenty years of age, and some of them were so young as thirteen; not more than five of whom could read, while few of the others could distinguish the letters of the alphabet. Mr. Reid determined, accordingly, on forming them into a school under the superintendence of a convict whose remarkably orderly conduct pointed him out as worthy of the trust; and by means of his assiduous attention, by the time that they were delivered over to the authorities at Sydney, every one of the boys could read the Bible fluently, and many appeared to have been seriously impressed with religious truth. Mr. Reid made it his practice to read a sermon to the convicts on the Sunday; and though the moral arguments of Dr. Blair would not seem to be the best adapted to the character and capacity of the individuals who composed his auditory, yet, he seems to have had great reason to be satisfied with the result of his praiseworthy attention to their moral and

religious interests. The conduct of the convicts generally was such, he says, in every respect, as to merit approbation. At the Cape of Good Hope, sixteen deserters from New South Wales were put on board by the peremptory order of the Governor, for whom no accommodation had been prepared, and no allowance of wine was provided for them. 'One of the old prisoners,' as they were called, soon after presented to Mr. Reid a paper in which they unanimously requested permission to share their allowance of wine with the new prisoners; a generous request which was readily complied with. At their departure from the ship, the convicts 'first seemed to feel the distressing effects of banishment: they left it with tears, as if it had been their cherished home.' Nor was it strange that they should feel this regret, since, on board their floating prison, many of them had for the first time heard the language of Christian counsel and consolation, and some, perhaps, had never before been addressed in the accents of kindness. Mr. Reid, in his subsequent visit to the Colony, availed himself of every opportunity of ascertaining how the prisoners who went out with him in the *Neptune*, had behaved since their arrival. Out of the hundred and seventy, he could hear of nine only who had been called before the magistrates to answer for ill conduct during the two years and a half which had then elapsed. One of the number came upwards of forty miles to see him, bringing a very satisfactory testimonial from his master.

Of the one hundred and twenty-one female convicts on board the *Morley*, one-third had been sentenced for passing forged notes, of whom six were reported as common utterers: twenty-three were transported for life, the remainder for fourteen or for seven years. The most excellent arrangements were made, under the direction of Mrs. Fry and her benevolent coadjutors, for the safety, comfort, and employment of the unhappy convicts: a convenient place was set apart for a school for the children, as well of the convicts as of the other passengers; a supply of straw materials for bonnets, &c. was sent on board to afford employment; and a large assortment of Bibles and Testaments, religious tracts, and other useful works, was furnished by benevolent individuals. The result, as it may be collected from the Author's honest and unvarnished journal, must, we think, have fully satisfied every reasonable expectation. It has, indeed, been asserted, and Mr. Reid states that he has 'heard men of reputed good sense and discrimination, both here and in New South Wales, argue with much earnestness and a feeling of exultation which,' he says, 'he would willingly not consider real,'—that the females who have been under the management of the Ladies' Committee, generally behave worse, both during the voyage and after their arrival in the

Colony, than those from any prison whatsoever. Considering the state of society in London, from which the women in Newgate are chiefly taken, such a circumstance, were it fact, would afford very little cause for ill-judging malignity to triumph in the presumed inefficiency of the attempt at reformation. But Mr. Reid attests the falsehood of the assertion.

The women from Newgate formed one-third of the entire number sent out in the *Morley*; and I can declare conscientiously that their conduct was *not* worse than that of an equal number of the others: on the contrary, the effects of exhortation were more observable in their manner, in a very remarkable degree; and during the voyage, whenever it was found necessary to rebuke any of them, the mere mention of any of the Ladies of the Committee had the effect of bringing them to a sense of their error, which in almost every instance was attended with profound sorrow, a circumstance certainly not always observable in their companions. I can further assert that there was infinitely more riot, wickedness, and abandonment, amongst *seven* women who were permitted to accompany the soldiers that formed the guard in the *Neptune* in 1817, than amongst *all the female convicts* in the *Morley* put together: nay, in stating this fact, I feel that the latter are injured by being brought into such a comparison.

In a conversation on this subject at Van Diemen's Land with Dr. Bromley, who was Surgeon Superintendent in the *Lord Wellington*, he assured me that he had less trouble in that ship with the women who came from Newgate than all the rest. Three of these very women on their arrival were received into the service of Mrs. Governor Macquarie, where their conduct was so uniformly correct as to merit that lady's approbation; a circumstance so uncommon, that she felt it a duty to acquaint Mrs. Fry of the happy change. Mrs. Macquarie was prevented from writing by ill health at the time I left the colony, but desired me to communicate the fact as she had herself intended. That several of those who went out in the *Lord Wellington* behaved very ill after their arrival, does not militate against the system of reform adopted by the Ladies' Committee; nor would my opinion of its invaluable efficacy be altered in the least, were I told that every one of those who were under my care has been ruined in the colony, because I know what a state of depravity prevails there. Minds much stronger than theirs have yielded to temptation; and in no country is that evil more concentrated and destructive than in New South Wales.' pp. 310—11.

This is, in fact, the most hopelessly deplorable part of the subject. In the present state of things in the Colony, whatever is effected towards the recovery and reformation of the criminal previously to transportation, whatever precautions are taken on the passage, the ruin of the female convict on her arrival, is all but inevitable. It is impossible to peruse Mr. Reid's description of the manner of disposing of convicts, without the most poignant indignation. On the disembarkation of those on board the *Morley*, about one half of the prisoners were disposed of in

Sydney and its neighbourhood; the remainder being kept in a separate place in the gaol, until an opportunity should present itself of removing them by water to Parramatta. The character of the superintendent of convicts, himself formerly a convict, appears to be infamous; and the same character extends to all the fellows to whom he confides the secondary concerns of his office. Thus, the gaol presents to the convict, on the threshold of his exile, a scene of licensed disorder and temptation where every better impression can hardly fail to be effaced.

Four days elapsed before the wind became favourable for conveying the remaining women to Parramatta, a water passage of about twenty miles, where I took occasion to visit them at the Factory on the morning after their arrival. It would indeed be a difficult task to give an adequate notion of the miserable state in which I found them. They all collected around me, and for several minutes not one of them could utter a word; but their streaming eyes and deep sobs sufficiently expressed the state of their feelings. Some of them gave a shocking account of the manner in which the last night had been spent. On their arrival the preceding evening, they had not got within the Factory before they were surrounded by hordes of idle fellows, convicts, who came provided with bottles of spirits some, and others with provisions, for the purpose of forming a banquet according to custom, which they assured themselves of enjoying without interruption, as a prelude to excesses which decency forbids us to mention. They calculated, it seems, on this security, in consequence of a guilty understanding between themselves and the constables, whom they found little difficulty of reconciling to remissness on such an occasion.

At first I was unwilling to credit the account which these women gave of this strange and disorderly visit of the convicts; but they soon convinced me by pointing out several of these half-naked, half-starved, miserable-looking wretches, who were still lurking around this receptacle of misery;—the well-known theatre of infamous excesses. Several of the women, whose dispositions had been particularly improved on the voyage, and who still retained a strong sense of propriety, exclaimed with tears of anguish, "O God! Sir, we are all sent here to be destroyed." They declared it to be quite impossible to remain virtuous amidst the concentrated immorality, and the various forms in which temptation was presented to them. I endeavoured to support their resolution with every argument against despair, which was evidently seizing on their minds, and tried to recal to their recollection the lessons they had heard so often during the voyage; but they again burst into tears, and with one voice declared, "Were angels from heaven placed here as we are, they would in three nights be corrupted."

The Factory is a square stone building of inconsiderable dimension, having an upper story: here are crowded all the workshops for converting the wool of the colony into cloth; one side being appropriated to picking, carding, and spinning; the other to weaving;—the males employed in this service mixing, in the hours of work, and sometimes with the females. It is locked at night, and the key intrusted to a porter, who

has a lodging-place at the entrance. In this building the female convicts, whose behaviour after coming into the colony may have brought them under the notice of the police, and is deemed deserving of particular punishment, are ordered to be confined and kept to hard labour: they are to sleep within it at night, and are supposed to have no communication with any one outside the walls. How well these orders and expectations are fulfilled, may be seen hereafter.

Detached from the Factory is a wooden building, in a state of decay. Open almost at every point; "all the elements of nature may enter in: unfortunately, too, it is permeable to the unhallowed step of drunken licentiousness in its vilest garb. In this crazy mansion the women from the Morley were placed on their arrival; and during the day-time were not allowed to stray far from it, at least not before they had done a certain quantity of work; but this being performed, they were at liberty to go whither they pleased, do what they pleased, and entertain whom they pleased. This information does not rest on hearsay, or on authority which could excite my distrust: I visited the place at all hours, to ascertain the fact, and have the evidence of my own senses in proof of the assertion, that the women had free egress and ingress at all times."

"It was to this worse than London Newgate, even in all its former wickedness, the penitent exiles from the Morley were transmitted! It is true, the detached building mentioned was assigned them as a sleeping-place; but here they were surrounded by ruffians more destructive to females in their circumstances, than a pack of wolves would have been. Spirits obtained by iniquitous means, brought as an incentive to the worst purposes, enabled those ragged wretches to drag down into the same level of licentiousness and vice as themselves, poor, unprotected, weak, defenceless women, whose minds were just recovering from the worst effects of sin, and had but just tasted of the sweets of virtue. Driven again into a state of ungovernable passion, maddened by intoxication, it is easy to perceive,—although the thought is painful in the extreme,—that a dereliction of duty must have been the certain consequence, and that even if any had firmness to resist such temptation, their preservation must be attributed to some cause more powerful than the protection afforded them in such an asylum." pp. 258—263.

"It may appear strange," says Mr. Reid, "but the fact is indisputable, that the public-houses in Sydney are as much frequented as almost any in the British metropolis." Although "fortunately reduced recently from sixty-seven to twenty-five," they are still out of all proportion to the population; and so prevalent among the convicts is the habit of drinking, that one can scarcely pass through the streets without meeting two or three of them in a state of intoxication. The 'low public-houses,' permitted in the parliens, are sinks of the most outrageous and abandoned profligacy. The total absence of classification and religious care extends to the whole system of management, with regard both to male and female convicts. The fatal deterioration of principle thus produced, would not be in itself less truly

deplorable, were the convicts in every case doomed to close their days in the remote region of their exile. But when it is considered, that some at least will find their way back to the mother country, and be let loose again on the society which had rejected them as infamous, the impolicy of the present system must appear to amount to fatuity.

An Appendix of seventy pages contains the Author's "Reflections on Seduction." On this topic, as being somewhat foreign from the general subject, as well as of great practical difficulty, we must decline to enter. But we cannot refrain from expressing our decided conviction, that the narrative which occupies the greater part of the appendix, would have been much better disposed of, had it been committed to the flames. We have had quite enough of the confessions of libertines. Were their tendency in other respects less equivocal, any good they might subserve as a moral lesson, would be overbalanced by the pollution they communicate to the imagination. St. Paul teaches us to consider it as "a shame" even to speak of the things which are done by them in secret.

Art. VI. *Travels in South Africa*, undertaken at the Request of the London Missionary Society; being a Narrative of a Second Journey in the Interior of that Country. By the Rev. John Campbell. With a Map and coloured Prints. 2 Vols. 8vo. pp. 322, 384. London. 1822.

ANOTHER step has been taken towards discovery in the interior of Africa, and precisely in that way which has always appeared to us at once the most desirable and the most likely to be attended with success. Mr. Campbell, who possesses some important qualifications of a traveller, aided by advantages which are out of the reach of ordinary investigators, has pushed his discoveries to a considerable distance beyond his former extreme advance; and, although he may not have brought home any fresh speculations concerning the Niger and the Nile, he has added something specific, and by no means unimportant, to our knowledge of African geography and civilization. His desultory mode of journalizing and the brevity of his comments, though favourable to the interest of his narrative, render an analysis of the work somewhat difficult. Mr. Campbell's previous journey is, however, so familiar to a large portion of our readers in its general details, that we shall limit ourselves to a slight view of the additional information obtained by Mr. C. respecting the tribes of Southern Africa.

Mr. Campbell's original plan included no part of the regions

beyond Lattakoo. We mention this specifically, because we think that he displayed a fair combination of discretion and enterprise in his subsequent change of determination; as well as in the after decision to which he firmly adhered under pressing invitations to extend yet further the limit of his journey. It was towards the end of March 1820, that the party, composed of Mr. C., Mr. and Mrs. Moffat, and the Hottentot drivers and attendants, accompanied by Mr. Hamilton the resident Missionary, reached Lattakoo. They were shortly afterwards visited by the king Mateebe, with several of his chiefs. Considerable pains had been taken by Mr. H. to render the buildings of the Mission neat and commodious: the gardens were in excellent order, and a place of worship had been erected, of dimensions sufficient for the accommodation of four hundred hearers. It occurred, providentially, that Koesse or Kossie, the king of Mashow, a neighbouring town of some importance, was at this time on a visit to Mateebe; and Mr. Campbell availed himself of this circumstance to prepare the way for a visit to that chief.

‘The king of Mashow being on the eve of departing to his own country, we expressed a wish to have a little conversation with him, in the presence of Mateebe, and invited them to accompany us to Mr. Hamilton’s house. Without Mateebe’s presence, we could not with propriety negotiate with another king. They willingly consented, and came with us.

‘I asked their opinion in regard to sending Missionaries to Mashow, and the countries beyond it, and my paying them a visit. The king of Mashow looked significantly to Mateebe, wishing him first to deliver his opinion, who immediately said,

“I will never hinder the progress of the Word of God. I have no objection to your going to Mashow, and the other people in that direction, but when you come to Mashow, Makkabba, the king of Malacca, who lives not far from Mashow, hearing you are there, will send for you. He is a bad man, I should not like you to go there. I know that he would murder you. I told the same to Dr. Cowan, but he would not believe me, and he has never returned.”

‘Koesse assented to Mateebe’s remarks, and added, Should we come to any of those nations, we must do nothing with the people alone, but every thing through the kings; we must always consult them, and they would advise what was best to be done. He remarked that water on the way was rather scarce.’ Vol. I. pp. 69—71.

At a public interview, or what, in other parts of Africa, would be called a *palaver*, an interesting conversation took place, which illustrates very impressively the characteristic ignorance and indolent acquiescence of the natives. Mateebe, on being questioned as to the feelings with which he regarded the Missionaries, not only expressed his general approbation of their

confidence, but added, 'We disapprove of bad things, of non-
"murders," or military expeditions.'

"Does Mateebe think any of his people are happier or better, by
the things which the Missionaries have told them?"

"All are pleased with the Word, but we cannot comprehend it, and
are glad we have the means of knowing it; we can now sleep well."

"Can Mateebe tell what causes them to sleep so well? Is it, be-
cause they now know something of the true God, or because white men
with guns now live among them?"

"A peace from God, and by the word coming among us."

"When Jesus Christ was in the world, some who did not understand
the meaning of what he said, came and requested him to explain it to
them. The inhabitants of Lattakoo should do the same to the Missio-
naries, when they hear any thing they do not understand."

"That ought to be so; but the Griquas once did not understand—
now they are changed. I hope it will be so with us."

"Does Mateebe now understand how a book can speak, better than
he did when I endeavoured to explain it on my former visit?"

"I do not yet understand how the Bible speaks, nor how a letter
tells about things which happen far off."

"Wherefore does the king come to the Missionaries to ask for news,
when he hears they have received a letter?"

"The Missionary looks at the letter and knows news, but when I look
at it I see nothing; because the Missionary knows things by the letter, I
ask him what they are."

"Does Mateebe know how news comes in the letter?"

"I do not know, but the people who can write know it."

"I expected that Mateebe, before now, would have been able him-
self to write a letter to the far land?"

"If I wish to write, I may come to the Missionary, and he will write
for me. I had called on the Missionary when he was writing, but
he never put the pen into my hand." He expressed this with a laugh.

"Have not all been publicly invited to come and learn to write?"

"Yes, the ask is there! but we they have not asked."

"Here I was told that there was no Bootshuana word for soul or spirit,
but heart or breath, and that it was still uncertain whether the people
understood that they had souls. The interpreter, who is a Matchappee,
took occasion to say that he was like Mateebe, for he neither understood
book nor letter—that he saw nothing in the book but colour; that when
he looked at a book, his head was dark, and his heart dead." pp. 77—80.

Munameets, one of the uncles of Mateebe, went rather more
deeply into the matter. He acknowledged the corruption of
his heart, and the necessity of a Divine interposition for its re-
newal; the omnipresence of God, and the efficacy of prayer;
the dependence of man on the Deity for the continuance of
life; expressing at the same time his sorrow that he had not a
better and more experimental knowledge of these things. "My
heart," said he, "is full of wickedness, and so long as it is so,

'I cannot understand the word of God—I am often grieved because I cannot get a better heart.' Much of this, as doubt, mere repetition; but it proved that, at least, there has been attention; and it sustains a rational anticipation of future salutary results from patient and persevering instruction. At a subsequent examination of young persons, the answers were highly gratifying. The spirit of inquiry seems to be roused, and if an active system of educational instruction can be gradually introduced, we shall then witness the effects of Divine truth, not only in elevating the character, but in strengthening and enlarging the intellect.

After a visit to Old Lattakoo, Mr. Campbell and his party set forward on the road to Mashow. They first reached Men-bowhwey, a considerable town in the Tammaba country, where they were received with hospitality, though, many years ago, two white men were said to have been murdered by the natives. Leebe, the king, is described as a man of sense and energy. The chiefs seemed to expect that their visitors would open a trade, while Leebe himself was anxious to engage them in the chase, aware of the advantages of fire-arms in the pursuit of game. Heavy rains at first prevented Mr. C. and his friends from exploring the town. When they were able to venture out, they witnessed the following singular circumstance.

'We passed a circle of ten or twelve yards completely covered with expiring insects, having bodies about the size of a common butterfly, with large wings approaching in size to that of the dragon-fly. The fluttering of so many thousand wings, while the greater part of the poor creatures lay with their backs on the ground, at first sight had a startling appearance. They appeared to be a species of ants, whose holes had been inundated by the rains, which had so benumbed them, that they had only strength to creep from their cells to a little distance.'

They passed several other similar collections, and observed that the insects which had been able 'to thrust their heads into soft parts of the ground, appeared in better health,' and were likely to weather the storm, than any of the others. After a brief stay in this place, they proceeded on their journey to Mashow, where they received a cordial greeting from their old friend king Kossie. At a council of the magnates of this little state, it was determined, on the recommendation of an old chief, 'the Ahithophel of Mashow,' to permit the residence of Missionaries. The sovereign of Mashow seems to be, in many respects, an interesting character,

'His younger uncle, Mungallee, who is a handsome looking man, despised Kossie on account of his small stature and mild temper; and concluded that his mental powers were defective. He therefore usurped the sovereignty himself, and on the death of a rhesus, he privately

to the treat of that animal, which was tantamount to his declaring himself king. Kossic pretended not to observe it, but soon after, with the advice of some of the captains, he seized a number of calves, the property of Mungallee, which he carried off and lodged in his own cattle kraal, and placed himself at the door, daring Mungallee to attack him away. Mungallee, finding upon inquiry that the friends of Kossic were more numerous and powerful than he had supposed, thought it prudent to overlook the capture of his calves. Ever since this occurrence the power of Kossic has not been disputed. p. 180.

This Mungallee presented a tolerably fair sample of the South-African beaux. He was a man of fine exterior. On the crown of his head, the wool was left in its natural state; then succeeded a closely shaved circle; next to this was left a fillet of wool about an inch broad, and all the rest of the surface was kept carefully bare. The woolly part was decorated with a blue and shining preparation saturated with grease,—the powder and pomatum of these stylish savages. His body was smeared with red ochre, worked up with fat into an unguent; and from either ear dangled a couple of gilt buttons.

Northward of Marhow, lies Kurreechane, the capital of the Marootse nation, a place of considerable population, and apparently somewhat more advanced in civilization and mental energy than its Southern neighbours. It is under the government of Liqueeling, who holds the regency during the minority of his nephew. It is a singular circumstance, that, although a young man of prepossessing exterior, named Moelway, is the late King's eldest son,

he cannot reign, because his mother was not the eldest queen. The eldest queen had no children by her first husband, the king; but, after his death, another brother, according to the Jewish custom, took her and raised up seed to his brother. By him she had a son, whose dignity is the same as though he had actually been the son of the king. He will be acknowledged as the successor of the former king, when he comes of age; though Moelway at this time seemed to possess all the honours of the heir apparent by a kind of courtesy.

The personal and domestic accommodations of the people, are described as of a very superior order to the usual average of African ingenuity. In some of the houses there were different ornaments moulded in hard clay, possibly *terra cotta*, and painted. They had glazed vessels of different forms and sizes for the purpose of holding their water, milk, food, and a kind of beer, made from corn, which did not prove very palatable to European taste, inasmuch as it is of a dark milky hue, and resembled gruel in consistency. The interior of the dwellings, and the surrounding homestead, are kept scrupulously clean. Iron and copper are smelted in clay furnaces, of simple but effective construction; and their blacksmiths are sufficiently

detestants in their profession. Liqueing, who appeared to have been a man of ability as a governor, testified no sort of anxiety to obtain correct views either of European character or acquisition; but he was grievously annoyed on finding that his visitors were not amply provided with beads, the universal medium of commerce among these tribes. He expressed himself, however, in friendly language, and gave free permission for the residence of Missionaries at the seat of government. A *peetsa*, or public council was held, at which, amid a strange mixture of dancing, singing, and speaking, a fair proportion of policy and good sense was conspicuous in the conduct of the chiefs. They were gorgeously attired in tiger skins, 'fur tippets,' and white turbans made from the skin of the wild hog; paint being profusely applied to their bodies. Their tones are described as musical, their action easy and graceful, and their self-possession entire.

An important question now occurred. Mr. Campbell had continued his journey beyond his primary intention; he had hitherto met with success in his exertions, and a most important point seemed to be established for the extension of the mission with every prospect of safety and beneficial consequences. But a pressing invitation was delivered to him from Makkabba, the chief of the Wanketzens, a nation inhabiting the country westward of the Marootsee tribe. In our opinion, he ought not to have hesitated for a moment in dismissing from his mind the possibility of such a journey. He was well aware of the ferocious and unprincipled character of Makkabba; he knew that the murder of Dr. Cowan and his companions was, in common belief, imputed to him; and it was obvious that he could have no other than sinister intentions in his present graciousness. Mr. C. seems, however, to have been half disposed to make the trial. Happily, his zeal was counteracted by the reluctance of his Hottentots; and other circumstances occurred to divert him from visiting a place, whence, we feel assured, that he never would have returned.

We transcribe the following affecting statement, on account of the judicious suggestion which accompanies it, relative to a large field for missionary enterprise.

'About ten A. M. we passed two villages belonging to the Bootshuana Bushmen; at the last of them we halted for a short time. There were about seventy huts, but only nine women and a few children at home, all of whom, except three women, concealed themselves at first. These stood leaning with their backs against a hut, silently viewing us. They were complete exhibitions of starvation, and seemed to be under considerable apprehensions for their safety. One of our people asked if he might bring them a little rhinoceros' flesh; we immediately dispatched him for some to the waggons. On cutting off two or three pounds to

each of the three women, I never witnessed so sudden a change from the lowest depth of depression and agitation to the most extravagant joy. A criminal receiving a pardon under the gallows could not have expressed his delight in a more animated manner. The sound which they made immediately brought the others from their concealment, who rushed towards us and begged some flesh also. We gave to each a piece of flesh and a little tobacco. They danced for a few minutes, and then proceeded to light their fires, in order to cook the flesh they had so unexpectedly received. Their black fingers appeared as hard as bones, and were probably rendered so by digging roots out of the ground for food. Their men had been absent on a hunt for three weeks, and of course the situation of these poor females must have been very distressing.

It is very probable that a Missionary sent to this scattered people would be able to collect them together, form them into a nation, and teach them to cultivate a portion of those millions of rich acres by which they are surrounded; a deed which would deserve the thanks of the whole human race. The Tammahas were once in the same state; but by some means or other, which I could not learn, they were collected into a nation, and now their land abounds both in corn and cattle. These Bootshuana Bushmen must be very numerous, from the numbers I fell in with where there was no beaten track, and because from hence it may be inferred that, in whatever direction we had chosen to travel, we should have found an equal portion of their villages. They speak the same language with the surrounding nations, by whom they are despised merely on account of their poverty. Having been so long dispersed, and living in a struggling way, they must be destitute of those national prejudices against the Gospel, arising from bigoted customs, and sanctioned by the approbation or compliance of their forefathers. They would probably consider it as a favour if a Missionary were appointed to reside among them. pp. 288—290.

On Mr. C.'s return, he revisited Mashow, where he procured some additional particulars respecting Makkabba. This savage has the reputation of practising magic; a delusion which he takes care to encourage. Mr. Campbell was gravely told, that when his son once rebelled against him, that chief went to an ant-hill, and kicked it to pieces, on which a swarm of bees issued from it, and attacking the rebel, drove him from the country. The native who repeated this legend, expressed his firm belief that fire-arms would not explode when levelled at Makkabba. He is about fifty years old, six feet high, and slightly made; his upper teeth project, and he is unable to look steadily in the face of the person to whom he addresses himself. He poisoned his father, and has murdered all his male children, but one, from the apprehension of similar treatment. Choosa, his only surviving son, will never take medicine from his father's hand, lest there should be poison in the mixture.

From Mashow to Lattahoo, the party were accompanied by Morokoy, a rainmaker by profession, whose office it is, in sta-

sons of drought, to perform certain mystic ceremonies for the purpose of procuring that indispensable blessing. In this part of their track, the travellers deviated from their ascending route, and visited the Coranna town of Mobatee, where they met the native missionary Cupido. At Lattakoo, they again met with a kind reception from Mateebe. After a short delay, Mr. Campbell and his friends set out on a journey along the banks of the Krooman, for the purpose of ascertaining the sentiments of the natives respecting the residence of Missionaries. At a town called Patannee, they met with a man of extremely interesting character, the chief of a district, who manifested an enlightened and very unusual preference for the habits of European life. He wore a hat with a white ostrich feather, and was dressed in a jacket and trousers of his own manufacture. His house is constructed on the mode of that built by the Missionaries at Lattakoo; and when Mr. C. presented him with saws, chisels, and gimlets, 'never did a hungry man receive food with more avidity.'

He longs for the introduction of arts and improvements among his people, as much as ever Peter the Great did in Russia. He observed every thing which we did, that was at all new to him, with the eye of a hawk. The chief spring of water here was copious, and said to continue so all the year. Serets sows Indian corn and tobacco near the spring, though both be (are) in direct opposition to the customs of his countrymen; to which, however, he pays no attention, if they are contrary to what appears to him good and useful. Vol. II. p. 85.

The Krooman, though now destitute of any stream, was once a considerable river; and many of the aged natives could remember it subject to heavy inundations. On the 5th of July, Mr. C. returned to Lattakoo, and in the course of the same month quitted it finally, leaving the concerns of the Mission in a state not, on the whole, unpromising. He was accompanied by Africamer, the old freebooter, who had undertaken a five week's journey with Mr. Moffat's books and furniture from Namaqualand, where Mr. M. had previously resided as missionary. When they reached Berend's Kraal,

a considerable number of people assembled in the evening to worship. It was a motley meeting, being composed of Griquas, Namaquas, Damaras, Boetchuanas, Bushmen, &c. No congregation could have yet more still, both without and within the tent, though there was a cold wind blowing, accompanied with darkness, thunder, lightning, and rain.

There was one circumstance in this meeting of a very affecting nature. I saw before me, at this moment, worshipping under the same tent, and receiving the glad tidings of the gospel with much feeling, the noted Africamer, and Berend the Griqua captain. Till their conversion they were mortal enemies to each other. Berend was brought to feel

the power of divine truth several years before Africamer. When the Namaqua chief was converted, he sent a message to the Griqua chiefs, confessing the injuries he had done them, and soliciting them at the same time to unite with him in promoting universal peace, and the improvement of the people.

Africamer and Berend are both judicious, excellent christians, and their own feelings must have been strongly excited upon the present occasion. These patriarchal men are now kings, fathers, and priests in their domestic connexions. They instruct their families, preside among the people in the absence of Missionaries, and breathe nothing but peace on earth and good will to men. Thus when God blesses his people he makes them blessings to others. With all the particulars relating to these chiefs in view, what would infidelity have said on contemplating so interesting a scene? Could her favourite system have exhibited such fruits, she would have called upon all men to fall down and worship her!

The subject of address was—"The invitation of God to the ends of the earth to look to him, and to him alone for salvation." Berend, on this occasion, engaged in prayer, and Africamer knelt at his side. Twenty four years before this time, they and their respective adherents fought for five days against each other on the banks of the Great Orange River. Africamer had now some intention of leaving the west side of Africa, and of taking up his residence in the vicinity of Berend, for the remainder of his days. Vol. II. pp. 237—39.

Connected with the visit to the Griqua settlement at Campbell, is an extremely interesting biography of old Cornelius Kok, whose mild and liberal disposition has rendered him an object of attachment to all the various races by whom he is surrounded. An emphatic evidence of the good effects of African Missions is afforded by the fact, that the son of this worthy man, though, when he lived further North than his present residence, he was constantly suffering from the depredations of the Bushmen, no sooner shifted his dwelling to a country where the labours of the Missionaries had been exerted among these indefatigable plunderers, than he found his property perfectly secure.

He told us of a formidable combat which some of his people had a short time before with a large lion. The animal had been near a Bushman hut the whole night, waiting, as they supposed, for the arrival of its companion to assist in attacking the family, and if they had made the attack in conjunction with each other, it is probable they would have succeeded. Two Bootchuana herdsmen, attending the cattle near the place next morning, saw him, and ran towards Kok's kraal to inform the people. On their way thither they met six or seven Griquas coming to attack the formidable creature, having already heard he was there. Advancing towards him, they fired and wounded, but did not disable him. Enraged by the smart he advanced to take revenge on the assailants. On seeing him approach, the Griquas instantly reaped from their horses, and formed them into a close line with their tails towards

the lion, and taking their stand at the horses' heads. The angry animal flew upon a Bootchuana, who was not protected by the intervention of the horses, and who tried to defend himself with his skin-cloak or arrows. The lion, however, caught him by the arm, threw him on the ground, and while the poor man still tried to defend himself by keeping his arrows wrapped round him, the lion got under it, and gnawed part of his thigh. His Bootchuana companion at that time threw his assagai, which penetrated the man's cloak, and entered the lion's back. The same Bootchuana threw another assagai, but, instead of taking the direction he intended, it pierced the body of a dog that was barking near. The Griquas would have fired, but they were afraid of shooting the man. To drive him away, if possible, they made a great noise, and threw some stones. The lion then left the man, and rushed towards them, when they again checked his attack by turning the horses round. He next crept under the belly of a mare, and seized her by the fore leg, but with a powerful kick, she made him let go his hold. In revenge, and by one stroke of his paw, he tore open her body, and retired. After this, he tried to get round the horses to the men, but when within two yards of one of them, and on the eve of making a spring, he was happily killed by a musket-shot, the ball penetrating behind the ear. Vol. II. pp. 278--80.

Though we have, on the whole, been much gratified by these volumes, yet, we have been somewhat disappointed by the entire absence of scientific details. Nor is the map on which we should have expected. The common modes of ascertaining the longitude and latitude, or even, without these, the mere adaptation of the bearings of the compass, would have enabled Mr. Campbell to furnish such geographical details as would have thrown great light on the superficial aspect of this part of Africa.

ART. VH. *The Support of the Christian Ministry*, a Sermon, preached at the Nether Chapel, Sheffield. By James Bennett, Dco. Third Edition. 8vo. pp. 46. London. 1821.

THIS sermon treats of a very delicate but very important subject. It was preached before an Association of Dissenting Churches and Ministers in the North of England, and is published at their request. The duty to which it relates, is so obvious as scarcely to require to be supported by argument; yet, it cannot be deemed unnecessary, and ought not to be deemed invidious, to advert occasionally to this branch of the correlative claims and obligations which more peculiarly attach to the Christian pastor and his charge. No apology can therefore be necessary for the publication of the discourse.

Mr. Bennett considers, 1. 'the Divine appointment' by which the churches of Christ are bound to support their minister; 2. 'the various modes adapted to attain this end;' 3. 'the extent to which this duty should be carried;' and 4. 'the agents by

'which this work must be accomplished.' As a specimen of the anomalous striking style of the Frencher, we extract the following paragraphs, which occur in illustrating the extent of the requisite provision.

'I am not ignorant of the wretched apologies that are sometimes urged. It is dangerous for a minister to be rich! And is it not for their hearers too? And are you not afraid of increasing the hazards of your own soul, by adding to your wealth all that you withhold from him? And have you sincerely risen to that exalted height of loving your minister better than yourself, so that you would watch for his security from the snares of wealth, at the price of increasing your own danger of being found among them that shall "hardly enter into the kingdom of God?"

'But troubles are good for ministers, who preach better under the rod! Thus the epicure torments the creatures of God, that they may afford him a more delicious treat! As if the world and the devil would not furnish ministers with troubles enough, unless the flock for whom they labour add starvation to the list! But we preach better for affliction! A broken heart, I know, is good for prayer, but it is bad for preaching. In the pulpit the joy of the Lord is our strength. Then we reign and triumph over your hearts, when you reign and triumph over ours. If we preach better under the rod, it is when that rod is in the hand of God, not in yours. At least, the utmost that you have a right to expect from those whom you afflict by your ungenerous treatment is, that they should hold their peace.

'When, again, the Apostle says to the young evangelist, "give attendance to reading," he supposes that he has books, and these demand money. But I have unhappily known a fine mind, athirst for information, who would have poured forth the treasures he might have acquired from reading into the hearts of his hearers, stunted in its growth, for want of the resources which a library would have furnished, and which a generous people would have afforded, and doomed to chafe their consciences by the repetition of old things. No punishment is so severe as that which is inflicted by the re-action of our own sin.

'Consider too, my friends, that the church of God is bound to have ministers who enjoy a good report of them that are without. This, however, in great measure depends on yourselves. I once heard a person speak of the usefulness of a minister thus, "If he were doing much good to that people, they would give him a better coat." In the spirit of this remark, it is said, the Americans act; for, in the United States, we are told, a minister cannot bring an action to recover his salary; since their law determines, that it is a pastor's business to teach his charge to be honest, and if he had done his duty, there would be no occasion to bring his suit. If you value then, your own character, and that of your minister, give him your generous support.' pp. 80-82.

We are deterred from pursuing the quotation, by the false taste in which the remainder of the passage is written. Passing over the rainbow thoughts and angel tones with which Mr.

Bennett has decked out the Christian pastor, we must just stop to remark, that he pays his brethren but an all compensation, supposing that 'ungenerous treatment on the part of their people, would render it difficult for them to do much more than *forgive their wickedness*.'

There is much that is impressive and highly deserving of attention in this sermon, and we earnestly recommend it to the perusal of our readers. The exceptions which we might be disposed to make to its general excellence, would respect chiefly a few incautious statements and extravagancies of style. We quite agree with Mr. Bennett, that a mode of contribution absolutely voluntary, is most in harmony with the genius of our religion; and most honourable to the Church.

For this reason, I cannot but deeply lament, and seriously protest against the mode of supporting ministers by a seat-rent. I readily admit, for it is, indeed, incontrovertible, that, as long as men are at liberty to take a seat, or entirely abstain even from entering our doors, this cannot be called a tax. Yet it has so much of the appearance of a rate imposed, and is so unequal in its operation, that I most earnestly entreat you to supersede this, as far as possible, by providing for the support of your ministers, chiefly by voluntary subscriptions, in which every one may give, according as God has blessed him with property and religion. For your sakes as well as your ministers I urge this change; for it is only in proportion as the support of your pastor is the spontaneous effusion of a grateful heart, anxious to render some kind return for spiritual blessings received, that it secures the *agitation and blessing* of the Saviour which is better than life.' p. 24.

Be not satisfied then, with paying a mere seat-rent. Satan himself could not devise a more effectual way to introduce infidelity, and expel from our churches, generosity to ministers, and faithfulness to God. When three persons, of vastly different circumstances, sit in seats of the same rent, one perhaps pays rather more than he can afford, another almost as much, and the third far less. This will always be the case, in a certain degree; but then, it should be owing to their own disposition, not to the arrangements of the church. Every person should be informed that what is given for their sitting is but a small part of the minister's income; for this arises chiefly, if not entirely, from the voluntary subscriptions of those who give according to their varied means, and the different degrees in which they love the cause of religion.

If this is the scriptural rule, how completely have many rich persons mistaken their duty! Their expenditure is, perhaps, twenty times that of a person who gives a guinea a year, and yet they would think it wonderful if they should give twenty guineas a year. I have known hundreds more than one person in the same congregation, living in humble style, who were in the habit of giving between twenty and thirty pounds a year. Some splendid exceptions also, I have always, who gave a hundred pounds per annum. But I have known a whole congregation, who were in the habit of giving the guinea; and here seen a whole range of

and supported by plain persons who were subscribing five guineas annually. pp. 39.—40.

The following remarks, which occur in reference to the deacon's office, are also highly important. Deacons 'have to attend to three tables, that of the Lord, that of the poor, and the minister's table.' Of the last two, however, many who hold the office, scarcely ever think; and it is for want of a proper solicitude on the part of the deacons with regard to the minister's income, that many a minister is as poor as he is.

For if any one, continues Mr. Bennet, 'on hearing the miserable pittance that some churches give, should exclaim against them, "covetous wretches!" I should not wonder, but I should not consent. For I would say, look at their subscriptions to other objects. They give to the Missionary Society, almost as much as they raise for their minister; they add to this, liberal contributions to the Bible and Tract Societies; to Sabbath Schools, Hospitals, and Dispensaries, till their charities double or treble their contributions to their minister's support. Nay, they even subscribe to other ministers, if they do not support their own. If to this the person should reply, the more shame for them! Do they not know, that the God who says, "I hate robbery for burnt offering," and bids them be just before they are generous, must blow upon their charities, taken from their pastor's just recompense; as men would upon the alms of him who should keep back the wages of his labourers, and then say, "but look upon my charitable subscriptions."'

But leaving these strange facts, my object is, to answer him who should enquire after the cause of this contradiction, between you and yourselves. How is it, we are asked, that the same men are at once covetous and liberal, generous to those whom they never saw, and unjust towards the man, whom they profess to see every sabbath as an angel of God? I can easily solve the mystery. It is because ministers are modest, disinterested men: You exclaim, this only increases the difficulty: it professes to remove. I mean, then, that ministers plead every other good cause but their own. Their zealous advocacy has displayed the claims of the Missionary, Bible, and Tract Societies, and called forth the liberal aid of christians, till all these excellent institutions are furnished with funds. But they cannot, will not plead for themselves. What, exclaims some generous stranger, and is there no one else to preach for them? Shall they be suffered to pine in poverty, because they are modest, and devoted to the interests of others? No, replies the faithful deacon, I will plead their cause. They shall not suffer for their excellence. As they place every other good cause in all its light, till men see and touch their claims, I will shew their claims on our generous support, and wipe away the misery that hangs on us, as long as it can be aid; the billowed of a distressed himself unworried, because there is no one to advocate his cause.

I urge this with a warmth, to which no words of mine can give adequate expression; because I know that every thing depends on the spirit of the deacon. One narrow-minded man among them, will ruin your

vent all the rest, and the whole people from doing their duty towards the minister of their choice. I know of no way by which that man can escape the condemnation of Christ for robbing the minister, not only of what he himself owed to his support, but also of all that he prevented others from giving, except by retiring from an office, for which the soul of a niggard is unfit, or obtaining from Christ a generous heart more like the Saviour's own.

Some, however, soothe themselves by saying, but our minister is contented. How do they know? Because he does not complain. What then, must a minister's delicacy always be tried, by being left to suffer until he is compelled to complain? Is this generous? Ought not his charge to think it their duty to consider, whether he has not reason to complain; and if they are conscious that he has, should they not determine to spare his feelings by never leaving him to ask for that addition to his income, which they feel to be his due? pp. 37.—39.

We have known instances in which the conscientious pastor has submitted to exigency, rather than risk in any degree his hold on the affections of his people, or any measure of his usefulness, by a complaint as to the narrowness of his stipend. We have been credibly informed of one instance, in which a deacon accidentally called on his pastor on the Sunday, and found him dining with his family on potatoes. Smitten with self-reproach, he made the circumstance known among the congregation, and the minister's income was instantly doubled. Frequently the fault does not lie with the people: it originates in the appointment of deacons ignorant of their duty, or unfaithful to their trust. A deacon ought to be a man of business as well as a man of prayer, ruling his own house well, and not greedy of filthy lucre. The neglect of this Apostolic caution has proved the ruin of many a minister's peace, and blighted the prosperity of many a church. Nominal deacons are worse than none. Sometimes, a church is found languishing under the superintendence of some two, or perhaps one venerable sexagenarian, whose deaconship is a dead weight upon its exertions. No trust ought to be suffered to fall into the hands of one man, whether it involves property or only power. It is a minister's best security, to have the fullest number of deacons that the church will admit of: it renders him less dependent on any one individual, and it tends to preclude a jealousy on the part of the congregation with regard to the direction of church affairs. The frequent recognition of their power of electing deacons, would lead them to confide in them as representatives, in the management of those matters which common discretion may forbid to make the subject of public discussion. All the objections which seem to lie against the Congregational mode of church-government, will, we are persuaded, be found to originate in a practical departure, either from the spirit of the Apostolic injunctions,

of from what no system of policy can remedy, the absence of true religion.*

With regard to the generosity, the disinterestedness of ministers, and the sacrifices made by those who enter the Dissenting ministry, our private information would afford us the means of amply substantiating all, and more than all, that Mr. Bennett has affirmed. Still, it were as well to disarm those who may be aware of facts of a different kind, by the admission, that the rank of life from which our academies are chiefly replenished, is not such as to render the Dissenting ministry an ineligible mode of support. And as to a large class of worthy and efficient labourers, but whose capacity would never have raised them, in any other line of life, above the lower ranks, while we fully admit their claims on the generous support of their own people, yet, we cannot admit that they are much worse off than they would have been as mechanics or little shopkeepers. Talent, we believe, generally fetches its price in the Dissenting ministry. Would to God that solid worth and Apostolic piety always did also! But whatever ground of discouragement and just complaint may exist, there are good things enough in the shape of Dissenting benefices, to operate as some temptation, when combined with the gentility of the cloth, and the chance of a prize in the matrimonial lottery, to a brisk young fellow who is impatient of the counter or the desk, the warehouse or the bench. Nor is even the average of the incomes of Dissenting ministers so much below the stipends of many curates in our proud and wealthy Establishment, as to render Conformity, where the choice presents itself, a much more attractive alternative. But sometimes, these pulpit adventurers do at length conform, and the Dissenting ministry happily gets rid of them.

The loudest complaints against the niggardliness of Dissenters towards their ministers, we are apt to believe, proceed from disappointed rather than from suffering men. Some who have not entered the ministry from mercenary or improper motives, have either been betrayed by their own imprudence into embarrassments which have compromised their respectability and undermined their influence, or have caught the infection of a trading spirit, and murmur only because they are not making money. And some *are* making money, by means which, how-

* We may take this occasion of recommending to our readers a sermon entitled "The Work and the Reward of Faithful Deacons," by Dr. Newman of Stepney, which contains some highly useful hints. It by no means, however, exhausts the subject, and some points are touched much too superficially. The duty of the Deacons to provide for the competent support of the pastor is barely mentioned at p. 10; and no attempt is made to illustrate or enforce this part of their office.

ever legitimate in themselves, too often lead to a departure from the proprieties and the true spirit of the ministerial character. And such individuals may be found complaining that they are driven to these expedients, when, possibly, the same intense-ness with which these secular concerns are pursued, had it been carried into the discharge of all their pastoral duties, would have issued, not only in an extension of their usefulness, but in an equal improvement of their income. Others turn merchants on a larger scale: they will have a chapel of their own, and be at the mercy of no deacons and no people, but issue their quarterly tickets of admission, and be their own paymaster. And they have their reward. Several of these chapel-mongers have succeeded in filling the house, and are growing rich. And these men will be among the loudest in deprecating the narrow spirit of Dissenters, and in pitying the luckless pastors who are said to be starving on narrow incomes. Some, indeed, thus preach Christ for money; and the best that can be said, is, "What then? whether in pretence or in truth, if Christ is preached, we will therein rejoice."

But there are other ministers, who make far less bustle in the religious world than these buyers and sellers in the Temple, and who give away fewer guineas to religious societies, but whose reward shall be great in heaven. In every age, a mercenary spirit has been the foulest pest of the Church; and it signifies little what form it assumes. But shew us the minister who for twenty years denies himself a servant, that he may be able to give his guinea or his five guineas, when a case of distress presents itself, and who is munificent simply by means of self-denial, where another would be in straits;—or the minister who, without making a merit of it, refuses, for the bribe of a larger salary, to desert a post of duty, and to fling away the affections of a united people, although they cannot raise him much above a bare maintenance;—or the humble and self-devoted servant of Christ, who can be content to labour in obscurity for his thirty or forty years, in the lowliest poverty, among the poor, and yet be happy to live and die in the service;—we could name not a few such men in the Dissenting ministry, and these are the generous men who have drunk into the spirit of their profession, and who alone acting up to Mr. Bennett's excellent exhortation, 'consecrate themselves to serve Christ's interests, and trust him to take care of theirs.'

There is one topic to which we are surprised that the Preacher omitted to allude in discussing the general subject of the support of the Christian ministry. If the Gospel is to be preached to the poor, it must be, in many cases, preached to them under circumstances which render it absolutely impossible for the minister to derive his support from the contributions of the

people. The duty of individuals and of churches to contribute to funds in aid of such ministers and churches, would seem to be clearly indicated by the practice of the primitive churches, that we cannot admit either Missionary Societies, or Bible Societies, or hospitals, or dispensaries, to have a prior claim on Christian benevolence. The admirable institutions for the relief of Dissenting ministers, which at present exist, deserve to be better known and more generally supported, as their funds are by no means adequate to meet the necessities of the times. The poor, after all that can be urged in enforcement of the duty of supporting the Christian ministry, and after all that can be done towards its support, we shall always have among us; poor churches and poor ministers; and these have claims which are too often lost sight of amid the general stir, and rivalry, and glare of highly patronized and more splendid institutions. We have pleasure in stating, that although this subject is not distinctly adverted to in the sermon, whatever profits may arise from its sale, are to be devoted 'to the assistance of ministers whose pecuniary difficulties may prove the painful necessity for such a discourse.' The best means of affording this assistance would have fairly come within the subject. Local associations have sometimes embraced this object, but they must necessarily be inadequate to the general exigency. Many hundreds a year are raised by the London congregations for the purpose of affording aid to country ministers having narrow stipends, and are unostentatiously distributed as an annual grant. But these funds have by no means kept pace with the depression of the times, and the increasing number of applicants. There are rich congregations in the country as well as in London; and we have never heard any good reason assigned, why they might not in like manner contribute of their abundance to the want of their poorer brethren.

It must not be concealed, that a very inadequate sense of the claims of the Christian ministry to a liberal support, is chargeable on all religious denominations. We have no occasion to except the members of the Establishment. What they give to their own clergy, is for the most part given of necessity and grudgingly; and both the occasion of Lord Harrowby's Bill and the opposition raised against it, would amply bear us out in retorting the charge brought against Sectarianism, of 'starving its own cause.' But we make the remark chiefly in reference to Congregational Dissenters, whose liberality as a body, estimated in relation to their aggregate wealth, will bear a comparison with that of any class in the community; and yet, we repeat, that very inadequate notions are prevalent among them on the subject in question. It is a point on which we would deprecate any angry expression of feeling; and all

Her life conveys a striking reproof to many who, with equal talents and equal advantages, are still, if not *blots*, at least *blanks*, in the world and in the church.

The cheerful and steady composure with which she waited for her dissolution, when her recovery was pronounced hopeless; the firmness with which her mind grasped the certain hope of immortality, and the solicitude she manifested for the religious interests of her household, are highly striking and exemplary. We sincerely concur in the hope that the publication by its monitory efficacy, may realize the obvious intention, and more than repay the affectionate labours of the Biographer.

Art. IX. *Reasons for Opposition to the Principles and Measures of the Present Administration.* 8vo. pp. 56. London. 1821.

THIS pamphlet cannot lay claim to the merit of originality, or powerful eloquence, or depth of thought, but the Author treads in the steps of Mr. Hume, whose arithmetical eloquence has been found far more efficient than the most splendid declamation. He rests his reasons mainly on facts and figures, the hardest of all arguments. The great fault of the pamphlet is, that it betrays too much of the party-writer, being written throughout in the spirit of an indictment. The Writer concludes his address with calling upon that proportion of the people of England who have any thing to do with electing representatives, to exercise their invaluable privilege, at the next general Election, by rejecting the supporters of ministers. As if the people really had it in their power to deprive any set of ministers of a Parliamentary majority! No: the country is fairly wedded to the present ministry, to have and to hold, for richer for poorer, for better for worse, in sickness and in health, and death alone can them part. To displace them is out of the question: to oppose them by all constitutional means, may be reasonable enough; and even a party opposition is better than none. But, as to the efficiency of such patriotic endeavours, we fear that things must be worse before they are better: they must at least become so bad as to make the Aristocracy take part with the people; and then, and not till then, need we dream of a change of system. In the mean time, there is little justice in making out the Administration to be the root of all evil. To charge them with being the authors of our present sufferings, is manifestly unfair. We are now but paying the price of a twenty years' glorious war, which to our landed gentry, clergy, army, navy, contractors, and loan jobbers, was a source of the highest satisfaction; into the spirit of which these large classes of the nation entered with enthusiasm. Why blame the Minister for the madness of the nation? The com-

patency of the present Administration to meet the extraordinary exigency of affairs may be questioned; but of their sincerity in wishing to meet it by any means short of crippling their patronage, there is no reason to doubt. Opposition, then, if it be honest opposition, ought to be directed against measures and principles, not against the men; who are but the creatures, the representatives, and the agents of a system of politics, which neither originated with them, nor will die with them, and which greater talents would only render more formidable to the welfare of the country.

Art. X. 1. *A Treatise on the Art of Brewing*, exhibiting the London Practice of Brewing Porter, Brown Stout, Ale, Table Beer, and various other Kinds of Malt Liquors. By Frederick Accum. Plates. 12mo. pp. 122. Price 9s. London. 1820.

2. *A Treatise on the Art of making Wine from native Fruits*; exhibiting the Chemical Principles on which the Art of Wine-making depends; the Fruits best adapted for home-made Wines, and the Method of preparing them. By Frédéric Accum. 12mo, pp. 92. Price 3s. London. 1820.

3. *A practical Treatise to render the Art of Brewing more easy*. By F. N. Hayman. 12mo, pp. 117. London. 1819.

MR. ACCUM, in compiling his Treatise on Wines, has been much indebted to Dr. Macculloch's valuable "Remarks on the Art of making Wine"; a work by no means superseded by the present manual.

Mr. A.'s Treatise on Brewing must be allowed to be comprehensive, and, to the Trade, will be, we doubt not, sufficiently intelligible, having enough of scientific principle to give certainty to the different processes, and containing some highly useful Tables. The chief fault of the work is, that its directions are somewhat too complicated, and relate to a scale of proceeding too large, to be readily understood and advantageously adopted by unscientific persons in their domestic operations. We transcribe the Author's short historical Introduction.

The art of preparing vinous liquors from nutritive farinaceous seeds, previously subjected to the process of germination, or maling, appears to have been known and practised in very remote ages, among those people who lived in countries that are not adapted for the culture of the grape.

The ancient Greek writers gave the name of barley wine to malted liquors. The invention of brewing is ascribed to the Egyptians, from whence it seems to have passed to those western nations which were settled by the colonies that migrated from the east. The town of Pelusium, situated on one of the mouths of the Nile, was particularly celebrated for

its manufacture of malt liquors. Herodotus attributes the discovery of the art of brewing to Isis, the wife of Osiris.

'Galen, who lived at Rome, and flourished in the reign of Antoninus Pius, and Dioscorides, the favourite of Mark Antony, were neither of them strangers to ale.

'Tacitus informs us, that beer was known in very remote ages among the northern nations, and that this liquor was the favourite drink of the Anglo-Saxons, and Danes, as it had been of their ancestors, the Germans. Before their conversion to Christianity, they believed that drinking large and frequent draughts of fermented malt liquors was one of the chief felicities which those heroes enjoyed, which were admitted into the hall of Odin.

'After the introduction of agriculture into this country, malt liquors were substituted for mead, and became the most general drink of all the ancient Britons; both ale and beer is (are) mentioned in the laws of Ina, king of Wessex.

'Among the different kinds of drinks provided for a royal banquet in the reign of Edward the Confessor, ale is particularly specified. In Scotland and Wales they had at that time two kinds of ale, called common ale, and aromatic ale, both of which were considered as articles of great luxury among the Welsh. Wine, it appears, was then unknown even to the king of Wales.

'Buchan, in his history of Scotland, mentions the use of malt liquor at a very early period, and calls it *vinum ex frugibus corruptis*.

'The heroic, but ill-fated, *Mungo Park*, found the art of brewing beer among the negroes in the interior parts of Africa. They prepare the seed of the *Holcus Spicatus* nearly in the same manner as we do barley, and he says that their beer was, to his taste, equal to the best strong malt liquor he had ever tasted in his native country.

'All the ancient malt liquors, however, seem to have been made entirely of barley, or some other farinaceous grain, and therefore were not generally calculated for long keeping, as this quality depends considerably, though not entirely, on the bitter principle of the hops with which the liquor is impregnated. The use of this plant in the art of brewing is of modern date.'

Mr. Hayman's is a useful little volume, with calculations, tables, and an appendix strongly recommending the mixture of a proportion of unmalted barley with the regularly prepared Malt.

ART. XI. SELECT LITERARY INFORMATION.

- * *Gentlemen and Publishers who have works in the Press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

Rare and Select Historical and Theological Tracts connected with Nonconformity. The Rev. Mr. Redford, of Unbridge, proposes to publish by subscription, an octavo volume of about 600 or 700 pages, containing a selection of very choice, rare, and interesting Tracts, connected with the history of Nonconformity. At present, it is intended to include in the volume, *The Discourse of the Troubles of Francfort, &c. 1577*; several of the celebrated *Mar-Prelate Tracts*; a few Tracts by the early Independents, or Brownists; Vincent Alsop's *Mischief of Impositions*; Marvel's *Rehearsal Transposed*, and *Answer to Davison*; Palmer's *Vindication of Dissenting Academies against Wesley. 1706*; Cegg's *Life of Ashe*; Defoe's satirical tract, called the *Shortest Way with Dissenters, &c. &c.*

As the object in this publication is not gain, but the preservation of works deeply interesting to any Dissenter, though nearly extinct, it will not be undertaken unless a sufficient number of names be transmitted to cover the expense; which it is supposed will not exceed twelve or fourteen shillings. The tracts contained in the volume will be a literal reprint from the earliest and best editions, and without abridgement. The names of persons disposed to encourage this undertaking should be transmitted without delay (post paid) to Mr. Hamilton, 33, Paternoster-row.

The "Society for Promoting Christian Knowledge in the Diocese of St. David's," have awarded a premium of £50. to Mr. H. V. Tobbs, proctor, Doctors' Commons, for the best Essay on "the Scripture doctrine of Adultery and Divorce, and on the criminal character and punishment of Adultery by the ancient laws of England, and other countries;" which he will shortly publish.

A Second Edition of the Rev. T. Young's three Sermons on St. Paul's doctrine of Justification by Faith,

Original Sin, and Predestination, with Notes, will be speedily published.

Rivington's Annual Register for 1810 will appear in a few days.

Mr. Charles Lloyd has in the press, "*Heritola, a tale; the Duke d'Ormond, and other poems.*" In 1 vol. foolscap 8vo.

In the course of the present month will be published, *The Church of England Psalm Book, or Portions of the Psalter adapted by Selections from the New and Old Versions to the Services of the Established Church.* By the Rev. Rann Kennedy, A. M. Author of *Thoughts on the music and words of Psalmody, &c.*

Hebrew Elements. T. Keyworth and D. Jones are preparing a second edition of *Principia Hebraica*, in 2 vols. pocket size, to be sold separately. One volume to contain the Grammar; the other to comprise an Analysis of 300 verses taken from the Psalms; but arranged in connexion with each other. The English translation to be printed page for page with the Hebrew, instead of being interlined as in the first edition. To the Analysis will be prefixed, a selection of isolated words, containing all the common roots in the Bible, which do not occur in the Analysis. These separate words will be classed according to their forms, each class presenting a praxis or a rule of the Grammar, and thus superseding the necessity of the far greater part of the explanatory marks which accompany the Analysis in the first edition.

Suggestions for the improvement of this work are respectfully solicited, and may be sent, post paid, to Mr. Hamilton, 33, Paternoster-row.

In the press, *Elements of Thought*, adapted to the use of schools; and especially designed to aid the studies of young persons who wish to supply the defects of a common education. By Isaac Taylor, junior.

In the press, *Tales and Dialogues in prose, and verse.* By Jefferys Taylor,

Author of "Rag-pie Rhyme," &c. With six engravings.

The Rev. Mr. Ivimey has in the press, the third volume of his *History of the English Baptists*.

Mr. Charles Phillips is printing an enlarged edition of his *Speeches*, in one volume, octavo; and also a new edition of his *Recollections of Curran* and some of his contemporaries.

Shortly will be published, *Papery the Mystery of Babylon, or the Abominations of the Church of Rome*. By a beneficed Clergyman.

In the press, a new edition of the Rev. Robert Hall's *Apology for the Freedom of the Press*.

Dr. Carey has in the press, a small edition of *Quintilian de Institutione Oratoria*, as a part of the *Regent's pocket Classics*.

In the press, an octavo volume of *Supplementary Annotations on Livy*, designed as an Appendix to the editions of Drakenborch and Crevier; with some prefatory strictures on the present state of Classical Learning in Great Britain. By John Walker, formerly fellow of Trinity College, Dublin, and M.R.I.A.

Mr. Overton has in the press, an Inquiry into the Truth and Use of the Book of Enoch, as it respects his prophecies, visions, and account of fallen angels, such book being at length found in the Ethiopic canon, and put into English by Dr. Laurence.

Speedily will be published, in 1 vol. 8vo. with wood-cuts, &c. *Legendre's Elements of Geometry, and of Plane and Spherical Trigonometry*. Edited by David Brewster, LL.D. Fellow of the Royal Society of London, and Secretary to the Royal Society of Edinburgh. With additional notes and improvements.

. The present translation of Legendre's *Elements of Geometry*, the only one hitherto published in this country, is brought out under the sanction of its illustrious author, who has favoured the Editor with various suggestions for its improvement, and with some additions to the Notes. The popularity and excellence of this work are universally acknowledged. It has already gone through eleven large impressions in France, and has been considered, by the first mathematicians of the age, as the most complete and perfect elementary work on Geometry and Trigonometry.

The Rev. R. W. Bamford, of Trinity

Coll. Cambridge, and late Superintendent of the Blue Coat Hospital at Liverpool, has in the press, a volume of *Essays on the Discipline of Children*, particularly as regards their education.

Early in April will be published, in one volume 8vo., *Annals, including the Life of the Right Hon. Wilhelmus, Viscountess Glenorchy*, collected from her Diary and Correspondence, by Thos. Snell Jones, D.D. Minister of her Chapel, Edinburgh.

Memoirs and Select Remains of an only Son, by the Rev. T. Durant, of Poole, will certainly appear in the course of the present month.

In the course of a few days will be published, (dedicated to Viscount St. Mount), the *Letters of Amicus Protestant* to William Wilberforce, esq. M. P. which first appeared in the *Morning Post*. To which is now added, an Answer to Melancthon his *Vindicator*; demonstrating the inconsistency of a Protestant Christian, and the impolicy of a British Legislator, in advocating the Roman Catholic Claims.

In the press, in one vol. 8vo., *A Comparative View of the Mineral and Metamorphic Geologies*. By Granville Penn, esq.

In a few days will be published, a Translation of the celebrated Work of the Abbé de Pradt, entitled, "*Europe and America in 1821*."

In a few days will be published, *The Pharmaceutical Guide*: in two parts. Part I., a Latin Grammar, in which all the Rules are illustrated by examples taken from the London Pharmacopœia. Part II. an interlineary translation of such formulae in the Pharmacopœia as have been found difficult by young medical students. To which is affixed, a vocabulary of words most frequently employed in prescriptions.

In the press, *A Universal Technological Dictionary*; or, *Familiar Explanation of the Terms used in all Arts and Sciences*: containing Definitions drawn from Original Writers. By Geo. Crabb, A. M. Author of *English Synonyms Explained*. The *Universal Technological Dictionary* will be printed in a very handsome manner, in two volumes, quarto, uniform with Dr. Johnson's *Dictionary of the English Language*, to which it may be considered as an essential companion. It will be comprised in about 12 monthly parts. Price 8s. each.

Mr. Dawson Turner is preparing a

splendid work, containing fac-similes of the hand-writing of 1000 of the most eminent characters in England from an early period, with short biographical notices, and some original portraits.

John Miller, esq. of Lincoln's-inn, has in the press, a *Treatise on the Statute and Criminal Law of England.*

In the press, *Account of a Journey, undertaken in the Year 1840, at the Suggestion and Expense of William John Bankes, esq. into the Oasis of Swah. With Maps, Plans, and Views of all the most interesting Objects that are found in that District* (some of which have been before represented, and few of them visited by any European) principally with a view to ascertaining the Site of the Temple of Ammon. By A. Linant. To this will be added many views and curious particulars collected in the Desert of Mount Sinai; including especially the details of some very considerable Egyptian Remains found there, and many Hieroglyphical Inscriptions now brought thence for the first time, being the result of a Journey made through that Country, by the same Traveller, for Mr. Bankes, by whom the present work is edited.

In the press, *Progressive Geography for Children.* By the Author of *Stories from the History of England.* Part I., 12mo.

Mr. John Wainwright, of Sheffield, is preparing for publication, in two quarto volumes, an *Historical and Topographical View of the Wapentake of Strarford and Tickhill, in the county of York.*

Mr. J. Bled, Author of the *Vale of Sloughden*, has in the press, *Cesmo, Duke of Tuscany, a Tragedy.*

In the press, *The Scripture Character of God; or, Discourses on the Divine Attributes.* By H. F. Burder, M. A.

In the press, *Sacred Lyrics.* By James Edmeston. Vol. 3.

Mr. Borrenstein has just published, on a sheet of drawing paper, an *Easy Method of acquiring the Reading of Hebrew with the Vowel Points, according to the ancient practice.* (Price 1s. 6d.) This Table includes three Lessons; containing, 1. The different Alphabets in use among Jews: 2. The Vowel-Points and the Rules respecting them: 3.

The Letters and Points with the Pronunciation: and will be found of great utility, not only to parrots who superintend the education of their own children, but also to the tutor and young student, to whom it opens at one view a concise but comprehensive and systematic introduction to the Hebrew Language; and even the man of letters, unacquainted with the Hebrew character and its reading, will not fail duly to appreciate it as a very useful table of reference. Tables in the Syriac and Arabic Languages, on the same principle as the Hebrew, are also preparing for the press. They will be the production of an experienced teacher of Oriental Languages, and editor and translator of several valuable Hebrew Works.

* * As only a limited number of the two latter Tables will be printed, tutors, students, and others, who have a desire to possess them, are requested to forward their orders as early as possible, (Post Paid) to the Proprietor, 21, Great New-street, Fetter-lane.

John Gage, esq. is preparing the *History and Antiquities of Hengrave, in Suffolk*, in a royal quarto volume, with portraits and other engravings.

Wm. Wordsworth, esq. has two poetical works in the press; the *Memorials of a Tour on the Continent*, and *Ecclesiastical Sketches.*

Mr. W. T. Ward has in the press, *Practical Observations on Paralytic Affections, Vitis's Dance, Deformities of the Chest and Limbs, illustrative of the effects of muscular action.*

Mr. J. P. Thomas is printing, a *Compendium of the Laws of Nature and of Nations.*

The Rev. I. Taylor will soon publish, in a duodecimo volume, *Scenes in England*, illustrated by 84 engravings.

The Author of *Waverley, &c.* has in forwardness, the *Fortunes of Nigel*, of which the founder of Heriot hospital, Edinburgh, will be the hero.

The Works of Dr. James Arminius, formerly professor of divinity at Leyden, translated from the Latin, are in the press.

Sermons and Miscellaneous Pieces, by the Rev. Robert Wynell Mayow, with a Memoir of his Life, will soon appear.

ART. XII. LIST OF WORKS RECENTLY PUBLISHED.

CLASSICAL LITERATURE.

Eschyl's *Prometheus Vinculus.* To which is subjoined, a Greek Ordo, a

literal Translation, and Notes, which contain the Derivations of the more abstruse Greek Words, and Explanations

of the Difficulties of Metres, Grammar, &c. Opposite each Verse of the Chorus is placed the Names of the System to which it belongs; and the Ellipses of the Greek Text are supplied in the Ordo. 8vo. 6s. 6d.

Selections from Lucian, with English Notes, a mythological Index, and a Lexicon adapted to the Work. A new and improved edition, in which the quantity of doubtful Words is now marked. By John Walker, formerly Fellow of Trinity College, Dublin, and M. R. I. A. 12mo. 8s. 6d.

EDUCATION.

A Latin Grammar, which, from its peculiar adaptation to the faculties chiefly employed in the acquisition of language, is rendered more simple and concise than any Latin Grammar hitherto published. By an Experienced Teacher, 2s. 6d.

The Conversational Preceptor, in French and English, consisting of useful Phrases arranged under distinct Heads; on a new and more simple plan than any hitherto attempted. By J. L. Mabire, of Paris, Professor of Languages. To which are added, Amusing Dialogues on various Subjects of general Interest. By M. Leblanc. 18mo. 6s. 6d. half-bound.

The British Pupil's Explanatory French Pronouncing Dictionary; conveying in a simple and perspicuous manner, as nearly as English sounds will convey, the true Pronunciation of that universal Language. By Pierre Dacier, square 12mo. 5s. bound.

An Abridgement of the Youth's Spelling and Pronouncing Theological Dictionary of the New Testament; in which all the words of the four leading parts of speech in the N. T. are arranged under their respective heads. Designed for the use of the National and other Schools. By C. Dowson. 18mo. 3s. bound.

GEOGRAPHY.

An Atlas of Ancient Geography. By Samuel Butler, D.D. Comprising twenty coloured Maps. 12s. half-bound.

HISTORY.

Monarchy Revived; being the Personal History of Charles the Second, from his earliest Years to his Restoration to the Throne. Reprinted from the edition of 1661. Embellished with four-

teen highly-finished Portraits. By Mr. R. Cooper. 8vo. 16s. royal 8vo. with proof impressions on India paper, 1l. 8s.

An Account of the Abipones, an Equestrian people in the interior of South America. Translated from the Original Latin of Martin Dobrizhoffer, one of the Ex-Jesuits, twenty-two years a Missionary in Paraguay. 5 Vols. 8vo. 1l. 16s.

France for the last Seven Years; or, the Bourbons. By W. H. Ireland, Member of the Athenæum of Science and Arts, at Paris. 8vo. 12s.

A View of the History and actual State of the Military Force of Great Britain. By Charles Dupin, Member of the Royal Institute of France; Field Officer in the Corps of Marine Engineers; Member of the Legion of Honour, &c. &c. &c. Translated, with Notes, by an Officer. 2 Vol. 8vo. 1l. 1s.

The Ninth and concluding Volume of the History of France, Civil and Military, Ecclesiastical, Political, Literary, Commercial, &c. &c. from the time of its Conquest by Clovis, A. D. 486, to the Death of Louis XVI. A. D. 1793. By the Rev. Alexander Ranken, D. D. one of the Ministers of Glasgow. 8vo. 9s.

. The Eight preceding Volumes may be had, price 3l. 6s. boards.

The Elements of General History, Ancient and Modern. Vol. III. being a Continuation of Professor Tytler's Work, from the Death of Queen Anne and Louis XIV, to the Death of his late Majesty King George III, 1820. By E. Nares, D. D. Regius Professor of Modern History in the University of Oxford, 8vo. 10s. 6d.

The History of the Grecian War. Written by Thucydides. Translated by Thomas Hobbes, of Malmesbury. A new edition. To which is added, a Survey of the History. 8vo. 12s.

The History and Chronicles of Scotland, written in Latin by Hector Boece, and translated into the Scottish Language by John Bellenden, in the Year 1533. 2 vol. 4to, with Cuts, 5l. 5s. Only 800 printed.

Memoirs of His Own Times. (The present portion is the last ten years of the Reign of George II.) By Horace Walpole, Earl of Orford. From the Original MSS. found in the chest left by his Lordship's Will to be opened by the first Earl of Waldegrave who should attain the age of 21 after the year 1800. With 11 portraits. 2 vols. royal 4to, 5l. 5s.

List of Works recently Published.

383

JURISPRUDENCE.

Cottu on the Criminal Jurisprudence of England, and the Spirit of the English Government, translated from the French, with additional Notes. 8vo. 9s.

MECHANICS.

A System of Mechanical Philosophy, by the late John Robinson, LL.D. Professor of Natural Philosophy in the University, and Secretary to the Royal Society, of Edinburgh. With fifty plates. Edited by D. Brewster, LL.D. F.R.S.E. 4 vols. 8vo. 4l.

MEDICINE.

Remarks on Cutaneous Diseases. By J. H. Wilkinson. 8vo. 3s. 6d.

Practical Rules for the Restoration and Preservation of Health, and the best means for invigorating and prolonging Life. By the late celebrated George Cheyne, M.D. F.R.S. To which is added, the symptoms and best mode of treating some of the most prevalent disorders. 4s.

MISCELLANEOUS.

The Works of the Right Hon. Edmund Burke: Volumes XIX and XIV. containing Speeches in Westminster-hall, on the Impeachment of Warren Hastings, esq. together with the Report from the Committee to inspect the Lords' Journals, and an Appendix. To which is prefixed, an Introduction, addressed to Lord Viscount Milton, by the Bishop of Rochester. 8vo. 1l. 1s.

The Spy; a Tale of the Neutral Ground: referring to some particular Occurrences during the American War; also portraying American Scenery and Manners. By the Author of *Precaution*. 3 vols. 12mo. 1l. 1s.

Spare Minutes, or Resolved Meditations and Meditated Resolutions. By Arthur Warwick. The 10th edition, with Fac-similes of the curious emblematical Frontispieces, and the explanatory Poems of Francis Quarles and Geo. Withers. royal 16mo. 6s.

Quarles' Enchiridion; or, Institutions Divine and Moral. Embellished with a highly-finished Portrait of the Author, engraved by R. Cooper. 8s.

A Letter to the Right Rev. John, Lord Bishop of Bristol, respecting an Additional Examination of Students in the University of Cambridge, and the different Plans proposed for that purpose. 8vo. 2s. 6d.

The French Protestant, a Tale. By the Author of the *Italian Convert*. 12mo. 3s.

Fruits of Enterprise, exhibited in the Travels of Belzoni in Egypt and Nubia: interspersed with the Observations of a Mother to her Children. With 24 engravings. 6s. plain; 7s. 6d. coloured, half bound.

Polar Scenes and Lapland Customs, exhibited in the Voyage of Keemskirk and Barenz to the Northern Regions, and in the Adventures of Four Russian Sailors at the Island of Spitzbergen. The second edition, illustrated by 36 neat Engravings. 5s. plain; 6s. 6d. coloured, half bound.

Moral Discipline, or Elements of Self-improvement: comprising a familiar View of the intellectual powers and moral characteristics of human nature. Principally adapted to young persons entering into active life. By the Rev. Thos. Finch of Harlow. 12mo. 6s.

Miscellaneous Notices relating to China, and our Commercial Intercourse with that Country, including a few Translations from the Chinese Language. By Sir George Thomas Staunton, bart. LL.D. F.R.S. 8vo. 10s. 6d.

POETRY.

Napoleon, and other Poems. By Bernard Barton. 8vo. 12s.

The Weird Wanderer of Jutland, a Tragedy. Julia Montalban, a Tale. By the Hon. and Rev. William Herbert. 8vo. 8s. 6d.

The Comedies of Aristophanes. The second volume, translated from the Greek, with numerous illustrative notes. By Thomas Mitchell, A. M. late Fellow of Sidney Sussex College, Cambridge. 8vo. 10s. 6d.

The Poems of Captain Alexander Montgomery, an old Scottish Poet; now first published from several ancient MSS. with his life, by Dr. Irving. 8vo. with cuts. 18s.

The Carnival of Death, a Poem in two cantos. By Thomas Bailey, author of "What is Life," and other Poems. fcap 8vo. 4s.

POLITICAL.

Europe; or, a General Survey of the present Situation of the Principal Powers, with conjectures on their future prospects. By a Citizen of the United States. 8vo. 12s.

Illustrations and Proofs of the Principles of Population; including an ex-

amission of the proposed remedies of Mr. Malthus, and a reply to the objections of Mr. Godwin and others. By Francis Place. 8vo. 8s.

Dr. Chalmers's Christian and Civic Economy of Large Towns, No. X. On the Question which is right Christian Economy between Pauperism, &c.

* * This number is the commencement of a series of Essays on the Causes and Cure of Pauperism, and is designed to expose the evils of Pauperism in England, and in those places in Scotland, where assessments have been introduced, for the maintenance of the Poor.

THEOLOGY.

Sketches of Sermons. Furnished by their Respective Contributors. Vol. III. Part I. 12mo. 2s.

Sermons. By Sir Henry Moncrieff Weirwood, Bart. D.D. 8vo. 10s. 6d.

A Key to the Critical Reading of the four Gospels, consisting chiefly of Gleanings for the use of Students in Divinity. 8vo. 4s.

A Guide to Christian Communicants, in the Exercise of Self-Examination. By the Rev. William Trail; with a Life, by the Rev. Robert Burns, Paisley. 18mo. 9d.

Contemplations on the Last Discourses of our Blessed Saviour with His Disciples, as recorded in the Gospel of St. John. By the Rev. John Brewster, M. A. Rector of Egglecliffe, Durham. 8vo. 10s. 6d.

Lectures on Parables, selected from the New Testament. By the Author of *Cereals*. crown 8vo. 8s.

Whilicis Analogici: a Letter to the Rev. Edward Copleston, D.D. Provost of Oriel College, Oxford, &c. &c. on his "Inquiry into the Doctrines of Necessity and Predestination." By the Rev. E. W. Grisfield, M. A. Minister of Laura Chapel, Bath. 2s. 6d.

Selections from the Works of Archbishop Leighton. 18mo. 3s. 6d.

A Series of Sermons on the Nature and Effects of Repentance and Faith. By the Rev. James Carlie, Minister of the Scots Church, Mary's Abbey, Dublin. 8vo. 2s.

A Sermon preached at the Consecration of the King's Chapel, annexed to His Majesty's Palace at Brighton, Jan. 1st 1822. By the Rev. Hugh Pearson, D.D. of St. John's College, Oxon. Chaplain to his Majesty and the Household at Brighton. 1s. 6d.

Comfort for the Mourner, or Faith's View of Afflictions, exhibited in various Letters, chiefly consolatory, written by Mervyn, Newton, Cowper, Cadogan, Bal-

four, Dickson, &c. 18mo. with frontispiece. 1s. 6d.

Lectures on the Reciprocal Obligations of Life, or a practical exposition of domestic, ecclesiastical, patriotic, and mercantile duties. By John Morrison, Minister of Trevor Chapel, Brighton. 12mo. 7s.

TRAVELS AND TOPOGRAPHY.

A Geographical, Historical, and Topographical Description of Van Diemen's Land, with important hints to emigrants, and directions how to apply for grants of land previous to leaving England; together with information as to the most useful articles for persons to take out. To which is added, an abstract from the general Muster books for the years 1819 and 1820, and a List of the Civil Establishment. By G. W. Evans, Surveyor General of the Colony. 8vo. 7s. 6d.

Also, a Large Chart of the Island, 30 inches by 24, drawn by the same, with the soundings of the harbours and rivers, and in which the various tracts of land are accurately laid down. Plain; 7s. 6d. coloured and on canvas. 10s.

The Statistical Account, or Synoptical Survey of Ireland: drawn up from the communications of the clergy, and illustrated by a number of maps and plates. By William Shaw Mason, Esq. M.R.I.A. Remembrancer and Receiver of First Fruits, and Secretary to the Board of Public Records. Vol. II. 8vo. 4s.

Travels in the Interior of Southern Africa. By William J. Burchell, Esq. With an entirely new large map, numerous coloured engravings, and 50 vignettes, from the author's original drawings. Vol. I. 4to. 4l. 14s. 6d.

A Journey from Moscow to India, to London, through Arabia, Persia, Armenia, Georgia, Russia, Austria, Switzerland, and France, during the years 1819 and 1820: With an interesting summary of the route. By Wm. Thomas Lumsden, of the Bengal Horse Artillery. 8vo. 10s. 6d.

A Narrative of the Rise and Progress of Emigration, from the Counties of Lanark and Renfrew, to the New Settlements in Upper Canada, with a map of the townships, designs for cottages, and interesting letters from the settlers. By Robert Lamond, Secretary and Agent. 8vo. 3s. 6d.

A Description of the Antiquities and other Curiosities of Rochester. By the Rev. Edward Burton, M. A. Student of Christ Church. 8vo. 15s.

THE ECLECTIC REVIEW,

FOR MAY, 1822.

Art. I. *An Enquiry into the Doctrines of Necessity and Predetermination.* In four Discourses preached before the University of Oxford. With Notes and an Appendix on the Seventeenth Article of the Church of England. By Edward Copleston, D.D. Provost of Oriel College, and Prebendary of Rochester. Second Edition. 8vo. pp xvi, 220. Price 7s. 6d. London, 1821.

WE opened this volume with expectations more highly raised than, considering the nature of the subject to which it relates, were perhaps reasonable. The talents and acquirements of the Author prepared us to expect, if not any arguments or illustrations absolutely new on a subject that has for ages employed the utmost efforts of the human mind, at least a correct exposition of the present state of the controversy, and a competent display of logical and theological skill. Dr. Copleston has the credit of being one of the most accomplished scholars, and he is certainly one of the most elegant writers of the age. This high character he fully sustains in the present volume. In some parts of it, especially in the fourth discourse, he writes like a man of enlightened and sincere piety, and as such we unfeignedly honour him. But we must confess that we have been much disappointed in him as a divine. He is neither so formidable an antagonist to the doctrines he impugns, nor so fair a controvertist, nor so consistent a reasoner, nor so learned a polemic, as we hoped or feared to meet. His volume does not cast an additional ray of light on the controversy. On the contrary, it throws us back a century or two, and involves us in a wordy combat with obsolete and extinct errors, or imaginary opponents. So little justice has Dr. Copleston done either to himself or his subject, that he gravely cites Heylin as an historical authority, and Bishop Tomline as a theologian. All that is of much importance, is taken from Archbishop King and Dr. Laurence, in whose steps he closely follows, as a disciple of the one, and a coadjutor of the other. The for-

had hitherto been called for, in order to guard against the opposite extremes. To the rise of doctrinal errors in the Apostolic days, we are indebted for some of the most striking and valuable exhibitions of the Christian doctrine which are contained in the New Testament. And it is but fair to acknowledge, that the subtle distinctions and verbal niceties in the ancient declarations of faith, and much of the rash speculation and metaphysical refinement of systematic theology, were occasioned by the multiplication of the heresies against which they were pointed. A morbid dread of some prevailing error has produced most of the exceptionable statements which are to be found in the writings of orthodox divines. The worst that can be said of Augustine as a polemical writer is, that his judgment was not equal to his genius, that he was more acute than profound, that his zeal was sometimes too impetuous, and his decisions too hasty and peremptory. It is remarkable, however, that in proportion as the Romish Church departed from the doctrines of Augustine, it deteriorated in purity both of faith and morals; and Luther, in declaiming against the nefarious traffic in indulgencies, took his stand on that system, the distinguishing features of which are, the corruption of human nature and the efficacy of Divine Grace. All the parts of the system of Predestination which are delineated in the writings of Augustine, were taught by Luther; and whatever difference might subsequently exist between him and Calvin on the subject of the Divine Decrees, no language can be stronger than that in which Luther insists on the moral impotence of man's depraved nature, in opposition to the Pelagian notion of free-will.

Whether the Thirty-nine Articles of the Church of England are or are not Calvinistic, is a question which has given rise to a great deal of quibbling. That Calvin had no hand in compiling them, is agreed on all sides; and it is equally certain, that they maintain a judicious silence on some of the more objectionable peculiarities of that great Reformer. They are known to have been drawn up by Cranmer and Ridley, on the model of the Augsburg Confession; and Dr. Lancelotti has shewn, that the cautious phraseology in which they are worded, is strikingly in unison with the language uniformly employed by Melancthon, and with the character of Luther's later writings. Both of these Reformers appear to have been of opinion, that Calvin carried his notions of Predestination much too far; and a variety of passages have been collected out of their works, by Dr. Laurence, directed against the rashness, and inexpediency of speculating on the Divine will, except so far as it is revealed in the Scriptures. It might seem, then, to be

with little propriety, that the Articles of the Church are styled Calvinistic. Yet, taking that term in its received import, we have no hesitation in affirming that it strictly applies to them. For what is the acceptation of the word? Is it ever employed to denote a perfect accordance with Calvin in all that he taught? This cannot be the case, since those who, in this country, contend for the Calvinistic sense of the Articles, themselves reject that Reformer's notions of Church-government; to say nothing of the doctrinal points on which they dissent from him, while the Calvinists of the Continent have departed far more widely from their master. Does it imply an adherence to Calvin on those minor points on which he is supposed to have differed from the other Reformers? We apprehend that common usage is equally opposed to so restricted a use of the word; nor is it in this sense that Calvinists would accept the designation. Calvinism must be understood to mean the sentiments of the followers of Calvin; and what those sentiments are, must be gathered from their works. With any doctrines of Calvin which they have not adopted, they have properly no concern; since Calvinism, as the distinguishing sentiments of a sect, must consist in what they do hold, not in what they do not. The opinions peculiar to Calvin himself can with no more propriety be styled Calvinism, than he can be called a Calvinist, which would be to make him a follower of himself. We should not think of speaking of the opinions of any individual as Kingism, or Tomlinism, or Coplestonism. We always mean by such a phrase, the avowed opinions of the followers of a certain individual, employing it simply to prevent circumlocution. Any other use of it is dishonest, especially when the term is not chosen by the party so designated, and the authority of the individual is disclaimed by those who have adopted a modification of his system. It is usual to speak of the modern Unitarians as Socinians, and yet, they are known to differ very materially from Socinus, on which account they somewhat fastidiously object to the appellation. But the history of language would furnish many instances of a term of distinction being applied in a sense very different from its original and precise import.

The word Calvinist on the Continent, is synonymous, for the most part, with Presbyterian or Hugonot; and it is in reference to Church-government chiefly, that it is used in opposition to Lutheran. There were other doctrinal points, however, besides that of absolute Predestination, on which Luther and Calvin disagreed; in particular, with regard to the Eucharist, the Consubstantiation of the Lutheran Church being but a slight remove from the Transubstantiation of the Romish creed. The

term Calvinist has, therefore, a particular meaning in reference to this point. But in our own country, we believe, Calvinism has generally been employed to designate, not the doctrines on which Calvin differed in any degree from the other Reformers, but chiefly those on which all were agreed; the doctrines of Grace, as opposed to the Romish Predestination, and the *status vel cadentis Ecclesie articulus*, Justification by Faith. It is notorious, that Calvinistic is, with us, opposed, not to Lutheran or Melancthonian, but to Arminian and Pelagian; that it is used as implying an adherence to the doctrines taught by our own Reformers, by Ridley and Latimer, by Hooper and Bradford, by Gilpin and Jewel;—men who, we are now told, were not Calvinists. We must still affirm that they were; or, if they were not, that we have no Calvinists among us. That Calvin should have the honour of having bequeathed his name to the Reformed Faith, rather than any other of his coadjutors, may appear unreasonable; but such is the fact, and it will not be easy to deprive him of it. The childish hostility to the name of this great man, manifested by the English clergy, is utterly unworthy of an enlightened age. If it is a mere point of honour that is contended for, that the Articles of the Church, although in the usual sense of the word decidedly Calvinistic, shall not be called so, because Calvin was a Presbyterian, or for any other equally good reason, let it, for the sake of peace, be conceded. But then advantage must not be taken of this concession, to fix on these Articles an anti-Calvinistic interpretation, which is, not less anti-Lutheran, and which, in their natural or plain grammatical import, they will not bear. Yet, this is what has been attempted by the right reverend Refuter of Calvinism; and this also is the object of the Episcopal innovations of his lordship of Peterborough, in introducing a rider of eighty-seven questions expository of the Articles. The gross perversion of their obvious import, which is conspicuous in those questions, affords a convincing proof, that whether they speak the sentiments of Calvin or not, they favour somewhat too strongly the notions of modern Calvinists, and convey a meaning exceedingly liable to be understood by plain people in a Calvinistic sense.

The issue of the question relating to the Thirty-nine Articles might fairly be staked on this: Do they, or do they not express the sentiments of that class of persons in this country who are denominated Calvinists, including the larger body of the evangelical clergy? We allude more particularly to the 8th, 10th, 12th, and 17th Articles; and we ask, Would the Calvinistic clergy, or would they not, if left to frame articles for themselves, prefer any other mode of expression, in order to convey

their notions of the doctrines in question? Are these articles felt by them to be deficient or equivocal? Or do they not go as far as any sober and enlightened Calvinist would venture to go in a declaration of his own faith? To determine this question, we need only inquire who, on the one hand, are the men who the most constantly and fearlessly appeal to those Articles, adopting their phraseology in their writings and discourses, and interpreting by them whatever is of doubtful or exceptionable import in the formularies of the Church; and who, on the other, are the party who are afraid to let those Articles speak for themselves, and who maintain in their public instructions, a religious silence on points, the "godly consideration" of which is affirmed to be "full of sweet, pleasant, and unspeakable comfort to godly persons," tending "to establish and confirm their faith," and to "kindle their love towards God." Is there not something disingenuous, then, to say the least, in the play upon words, by which Dr. Copleston attempts to shift the difficulty of proving that their opinions may be reconciled with the Articles, off from his own party to the shoulders of the evangelical clergy? First, Calvinism is made to stand for the doctrine of absolute decrees both of Election and Reprobation; next, having fixed this arbitrary and obnoxious meaning on the word, he imputes this Calvinism to all those who go by the name of Calvinists; and then, he very safely, but very unmeaningly, calls upon them to prove that this caricature of Calvinism is sanctioned by the Articles. If this single point of the Calvinistic system were indeed all that distinguishes it from other systems, there would be some colour for making it to consist in certain notions of Predestination; although even then, the avowed differences among Calvinists, as denoted not only by the obsolete distinctions of sublapsarian and supralapsarian, but by the more popular phrases, high Calvinist and moderate Calvinist, might have suggested some qualification of the charge insinuated against all who substantially receive the Calvinistic doctrine. But we might appeal to the writings of those who pass for Calvinistic divines, both Episcopalians and Dissenters, in proof that the language and even the notions of Calvin on that head, have not been retained; that they are not considered as essential to his system, but rather as a morbid excrescence upon it; and that the term Calvinism has no such meaning, in popular usage, as Dr. Copleston would fasten upon it. The doctrine of Reprobation has been again and again explicitly disavowed by modern Calvinists, while many have gone so far as to admit the impropriety of much that is to be found in the writings of elder theologians on the subject of Particular Redemption. Yet, by retaining the name of Calvinist, they shewed that, at least in

their view, the essence of the system did not consist in those abstruse speculations which, judging from Dr. Copleston's statement and the misrepresentations of the Arminian writers, one would imagine to have been all that Calvin had at heart, the constant theme of his pen, and the fundamental article of his faith. That Calvinism does not mean simply, or chiefly, belief in absolute decrees of Election and Reprobation, we can prove from still higher authority, if possible, than the writings of Calvinists themselves. Were we to refer Dr. Copleston to the works of such obscure theologians as Scott and Williams, Fuller and Newton, for an exhibition of modern Calvinism, he might object to receive their works in evidence. We will content ourselves, therefore, with serving a *subpoena* on the Bishop of Winchester as a witness to the fact, that by Calvinism is intended something much more than certain notions of Predestination. The Calvinism his Lordship has undertaken to refute is precisely the Calvinism of the Thirty-nine Articles; that is to say, it is the Calvinism of Luther, and Bucer, and Zwingli, of Cranmer and Tindal, of Ridley and Latimer; it is the Calvinism of the Homilies, of the best days of the Church of England, and of all the foreign Reformed Churches. If this be a misnomer, if what all these reformers and divines held in common, be not Calvinism, his Lordship has either erred in his title-page, or has blundered throughout his work; for while he denies that they were Calvinists, reserving that appellation for Simon Magus and other ancient heretics, as the only fit company for the Geneva Reformer, nothing is more certain than that they held the very doctrines which he supposes to be peculiar to Calvinism, and which are held by modern Calvinists. We will not go quite so far as Bishop Horsley did when he said, speaking of certain acrimonious declaimers against Calvinism in his day, who had acquired much applause and reputation, but with no real knowledge of their subject, 'Give me the principles on which these writers argue, and I will undertake to convict, I will not say Arminians only, and Archbishop Laud; but, upon these principles, I will undertake to convict the fathers of the Council of Trent, of Calvinism.' We will say, however, that on Bishop Tomline's principles, it would be easy to prove Calvin himself to have been an anti-Calvinist, and equally easy to bring in the Apostles guilty of all sorts of heresy.

The consent given by the British divines to the decrees of the Synod of Dort, has been adduced by Dr. Hill as a proof that the Churches of England and of Scotland, by whom they were sent, adhered to the Calvinistic tenets, and that James I., who had joined his influence with that of the House of Orange in the convocation of the Synod, was disposed to

favoured that system. Among those who subscribed and attested its articles, are found the names of George Carleton, Bishop of Landaff; John Davenant, Professor of Divinity in the University of Cambridge; and afterwards Bishop of Salisbury; Samuel Ward, Master of Sidney College, Cambridge; Thomas Goad, Precentor of St. Paul's; and Walter Balcanquhall, a Scotch presbyter. Davenant was the author of a very able defence of the Calvinistic system, in answer to Hoard, an Arminian. Although the accordance of the decisions of that Synod with the doctrines of Calvin, cannot be questioned, yet Mosheim is incorrect in representing that the Geneva Confession and the creed of Calvin were what the opposers of Arminius wished to impose, and the Remonstrants resisted. The Confession and Catechism of the Belgic Churches alone were appealed to in the contest; and Arminius was accused of deviating, not from the opinions of Calvin, but from the Confessions to which he was bound to adhere. The only way in which Calvin is ever mentioned in the "history" published by order of the States General, is, along with others, as an eminent doctor of the Reformed Churches. Thus, Arminius is accused of having vehemently attacked the reputation and authority of the most illustrious doctors, Calvin, Zanchius, Beza, Martyr, Ursinus, and others; and his disciples are represented as glorying in the profession of an entirely new theology. 'It was not then supposed,' remarks Mr. Scott, 'that there was any essential difference between the doctrine of the Church at Geneva and that of the other Reformed Churches.*' The opinions attributed to the Synod of Dort by Heylin after Tilenus, in his abbreviations of the articles, are chargeable neither on the Belgic Churches, nor on Calvin himself: they are a gross and shameless misrepresentation. This Mr. Scott has clearly proved by confronting them with the real articles of that Synod, from which they differ, not only as an unfair abridgement, but as containing interpolated clauses to which there is nothing answering in the original. Dr. Copleston could not surely have seen this publication, or he would not, after this exposure of the unprincipled conduct of Heylin or his authority, have printed these spurious 'conclusions' in his appendix, as 'the most moderate and impartial account of the proceedings of the Synod.

On the same ground, then, that the Church of England Articles are denied to be Calvinistic, because Calvin had no hand in them; it might fairly be argued that those of the Synod of Dort are not chargeable with Calvinism. The word Calvinist is never once used in the historical preface. Nor did the con-

* Scott's Synod of Dort. p. 13.

trovessy turn upon those points only which Dr. Copleston has thought proper to exhibit as the distinguishing tenets of the Geneva school. The main dispute was, not about Election and Reprobation, but about Justification. In the conference between Arminius and Gomarus, in 1609, the former was particularly anxious that the article of Predestination should be first discussed, while the latter urged, that, because the article respecting Justification '*seemed more necessary*,' the beginning should be made with that. And when, three years after, the Count of Nassau earnestly recommended the heads of the contending parties to see whether some honourable way might not be found out of composing so deplorable a schism, *Festus Hominius* declared, 'that if the Remonstrants differed from the rest of the pastors in no other articles than those five concerning predestination and the heads annexed to it, he thought that a way might be found out, in which some peace might be established between the parties, until the whole controversy should be settled by a national Synod;' but 'that there were weighty reasons which led the churches to believe, that most of the Remonstrants dissented from the doctrine of the Belgic Churches in more articles, and those of greater importance.' This, though disclaimed by Utenbogaardus for himself, was notoriously the case with Vorstius, Venetor, and several others of the Remonstrant party. The opinions of Vorstius differed but little, if at all, from the Socinian system; and yet, the Remonstrants expressly declared, 'that they had nothing against him, nor had they detected in his writings any thing repugnant to truth and piety.' This circumstance, *Moucheaux* admits, 'rendered the Arminians particularly odious;' and our own James I. thought himself called upon to admonish the States General, 'as well by letters as by his own ambassador, not to admit a man infamous by so many and so great errors and blasphemies, to the public office of teaching in the University.' In the conference held at the Hague, Feb. 1618, the orthodox pastors again declared their readiness to come to an amicable adjustment of their differences with the Remonstrants, provided the latter 'would assure the churches, by a sincere and open declaration, that they thought differently from those reformed churches in no other heads of doctrine except the five articles.' That is, as the Editor of *Mosheim* expresses it, 'provided they would renounce the errors of Socinianism.' But since the Illustrious the States, two years before, (Dec. 2, 1611) had by name expressed six heads of doctrine, concerning which they forbade to be taught otherwise than it had been hitherto delivered to the Belgic churches; namely, concerning the perfect satisfaction of our Lord Jesus Christ for our sins,

the justification of man before God, saving faith, original sin, the assurance (or certitude) of salvation, and the perfection of man in this life; they in the first place demanded, that they would declare concerning these articles, that they embraced the opinion expressed in the Confession and Catechism of these churches, which they the other pastors had comprised from the same in certain written theses; and that they rejected the contrary opinion, proposed in certain anti-theses, from the writings of Arminius, Bertius, Vorstius, Venator, and others.* This the Remonstrants declined. So far is it from being the fact, that these differences mainly respected absolute Predestination, or any thing peculiar to the Calvinistic system, or that the Synod of Dort, how objectionable aever the mode resorted to for terminating the controversy, was convoked for party ends, or for the purpose of imposing on the Remonstrants the creed of Geneva.

But although, at that period, both king James and his bishops discovered this disposition to favour what is generally called Calvinism, it was not long before events, chiefly, remarks Dr. Hill, of a political nature, occasioned a revolution upon this point in the sentiments of James, and of those members of the Church of England who were attached to the cause of monarchy. There can be no doubt that the disgust which James early conceived against the Presbyterian discipline, paved the way for the change in his theological sentiments. His well-known saying, 'No bishop, no king,' and the 'king-craft' on which he prided himself, together with his irreligious and licentious character, afford the only satisfactory explanation of his strange and sudden abandonment of his educational principles. In the reign of Charles I., the countenance of the Court was confined to the divines who favoured the Arminian system; and although the controversy was forbidden ground, Archbishop Laud wrote a treatise to prove, that the Articles admit of an Arminian sense. The ideal connexion between the Arminian theology and Episcopacy, the Calvinistic system and Presbyterianism, was rivetted on the prejudices of the nation by the transactions of the succeeding reigns. 'No person,' remarks Principal Hill, 'who is acquainted with the history of the factions of that country (England), can entertain a doubt, that political causes have contributed very largely to the disputes in which Calvinism has been held by many dignified and learned members of the English Church.' But, unhappily, these causes have produced a departure, not merely from the creed of Calvin, but equally from that of Luther and Melancthon himself, from the doctrines common to the German and the English Reformers.

* Scott's Synod of Dort. p. 71.

No instance occurs in history, of a deviation from the creeds of the Reformed Churches in those points which are more properly called Calvinistic, that has not issued in a deviation in those doctrines which are more generally allowed to be essential to vital Christianity. Bishop Horsley, in warning his clergy to beware how they aimed their shafts at Calvinism, before they knew what is Calvinism and what is not, admits that a great part of that which is now ignorantly called Calvinism, is closely interwoven with the very rudiments of Christianity. And Dr. Copleston ingenuously confesses, that he has often been dissatisfied with the attempts made to refute the Calvinistic opinions; 'attempts which seemed to me,' he adds, 'often to retain as much error on their own side, as they exposed on the opposite, and to deprive Christianity of much of that spiritual and vital force which is its main characteristic and essential property.' Into the nature and tendency of his own attempt, we shall presently inquire; but in the mean time, we wish to submit to his consideration this important fact. He virtually concedes, that Calvinism is so closely identified, in the minds of many persons, with all that is spiritual in Christianity, that its opponents have found it difficult to steer clear of attacking Christianity itself. We can assure him that, in the popular mind, this association is too strong and of too long a standing ever to be dissolved. By Calvinism, nine people out of ten will always persist in understanding the doctrines of Justification by Faith and Divine Grace, as expressed in the Thirty-nine Articles; doctrines which are known to be the main subject of the Calvinistic preaching, and which their opponents either consign to silence, or present (for the most part) in a garbled form. What Calvin himself held respecting Absolute Decrees, they neither know nor care. It is enough for the irreligious, that here is an obnoxious term ready to their hand, which it suits their purpose to employ in order to fix opprobrium on any doctrines which, in their opinion, savour of Methodism; while to plain Christians, the knowledge that the reproach of Calvinism is directed against the most essential doctrines of Christianity, naturally leads them to employ that term in designating the fundamental articles of the Reformed Faith. Now, this being the case, how incorrectly soever the word in question may, in the first instance, have been applied to those doctrines, it is not in Dr. Copleston's power to make persons in general understand, that when he writes against Calvinism, he means only one particular tenet, which Calvin held two centuries ago, and that he does not at all mean to speak of the Calvinism of the present day as taught in the writings of

our standard theologians. When they hear that the Thirty-nine Articles are proved by a learned Prebendary to be anti-Calvinistic, they will naturally conclude, if they believe so strange a paradox, that either the evangelical clergy or else the Articles themselves, are all in the wrong. For how can it enter the heads of plain people, that those who have so long gone by the name of Calvinists, are, after all, not Calvinists, because they do not hold a certain notion, which most of their hearers never heard of? By avowing himself, then, an anti-Calvinist, and by employing his talents to strengthen the prejudice against Calvinism, Dr. Copleston will have served the cause of a party, and, although we are persuaded it was not his intention, will have contributed to aggravate and extend the odium which attaches to the name. But he will not have succeeded in doing any thing towards rendering the doctrines of the Thirty-nine Articles palatable to the party who are dissatisfied with them in their obvious interpretation, nor towards reconciling to 'curious and carnal persons,' what he himself deems vital parts of the Christian system. The doctrines of Predestination and Election and of Justification by Faith, will, under any form, be to the self-righteous a stumbling block, and to the sceptic foolishness. Nothing can render them attractive to the minds of worldly or unregenerate persons. The popular outcry against Calvinism, originates in a deeply rooted disaffection to the humbling doctrines of the Gospel: it is at once an ignorant and an irreligious outcry. Dr. Copleston's work, will, we fear, have the effect of abetting and encouraging this vulgar and indiscriminate hostility. Those who cannot follow him into his reasonings, will be glad to plead his authority. He will be claimed as an auxiliary by men with whom he has little in common in temper, sentiment, or principle. And after all, he may depend upon it, that all that is spiritual and vital in Christianity, even in his own account, will, out of Oxford, go by the name of Calvinism.

2. We proceed to the consideration of the metaphysical inquiries which form the immediate subject of the volume.

The first discourse has for its object, to invalidate the doctrine of Philosophical Necessity, by arguing, that, in proportion as the doctrine is really believed, motives must cease to operate; that consequently, that doctrine being true, the perfection of our knowledge would destroy all motive to action; and thus, that the improvement of our mental powers would lead to the extinction of moral principle.

In the second discourse, the Author labours to shew, that the doctrines of God's Providence and man's free-will, are each

separately demonstrable, but that their congruity is by us inconceivable.

In the third, this reasoning is transferred to the doctrine of Predestination, and the rule of analogical reasoning laid down by Archbishop King, is stated and vindicated at considerable length.

In the fourth, the doctrine of the Church of England in the Seventeenth Article, is represented as conformable to the principles laid down in the preceding inquiry, and the subject is more distinctly brought under notice in its religious bearings.

For the leading argument in the first discourse, Dr. Copleston confesses himself indebted to a small treatise by a Mr. Dawson, entitled, "The Doctrine of Philosophical Necessity briefly invalidated." In that work, three axioms are laid down as the premises of the reasoning by which it is attempted to reduce the doctrine of Necessity to an absurdity, by shewing that its practical effect, when believed, must be to destroy activity by suspending the operation of motive. We have no fault to find with the axioms, save that the first appears to us not quite unexceptionable in its terms, since a just inference from a false supposition may involve a degree of error that is neither a contradiction nor an absurdity. The second is only a different mode of stating the proposition, that the will never acts without a motive, since every effect must have a cause; a proposition which lies at the foundation of the reasonings of philosophical necessitarians. The third is, that practical principles can operate only so far as they are at the time believed to be true: it is by our belief in them that they are brought into contact with the mind; and a thing cannot operate where it is not. We have no conception how these axioms can afford the least aid to Dr. Copleston in his inquiry. He appears to us, however, to furnish in the very outset, an illustration of the truth of the first axiom, by making a supposition which, as being in itself false, can only lead to absurd inferences. He seems to us completely to confound the two distinct ideas of *knowledge* and *expectation*, by representing foreknowledge in God, as only the perfection of what is simple expectation in man. He represents our belief in God's foreknowledge as suggested by, if it does not rest upon, our own consciousness of a certain power of foresight, which, after all, is nothing more than the expectation grounded on experience.

'Since human wisdom,' he says, 'often arrives at such a degree of certainty about future events, that for all the purposes of life our foreknowledge is as much to be depended upon as our actual knowledge, as, for instance, that the sun will rise to-morrow—that the tide will ebb and

flow at a given time—since, I say, experience teaches us this of ourselves, it is no violent step, but a natural and easy transition, to attribute this faculty in a much higher degree to God—or rather to conceive it as existing in him without any limitation at all.

This is, in other words, affirming, that prescience, as a Divine perfection, is no otherwise conceivable by us, than as *infinitely wise expectation*, and that we arrive at this idea by the consciousness of expectation in ourselves, together with the experience of a certain established order in the succession of events, on which that expectation is built. Now, in the first place, if a person examines his own mind, he will, we think, find that his belief in the Divine foreknowledge has no such origin; and next, we observe, that so far as expectation is a rational principle, it very mainly rests on an antecedent belief in the providence and consequent foreknowledge of God. There is what may be called an instinctive expectation, founded simply on experience, and having no pretension to foresight or knowledge, which leads the child to expect the continuance or return of whatever gives him pleasure. His expectation that the sun will rise on the morrow, is quite as strong as that of the philosopher who is acquainted with the laws of nature. This sort of expectation has an existence even in animals. But, so far as expectation is a *rational* principle, it rests on a knowledge of the causes or principles of things; and those principles are always connected with the appointment of the Creator, beyond which our knowledge of causes can rarely go. In fact, so far from arguing the Divine prescience from our own expectation, we rest our expectation of the continuance of the settled course of nature, on a belief in the Divine appointment, and on the appearances of wise design and benevolence which the works of God exhibit. Our foresight in other matters is nothing more than a calculation of probabilities, which we are never for a moment tempted to identify, either in ourselves or in others, with prescience. On the contrary, whenever the foresight of events assumes the character of prediction, we either resent it as an impious pretence, or instantly refer it to a supernatural agency. So perfectly distinct are our ideas of prescience and foresight or reasonable expectation, that we never conceive of them as the same kind of knowledge, which would be the case if they differed only in their degree, but start even at the semblance of foreknowledge when some accidental coincidence has occurred in correspondence to a pretended prediction, as bearing on the face of it a supernatural character; and we get rid of this impression only by referring it to accident. It is not true, then, that our idea of God as knowing things before-hand, proceeds from our concluding

that 'God must see into futurity better than man can see; as one man sees better than another according to the strength of his faculties and his superior acquaintance with the constitution of the universe.' No such process of comparison takes place in the mind, because it is felt that there is no ground for comparison in any conceivable analogy. Man cannot see an instant into futurity: he cannot know that he shall continue to exist through the next moment. How strong and reasonable soever his expectation of life, he knows that there is a possible alternative altogether beyond the reach of his knowledge and of his control. But he also firmly believes, that this contingent event comes within the sphere of the Divine knowledge; and the most unpractised thinker, the most thoughtless mortal believes, that the hour of his death, like every other future event, is appointed by that Being in whom he lives and on whom he depends.

We arrive, as it seems to us, at the idea of the Divine foreknowledge, exactly in the same way as we arrive at the idea of God himself; and it is impossible to separate the idea of God from that of his essential natural perfections, of which this is one. The child, as soon as he is capable of reflection, is taught to ask himself who made him and made all things. His idea of the being, the greatness, and the knowledge of God, is obtained, not by noticing the skill and power displayed in the works of man, and arguing from them the greater skill and power that must exist in the former of the Universe,—the mode of comparison answering to that suggested by Dr. Copleston,—but is received immediately from the works of God and from his own consciousness. The ideas of Omnipotence and Omniscience are developed together; and of the Being who can do all things, he can only think as of a Being who knows all things. The mode of the Divine knowledge, as well as the mode of the Divine presence, he is led from the very dawn of reason to regard as altogether transcending his conception,—as wholly different from that of any visible being however wise and powerful; since, in the act of prayer, he is taught to recognise this knowledge and presence as extending to his every thought and pervading every place. The idea of prescience is distinct from that of omniscience. But this too is involved in the expectation of receiving future benefits in answer to prayer; it is inseparable from a belief in God's providence; it is directly inculcated by the prophecies of the Old Testament; and it is strengthened by all the impressions which the mind receives of a plan, or settled law, or wise appointment, in the events which are daily coming to pass. Such appears to us to be the real origin of our notions of the Divine foreknowledge.

* If a man makes a false supposition, and reasons justly from it, a contradiction or an absurdity will be contained in the conclusion.* If the preceding remarks are correct, we have only to apply the Author's own axiom, to shew the absurdity of all the inferences which he builds on premises so fallacious. All reasoning from human expectation to the Divine prescience, must be manifestly unsound, because we can get no 'idea of what his knowledge is, by our own.' Between human expectation and the course of events, there is known to be absolutely no connexion. But it does not follow that there is no connexion between what comes to pass and the Divine foreknowledge. On the contrary, it is inevitable to believe, that such a connexion exists, although the nature of it transcends our knowledge. We do not believe that God's foreknowledge causes the event, or 'drags the event along with it,' as Dr. Copleston expresses it; but we cannot avoid arguing that foreknowledge from the general course of events; we cannot separate the idea of prescience from that of a plan or scheme of Providential government; and we therefore conclude, that all events, *with their causes*, are included in the Divine knowledge. * All I maintain is,' says Dr. Copleston, 'that the notion of God's foreknowledge ought not to interfere in the slightest degree with our belief in the contingency of events and the freedom of human actions.' But if he maintained no more than this, there would be no occasion for his writing a book to prove what no one is so insane as to deny. The freedom of human actions cannot in the nature of things be affected by God's foreknowledge of them. Nor does it interfere with the contingency of events, using that word in the popular, and, we may add, the only correct or intelligible sense, as denoting events the causes of which are not discernible by us, and which, for any thing we know, might have been otherwise.

It is one thing to assert, that between the event and God's knowledge of the event, there is a connexion; and another thing to maintain, that that connexion is the connexion of cause and effect, or that the former is *caused* by the latter. * Infallible foreknowledge,' President Edwards has remarked, * may prove the necessity of the event foreknown, and yet not be the thing that causes the necessity.' He means the necessity of consequence, as an effect arising out of its foreseen cause. But infallible foreknowledge, rejoins Dr. Copleston,

while it remains foreknowledge, proves nothing. When the being which possesses this foreknowledge, declares that a thing will come to pass, that declaration indeed proves, or is a certain ground of assurance to

us, that it will come to pass. Even then it does not prove the event to be necessary.' p. 45, note.

We have reason strongly to suspect that our Author, though he cites Jonathan Edwards more than once, and allows him to have been a writer of great acuteness and ability, has not done himself the justice to read his work through, since he obviously mistakes the meaning of the terms which, in the beginning of the Treatise, Edwards is most careful to define. It is difficult to understand in what sense Dr. Copleston can maintain the proposition, that when God has declared that a certain event shall come to pass, even then the predicted event is not necessary; that is, might be otherwise. Necessary in its own nature, as a metaphysical truth, the denial of which involves a contradiction,—necessary in the same sense as that in which it is a necessary truth, that two and two make four; or necessary in the sense of an obligation laid upon us; the event cannot be. And if our Author means to affirm no more than this, he is merely playing off a pun against Edwards's argument. But the terms of the position being understood, its truth might seem to be incontrovertible, that what God reveals to us as future, is inevitably certain; its certainty being proved to us by the prediction, though not necessitated by it. Edwards never maintains, as our Author seems to imagine, that foreknowledge implies a necessity of nature, or an *a priori* necessity, in the thing foreknown; and it is a pity that he did not give himself the trouble requisite to understand his language, before he ventured to speak of subjecting the knowledge of God to 'absurd, and unphilosophical, and impious limitations,' by 'mixing up the idea of God's foreknowledge with any quality in the things foreknown.' All that Edwards contends for, is a 'necessity of consequence, the necessity of cause and effect, in reference to events which, as effects, are known to us to be certain because foretold, although the causes on which they depend for coming to pass are unknown to us. What he maintains is, that every event, through all its chain of antecedent causes physical and moral, must be known to God; that, as connected with that chain of causes, it must, as a necessary consequence, result from them; and the proof of this is, that its futurity as existing in the Divine knowledge, is made certain to us by the declaration that it will be. 'Infallible foreknowledge, while it remains foreknowledge,' says Dr. Copleston, (by which we suppose he means, while it remains an attribute in the Divine mind, and does not discover itself by any actual communication,) 'proves nothing.' It proves nothing to us as to the necessity or futurity of particular events. But as God's foreknowledge does not cause the event to come to pass, so

neither does the declaration of that foreknowledge operate as a cause. Its being predicated, makes no difference in this respect. And if so, those events which are foretold, are no otherwise foreknown by God, than all other events are. In the Divine mind, predicted events cannot be more certain, and to us they are not less contingent, than events the futurity of which is unrevealed. All events being in these respects alike, it follows, that what the circumstance of an event's being foretold, proves with regard to that particular event, it also proves with regard to all other events. And what it proves, according to President Edwards, is this: That, whereas to us, the series of events which are coming to pass, are known only as effects following one upon another contingently, that is, without any apparent cause why they so happened rather than otherwise,—to the Divine mind, to which all effects are known in their causes, these events are present as consequences necessarily arising out of their antecedents; and it is this incommunicable attribute of knowing things in their causes,—the causes which determine that contingent events shall fall out in the manner in which they come to pass rather than otherwise,—which enables the Divine Being to arrange his infinitely wise plans, without doing violence to the free agency of his creatures.

That which is foretold as future, must be in itself certain: it is henceforth necessary that it should happen. But if the circumstance of its being foretold does not necessitate it, then it was not less certain in itself, not less certainly future, before its futurity was revealed. And if this is true of one event, it is true of all events. All events are foreseen by God in their infallible connexion with their causes or antecedents, together with the reasons why they are permitted to take place; in proof of which, some of these events have been clearly foretold long before they were brought to pass by the free agency of men. This is what is meant by their being necessary, or certain; and in what respect this notion of God's foreknowledge and of the sort of necessity implied by it, interferes with the freedom of human actions, Dr. Copleston would find it no easy matter to shew: he has not ventured to make the attempt. In the following passage, there is, however, a most unwarrantable misrepresentation of what he is pleased to term 'the doctrine of philosophical necessity or predestination confined to this life.' As he refers to no author, it is impossible to say to whom he means his 'fair statement' to apply; but, as his readers will apply it, it is a statement at utter variance with fact and with controversial integrity.

'Let us now attend to the graver question, whether, because God made the world and all things in it, therefore every thing that happens,

human conduct as well as the rest, must be regarded as proceeding from him, and determined beforehand by his direction, in all its detail. Whatever has been, is, or will be, could not, as some say, be otherwise. We, vain and insignificant creatures, full of our own importance, imagine that we act from ourselves, that we can deliberate, choose, reject, command, forbid, contrive, hasten or hinder a thousand things, when in fact this is all delusion—all the creation of our own fancy. We are but members of the machine, like the rest; and though we may please ourselves with thinking that we act an independent part, the real truth is, we have no voice, no power, no control in what is going on: all would take its course just the same, whether for good or for ill, were we to give ourselves no anxiety or concern whatever in the matter.

Such, I believe, is a *fair statement* of the doctrine of philosophical necessity, or predestination confined to this life. It is not with a view of restraining our inquiry to this sterile and unprofitable field, that I have now entered upon it; but it has a close connexion with certain religious opinions relating to another life, which harass and perplex many minds, and which, when they assume a certain determinate form and aspect, cause one of the most melancholy corruptions of our faith to which a Christian can be subject. And since the ground on which the doctrine of necessity rests, is the same with that on which the creed of the Calvinist is built, although the latter defends his opinions also by the language of Scripture, and considers that to be his strong hold; yet, whatever discredit can be thrown upon the doctrine of *fatalism* in this life, may be at once transferred to the doctrine of *predestination* in another, as far as the appeal is made to human reason in support of that doctrine. And if the view which I propose to take of the question, as it relates to this life be correct, it will also serve to explain *by analogy* many of those difficulties which occur to the reader of holy Scripture; and will account for those frequent declarations concerning God's purposes and decrees respecting a future life, without admitting the bold and dangerous construction which the Calvinist fastens upon them, and which, *if unhappily he lived up to his opinions*, would go far to defeat the gracious end and design of the Gospel altogether.' pp. 7—9.

We shall not waste many words in pointing out the gross misstatements and the uncharitable insinuations which are contained in this short paragraph. That the Calvinists do not live up to the inferences Dr. Copleston is pleased to draw from their principles, is true; but that they do not live up to their own views, is what no person can have a right to affirm. It is an indecent and an arrogant assertion; and the more so, as it occurs at the outset of a professed philosophical 'inquiry,' since it involves a begging of the question in dispute. But we pass on to examine our Author's reasonings. His main argument is this; that, 'of the two grand motives which actuate reasonable beings, hope and fear, the influence is *always diminished in proportion to the opinion men have of the unalterable conditions under which they are placed.*' He

illustrates this position by two familiar instances,—the effect of our own Poor Laws, and the calm, unresisting submission of a criminal condemned to perish; and refers, in further support of his argument, to the memorable case of the plague at Athens.

Now, that the extinction of hope and fear leads to a state of absolute passiveness and inactivity, and that in proportion as these motives are weakened, an approach is made to such a state, must be instantly admitted: the position stands in no need of illustration. But the real question at issue is, whether the doctrine of even the fatalist has this tendency to extinguish motive and paralyse exertion. Dr. Copleston is studious not to explain to whom he refers under that appellation; but we will take the Mahomedan fatalist, and we ask him to explain how it comes to pass, that the Turkish soldiers have often displayed a coolness, an intrepidity, and a persevering courage, the very reverse of this inactivity. Will he say that they do not act up to their opinions? This would be absurd, since it is well known that their courage is greatly inspired by their notion of absolute predestination, and that this notion operates so powerfully as to lead to an utter contempt of danger. But we need not go so far from home for an illustration of the utter fallacy of the Author's reasoning. It is a common saying among our own soldiers, among those who are no Calvinists, but regular Church of England men, that 'every bullet has its billet.' What is this but the doctrine of fatalism? And yet, what other influence has this notion, than to stimulate to that fearless exertion by which British soldiers and sailors are so remarkably distinguished? And who are the men who have at all times conducted the most perilous undertakings, who have succeeded in the noblest achievements? They have uniformly been characterized, either by an enlightened and pious confidence in the *particular* Providence of the God whom they feared, or, as has been strikingly instanced in many of the most adventurous travellers and navigators, by a very strong impression of an over-ruling destiny, partaking of the Mahomedan fatalism.

These instances might seem sufficient to overturn the Author's reasoning as to the paralyzing effect of the doctrine of the fatalist; but it is necessary to examine the illustrations he has himself brought forward. And these, if we do not mistake, will of themselves supply a confutation of his argument. To take the case of the condemned criminal. The fatalist believes that every event is unalterably pre-determined: the nature of the event, as well as the precise time of its happening, the what, the how, and the when, it is impossible for him to foresee. The case of the criminal, to afford a parallel fit for the

argument, should be that of a man who knows that it is unalterably determined that either the sentence shall be executed, or that it shall not, but which way the matter is determined, he has no means of knowing. All that he must be supposed to know is, that his case has undergone a special consideration, the result of which he can in no way change, since it is ultimate, and leaves no room for appeal; but he is unacquainted with the nature of that result. In this state of awful uncertainty, it is very possible that he may resign himself to a callous indifference; but it is much more probable, that he would be agitated with the extremes of hope and fear; and though he can do nothing, this arises not from the extinction of motive, but from the physical restraint laid on his powers of action. But a physical restraint in the case of the fatalist, is not supposed to exist even in imagination. The inactivity induced by the notion of fatalism, is ascribed to the suspension of rational motive. We have already shewn that this effect does not take place: and Dr. Copleston's illustration enables us to shew *why* it does not take place, namely, because the cases are totally dissimilar. Dr. Copleston has mistaken a contrast for a parallel.

But how shall we account for so strange a blunder in an Oxford divine? We entreat our readers to turn back to the Author's own statement, and then judge for themselves, whether he has not been guilty of confounding foreknowledge itself with a belief in fore-appointment,—a belief that things are unalterably fixed, with a knowledge of things as fixed. For, in the supposed case of the criminal, it is obviously not the mere knowledge that the alternative of life or death has been finally determined upon, with regard to his particular case, which extinguishes hope, but his knowledge of what that certain sentence is,—of its nature, of the precise day and hour, and of all the circumstances attending its execution. Is there any thing in the slightest degree analogous to this, in the belief of the most infatuated fatalist? The knowledge of the criminal, is, in effect, foreknowledge; and no one will deny that absolute foreknowledge would tend to destroy both motive and the power of enjoyment. The fatalist would readily admit, that it is in mercy that the precise moment and the circumstances of his death are hidden from him. He would deprecate such foreknowledge, were it possible. But Dr. Copleston has undertaken to shew, that a belief in the absolute predetermination of events in general, must have the same effect on the mind, as a foreknowledge of particular events, or what practically amounts to foreknowledge in the given case, has been found to produce. We ask, how has he proved it? What shadow of an

argument has he adduced? His other illustrations will not serve his purpose better, since, while that of the Poor Law is a comparison singularly loose and inapt, they both confound a definite with an indefinite expectation,—a belief in the unalterableness of events, with the knowledge of a specific provision or an inevitable doom,—a belief in Divine predetermination, with a species of actual foreknowledge.

We return to Dr. Copleston's axiom: 'If we make a false supposition, and reason justly from it, a contradiction or an absurdity will be contained in the conclusion.' The false supposition, here, respects the imaginary parallel, which accounts for the absurdity we before shewed to lie in the conclusion.

As we are not vindicating the Mahommedan fatalism, it does not belong to us to point out either the fallacy on which it proceeds, or the evil consequences to which it leads. Even fatalism, however, may be distinguished from the gross and brutal stupidity that pretends to find a reason in the doctrine, which it does not supply. Leibnitz remarks, that the idea of Necessity *ill understood*, and reduced to practice, has given birth to what he calls *fatum Mahumetanum*, 'le destin à la Turquie,' which he distinguishes from the *fatum Stoicum*; and that again, on account of the principles on which it rests, from what he calls *fatum Christianum*, or a belief in a superintending Providence. We should rather say, fatalism is the idea of Providence *ill understood*; or a belief in God's natural perfections, separate from a confidence in his moral perfections as the wise and merciful Governor as well as absolute Sovereign of the Universe. The exclusion of this idea of God as the Moral Governor of his creatures, is that which mainly distinguishes from the Calvinistic doctrine of Providence, fatalism on the one hand, and the antinomian heresy on the other. Both errors originate in that species of sophism which may be termed *half-truths*. 'It is false,' remarks Leibnitz, 'that the event takes place in spite of whatever you do: it will take place because you do what leads to it; and if the event is predetermined, the cause which will bring it on is predetermined also. Thus, the connexion of effects and causes, far from establishing the doctrine of a necessity prejudicial to morals, serves to destroy it.*' It is, in fact, a necessity which grounds itself on the operation of motives as the only causal reason of the moral actions of free agents. It rests on the belief, that not only does no effect take place without a cause, (as, according to the Arminian notion of free-will, volitions and things contingent are supposed to do,) but that no event comes to pass without an infinitely wise reason; which reason must include a

* Preface to the "Essais de Theodicée." tom. I. p. 299.

respect to the means, the instrument, and the moral agents concerned in it.

Now it is this knowledge of the necessary connexion between the means and the end, the cause and the effect, the motive and the action,—the knowledge, in fact, of the true relations of things, which Dr. Copleston imagines must lead to the destruction of all motive, and consequently of all mental activity. He does not tell us *how* this result will take place, but seems to exhibit it as a wondrous metaphysical discovery, that where the doctrine of necessity or of Calvinistic predestination is firmly believed, the tendency is to destroy motive; and consequently, on that hypothesis, a continual progress in knowledge must terminate in absolute inactivity. In every point of view, the supposition is false, and the inference absurd. Push to its utmost the doctrine of metaphysical necessity, and you can never identify it with fatalism. Again, carry the knowledge of things as necessitated by their causes, or a discovery of the true relations of things according to that hypothesis, to the utmost conceivable perfection, and it can never become *foreknowledge*; to which alone, as we have shewn, the objection would apply, of its tending to destroy motive. But even foreknowledge itself has not necessarily this effect. As a perfection of Deity, it is infinitely compatible with all the active energies of the Divine nature. And there is no reason to imagine that any communications of foreknowledge of which a finite nature is susceptible, would necessarily have the effect of rendering the subject of those communications less active. Dr. Copleston, and his master, Mr. Dawson, are both chargeable with a strange oversight in arguing from the operation of certain notions on a depraved nature, to what must be the effect of the same principles in a perfect or holy nature. The conduct of the fatalist and of the antinomian in neglecting the means because the event is decreed, is nothing better than palpable folly; such folly as cannot have place in a future state where 'our faculties will be enlarged, our understandings enlightened, and our apprehensions quickened.' It is, however, something worse than folly or unreasonableness: it betrays a disinclination to the prescribed means of duty, which is incompatible with virtue. It proceeds from a diseased, if not a depraved mind, from a disordered state of the affections. If fatalism has any tendency to breed a disregard of religious duties, or Calvinism a disregard of moral duties, as Dr. Copleston ventures to affirm, it cannot be because there are no sufficient motives to the performance of those duties, but because there is a vicious disinclination to them, which overcomes the force of the proper motives. Let the nature be made good and holy, and no such result could take place. The certainty of a good has no tendency to lessen in a holy mind the desire of enjoying it; nor will the

security of the blessed in the future world destroy their inducements to holy obedience and boundless activity.

We cannot dismiss this first discourse without briefly adverting to a strangely incorrect assertion which occurs at p. 21. In proving, what we are not aware that any body has been found to deny, that the moral quality of actions depends upon the freedom of the agent, the Author says:

So with regard to good actions, as soon as it is found that they are not spontaneous—that some secret bias or impulse made it impossible for the person to withhold the good he has done,—we even grudge the praise and admiration which his conduct may have before extorted from us.

There is a sense, we admit, in which this may hold good; if, by secret bias or impulse, the Author means a sinister or unworthy motive, which vitiates the moral quality of the good action; although how even a bad motive should render the action less spontaneous, we are at a loss to understand. But Dr. Copleston in speaking of an impulse or bias which renders it impossible for the individual to act otherwise, must mean something more than this. His words clearly imply some kind of moral necessity; and what can this be, but a bias arising from the habits or dispositions of the mind? And since it is, by the supposition, a good action which is thus necessitated, the necessitating cause must be good also. Here then we have the monstrous assertion, that in proportion as our practical principles grow stronger, and habits of virtue are formed within us, and the mind receives from the Divine Spirit a bias to holiness, which renders it impossible for him to commit sin, "because he is born of God,"—in that same proportion we become less entitled to the praise and admiration of our fellow creatures for the good actions we may render them. Good habits interfere with spontaneity! A secret bias to virtue destroys the freedom of the agent! Such is the Arminian scheme of morals. By the same rule, a confirmed thief, or drunkard, is less deserving of blame and detestation in proportion to the strength of the secret bias or impulse which governs him; and the more violent are a man's passions, the more excusable is he for indulging them. Thus, at every stage of moral inability, the sinner's demerit and his accountableness lessen, till at length, when his bias to evil becomes invincible, he stands altogether acquitted of criminality, having ceased, according to the Arminian logic, to be a free agent.

We must very briefly advert to the arguments in the following discourses. Our readers have seen with what success the Author has made good his attack upon Calvinism: in the second discourse, he undertakes, with equal advantage to his cause, to fortify his own positions. After remarking, that the conduct of

those who consult gipsies and astrologers about future events, is 'more rational than the creed of the Necessarian,'—an assertion worthy of going down to posterity along with Bishop Tomline's memorable proof that Simon Magus was a Calvinist. Dr. Copleston proceeds to anticipate a very natural objection against his Theological notions, 'that they are inconsistent with the language habitually employed by religious men to denote their sense of the supernatural agency exerted in the world.' This objection is much more ingenuously admitted than skilfully parried. Dr. Copleston tries to throw the difficulty attaching to his own crude and baseless hypothesis, off from himself to the inscrutable nature of the subject. And he makes a most dangerous concession to the infidel, by admitting that the doctrine of God's providence is apparently incompatible with the freedom of human actions. On this point, he but echoes the sentiment of Bishop Tomline, whose words are: 'We are utterly incapable of comprehending how God's pre-science consists with the other attributes of the Deity and with the free agency of man.' But this imaginary difficulty was confessed long before by Descartes, who proposed the same way of getting rid of it, by replying to the objector, 'That we are assured of the providence of God by reason, but that we are also assured of our liberty by the internal consciousness that we are free; that we must therefore believe both propositions, though we perceive no means of reconciling them; and must not abandon ascertained truths, because we are unable to perceive their relations to other known truths.' This, remarks Leibnitz, was to cut the Gordian knot, not to untie it. But then, it is a knot of the philosopher's own making. Bayle with his usual acuteness lays hold of this admission, and replies, that the alleged difficulty does not arise, as the Cartesians represent, from our want of light, but from the knowledge that we have; and with which we cannot make these doctrines agree. His object is, to overturn the argument in support of the existence of free-will, drawn from consciousness: and he attempts to dispute the spontaneity of our actions. On this Leibnitz remarks, that his sceptical reasoning reminds him of Lord Bacon's words, that a shallow draught of philosophy alienates us from God, but that those are brought back again who dive to the bottom. Dr. Copleston makes an important concession, which is directly in point. 'It is not,' he says, 'till they involve themselves in metaphysical perplexities, that men regard these things as incompatible with the acknowledged attributes of God, or with the free-will of man.'

The plain Christian will be amazed to hear that there is any difficulty in the case. The two doctrines of Divine Providence

and human freedom are, in his mind, perfectly compatible. And so they are to the Calvinist. The whole difficulty arises out of the Arminian hypothesis; and is it fair or decorous, to charge the absurdity involved in that mode of philosophising, on the inscrutability of the subject? Tucker states the supposed dilemma thus: 'An universal providence disposing all events without exception, leaves no room for freedom. But there is such a providence; therefore no freedom: or, on the other side, there is a freedom of the will, therefore no such providence. In this passage, on which Dr. Copleston bestows high praise, it is taken for granted, that the Calvinist denies the freedom of the will, in the sense of free agency;—a manifest fallacy or palpable misrepresentation, since he denies only the Arminian chimera of a freedom consisting in a certain impossible equilibrium or indifference. No Calvinist attaches any such meaning to the word foreknowledge, or providence, as excludes the notion of freedom in the will or the actions of man.' All Dr. Copleston's remarks, therefore, which assume this, fall to the ground as alike (to use his own terms) 'unreasonable' and 'arrogant.'

*Aut voluntas non est, aut libera dicenda est,** is the language of Augustine: and again, *Aguntur ut agant, non ut ipsi nihil agant.†* We know of no Calvinist who would object to either of these propositions. Only, as Edwards remarks, liberty, strictly speaking, cannot apply to the will, but rather to the agent exerting that will. For what is free choice but a person's freely choosing? The only objection to the phrase free-will, is, that it is deficient in philosophical correctness; but taken in the sense of free agency, it must at once be admitted to be essential to accountableness. Freedom is the condition of a voluntary agent, in which he has the power or the opportunity of doing what he chooses. It implies the absence of restraint or compulsion. We defy Dr. Copleston to prove that any other species of free-will is possible. How a universal providence disposing all events without exception, interferes with free agency, has never been shewn. It is by means of the free agency of man, that the "determinate counsel" and purpose of God are accomplished. It is as free agents, that the Almighty deals with us alike in the dispensations of his moral government, and in the communication of his grace, which is irresistible only because the will itself freely yields to the Divine influence. That he foresees how the creatures he has made will

* Either the will does not exist, or it must be said to be free.

† Men are acted upon that they may act, not that they may do nothing.

freely act, and that he predetermines how he will himself act towards them, and that all things will take place according to this fixed purpose, yet, neither by any necessity laid on himself, nor by any constraint laid on the creature,—this, we say, is in itself so free from incongruity, so perfectly in unison with both reason and consciousness, so consonant with the practical sense of mankind, as well as so completely the doctrine of the Holy Scriptures,—that we can conceive of no process of reasoning by which it is capable of being invalidated. We anticipate but one insurmountable objection to it, namely, that it is Calvinism.

But Dr. Copleston admits, that *his* notion of free-will is obviously incompatible, at least in appearance, with the doctrine of Divine Providence, and at war with the convictions of religious men. His own notions of Providence are, indeed, evidently obscured and perplexed by the muddy metaphysics he has embraced; since he can propose no better way of reconciling a controlling superintendence with the free agency of the creature, than by the supposition, that this controlling power may be kept in reserve to act upon occasions,—may form the *plan* and the *outline*, and delegate the subordinate parts to *minor agents*. This appears to us to make Providential agency to consist, in all cases, in an *interference* with free agency: it is to substitute an occasional interposition in the place of a constant energy. It involves also the contradiction, that what is true of the whole, is not true of the subordinate parts; and that there are events exempted from the prescience of God, yet necessarily included in it. All these errors, and they are errors of no common magnitude or danger, are entailed by the supposition, that the Divine prescience, or predetermination, cannot be reconciled with the contingency of events as respects the agent, or that what is certain to God, cannot be freely brought about by man.

The Arminian notion of free-will is not, however, more incompatible with the Divine prescience, than it is with man's free agency. The indifference of equilibrium, the total freedom from bias, in which they place it, is simply, as Leibnitz has acutely remarked, 'a power to act without reason.' The being possessed of this strange prerogative cannot, it is plain, be the subject of a moral probation, since no act of his will proceeds from any thing in himself; his behaviour, therefore, neither shews what is in his heart, nor is an exercise of it. His acting right or wrong is no proof of any good or bad disposition determining his conduct, nor can any change in his character ensure the good or bad moral qualities of his future actions. Such a being is free, as a madman is free, in whose actions there must be allowed to exist the perfection of both

spontaneity and contingency, where every action is determined by an impulse disconnected with any governing bias, and the will riots in boundless and unintelligent liberty. But then, one of the necessary conditions of free agency—intelligence, being destroyed, although the will is left entire, accountableness is gone. Nevertheless, in the absolute contingency of such a man's spontaneous actions, we see nothing that excludes as incompatible with it, the most absolute foreknowledge on the part of God, or the controlling power of a Divine providence. We see only the suspension of the individual's free agency, by physical causes, of a nature entirely distinct from the moral causes which determine the actions of intelligent agents, and which are resolvable into rational motives and previous inclination.

3. We have left ourselves no room to enter at large upon the more directly theological part of the controversy. If, however, we have succeeded in exposing the fallacy of Dr. Copleston's general reasonings, we need not stay to combat their application to the doctrines of Calvinism. We must take another opportunity, also, of pointing out the very serious objections which lie against Archbishop King's hypothesis and mode of philosophising. We are glad to perceive that even the *Quarterly Reviewers** express their dissatisfaction with Dr. Copleston's reasoning, in the note to the third Discourse, which is principally taken from the Archbishop's treatise, as well as with his strange notions of Providence. Yet, they pass an encomium on the work, which will probably procure for those incorrect and dangerous notions an extensive currency. With equal inconsistency, they speak of the volume as breathing a spirit of moderation as well as of piety, while they admit that 'the doctrines of the Calvinists *only then* become a fit subject for reprobation, when they assert one truth to the utter exclusion or practical annihilation of the other; when they press the doctrine of predestination beyond what is necessary for the comfort and encouragement of *all* true believers, and disparage, in the hearing of those whose religion must be chiefly practical, the necessity (we will not say the efficacy) of a holy life.' Had this enlightened and liberal principle been adhered to by Dr. Copleston, ours would have been a far more pleasing task. But in the false and extravagant charges he has brought against the Calvinists, he appears to us to violate even the decencies of controversy; and our disappointment with the volume in this respect, is aggravated by the

* *Quarterly Review*, No. li. p. 101.

high opinion we had previously been led to entertain, of his learning, his temper, and his religious character.

There is one more point, which, on account of its practical importance, must not be passed over: we allude to the Author's views of *prayer*. Were there the least justice in his representation of the character and tendency of the Calvinistic doctrine of Providence, as bordering upon fatalism, it would be wholly inexplicable how it comes to pass, that the Calvinist lays peculiar stress on the duty of prayer, and is even prone, in Dr. C.'s view, to over-estimate its efficacy. He believes that every thing is absolutely predetermined, and yet, he prays as if nothing was determined. No attempt is made to solve this apparent contradiction, which goes, indeed, very far towards disproving the Author's whole argument. His own notions of prayer necessarily partake of the erroneousness and embarrassment which attach to his hypothesis of Providence. If the controlling power of the Almighty be 'kept in reserve' to act upon occasions, if it only form 'the plan and the outline,' while the subordinate parts are 'delegated to minor agents,'—it is unreasonable to expect that its special interference should be perpetually vouchsafed in answer to prayer, since every such interposition would be a departure from general laws. Thus, the efficacy of prayer is, according to Dr. Copleston, a very doubtful matter.

'As creatures of God,' he says, 'and acting under his superintendence, our reason informs us, that to maintain an intercourse with him, and to preserve a sense of our dependence upon him, must be a part of our business here. Prayer and meditation on his attributes are the obvious means of effecting this—and accordingly it is a universal practice, wherever any sense of religion is entertained among men. In the mode of preferring their petitions as well as in the things they pray for, a thousand differences and a thousand errors prevail: but in all cases the act itself implies a belief that the Deity is not inflexible, and that things are not absolutely predetermined as to render our supplication fruitless. We suppose indeed that the government of God is carried on by general laws: and therefore prayer should always be accompanied with a disposition to acquiesce humbly in a refusal, on the ground that our petition might have interfered with the good of others or of ourselves. But that system of laws by which the world is governed, is not understood to be so fixed, as that to pray for any modification of it should be improper—nor yet, on the other hand, is it reasonable to expect that this system should bend and yield according to the particular wants of each individual.' pp. 62, 3.

Is this the blessed result of our incomparable Liturgy? Are such the notions of prayer cherished by the recital of forms? To be just, they are not less at variance with the spirit of the Liturgy, than they fall short of the doctrine of Scripture.

Prayer, as an acknowledgement of our dependence upon God, is a reasonable service; and its practical influence illustrates the Divine wisdom in authorising such a means of intercourse with himself. But on neither of these grounds is the duty of Prayer enforced in the Scriptures. In them, we are every where taught to entertain a firm persuasion of its positive efficiency, as the appointed means of our obtaining the blessings we ask for. Nothing can be more unequivocal than the language of our Saviour on this head, or, if Dr. Copleston be right,—we speak it with reverence—more calculated to mislead. We admit, that we have no warrant in the Scriptures for expecting, that the system of the universe should bend and yield according to our particular wants; that is, that our wants should be supplied by miracle; nor is this what any Calvinist, how 'ignorant' or 'sanguine' soever, expects. We admit, that with regard to all *temporal* things, our prayers should correspond to the conditional nature of God's promises, which are the law of our prayers; and that a disposition to acquiesce in the Divine wisdom, is essential to the intelligent and acceptable performance of the duty. But Dr. Copleston forgets, that the chief end of prayer is, to obtain communications of a spiritual nature, which, as being absolutely promised, we are taught absolutely to ask for, and which cannot possibly interfere with the good of others. And if prayer be not an efficient means of our obtaining these blessings, it is impossible that our prayers should be what the Scriptures term the *prayer of faith*. This, however, although its chief end, is not its only purpose. We are taught, as the sovereign antidote against worldly carelessness, "in every thing by prayer and supplication with thanksgiving, to make known our requests unto God; casting all our care upon him, because he careth for us." Would it afford the Christian any adequate motive to a compliance with this exhortation, to believe that there is 'a controlling power kept in reserve to act upon occasions,' which, nevertheless, he must not expect to be interposed, to the disturbance of general laws, for his particular accommodation? Will it yield him any encouragement under his trials, to be told that 'the Deity is *not inflexible*?' Miserable philosophers! Miserable, still more miserable comforters! Behold the genuine results of the anti-Calvinistic theology—the creed of the Pelagian grafted on the philosophy of the Stoic!

But does the Calvinist expect that his prayers are to effect any 'modification' of the system of general laws by which the universe is governed? Assuredly not. It is enough for him to know, that the efficacy of prayer is itself one of those general laws; and that, how absolute soever the predetermination of

about the Divine Decrees, which we wholly disapprove. Against Calvin's own sentiments, except on the subject of Reprobation, we have not much to object, beyond an unguardedness of statement which has laid him open to misrepresentation. But there are writers who have been aptly designated as *Calvino Calviniores*, whose peremptory assertions on these subjects we deprecate as warmly as our Author would. Mr. Vaughan is the latest of these shallow and pernicious speculators; and he has ventured much further than we could have supposed a pious man, however deluded by his own false reasonings, would have done. Between the two assertions, that God's purpose is founded on his foreknowledge, and, that his foreknowledge is founded on his purpose, or, as Calvin states it, *Ided præcivit, quia decreto suo sic ordinavit*,—we see little to choose: both appear to us alike unmeaning and unphilosophical. Calvin had in view, to oppose the Romish doctrine of a Predestination caused by foreseen good works in man; a doctrine which Luther not less warmly combated. But the opposite of error is not always truth. Both propositions undertake to assign a cause for the Divine proceeding, which they entirely fail to supply. The *Because* lies neither in the attribute of prescience, nor in the act of predetermination; since neither can the attribute supply the reason of the act, nor the act be the reason of the existence of the attribute. And when a specific exercise of the Divine attribute, and an act of the Divine will in reference to the *same* objects, are spoken of, the attempt to distinguish between them in the order of time, is utterly fallacious and absurd. Again, to assign a reason or motive for the determination of the Creator, *exterior to himself*, involves a contradiction. On these inscrutable subjects, truth itself sounds like impropriety. But the only reason that can be given for the Divine decrees, is, that, out of all possible worlds or systems of creation, the one which exists, as the fruit of the Divine predetermination, is the best. As to the rest, the resolution of Augustine is the wisest, *Alibi disputent, ego mirabor*.

-
- Art. II. 1. *Cain, a Mystery*. By Lord Byron. 12mo. London. 1822.
 2. *The Vision of Judgement*: a Poem. By Robert Southey, Esq. LL. D. Poet Laureate, &c. 4to. London. 1821.

OUR reluctance to occupy our pages with publications of this description, has led us hitherto to content ourselves with a mere passing reference to the still-born hexameters of Mr. Southey, and the abortive tragedies of his noble rival. Nor should we have departed from our original intention to pass them over, had not one of these publications acquired an

unfortunate notoriety, having found its way, in a cheap form, into an extended circulation; owing less to its literary merit, than to its moral demerits as a choice importation of daring impiety for the lowest of the vulgarly profane to batten on. It is on the character and tendency of both publications, in a moral view, that we wish to offer a few remarks.

To impute motives to any writer, is seldom justifiable; and yet, it is impossible that the motives of the Author of *Cain*, in sending forth that publication, could be good. To charge him with a deliberate love of mischief for its own sake, with a Satanic desire to proselyte to infidelity, is, we think, going further than is warranted by either propriety or probability. But we cannot help suspecting that his Lordship was disposed to put the liberty of the press in this country, in reference to irreligious works, to a fair trial; that seeing how Hone tortured Lord Ellenborough, and how Carlile, by his besotted obstinacy, is giving a moment's consequence to the Bridge-street jobbers, he wished to put to the test the efficiency of the law, and the validity of the principles on which some recent prosecutions have been conducted. For this purpose, he seems here to have thrown down the gauntlet to Mr. Attorney General; and we can easily imagine that he laughs in his sleeve at the silent consternation produced by his challenge; that he secretly enjoyed the solemn perplexity of the Lord Chancellor, when the application for an injunction against the pirated edition came before the Court, and when *Cain* was gravely paralleled with *Paradise Lost*; and that, most of all, he laughs at the awkward situation in which he has placed the Poet Laureat, as at once his rebuker and his fellow culprit. A malignant pleasure of this kind, whether it entered into his Lordship's motives or not, we think very consonant with what he has been pleased to let us know of his character; and if it can repay him for the irretrievable infamy which, as the Author of *Don Juan* and *Cain*, he has purchased, who would envy him the utmost gratification he can derive from his diabolical joke?

"*Cain*" is not, however, a *profane* poem: the "*Vision of Judgement*" is. This assertion will stagger those only who do not consider what is the import of the word. Profaneness is an irreverent use of sacred names and things. Now a religious drama or mystery, founded on the Scripture narrative, is, in itself, no profanation of any thing sacred. *Paradise Lost*, *The Messiah*, *The World before the Flood*, Racine's tragedies of *Esther* and *Athalie*, are all precedents so far in point. Of this, Lord Byron was fully aware; and here, in a Court of Law, would rest his defence. He pleads, that he has not even taken the same liberties with his subject that were

common formerly, 'as may be seen,' he says, 'by any reader curious enough to refer to those *very profane productions*, (the "Mysteries or Moralities") 'whether in English, French, Italian, or Spanish.' But a burlesque of things sacred, whether intentional or not, is profaneness. To apply the language of Scripture in a ludicrous connexion, is to profane it. The mimicry of prayer on the Stage, though in a serious play, is a gross profanation of sacred things. And all acts which come under the taking of God's name in vain, are acts of profaneness. According to this definition of the word, the Vision of Judgement is a poem grossly and unpardonably profane. Mr. Southey's intention was, we are well persuaded, very far from being irreligious; and indeed, the profaneness of the poem partly arises from the ludicrous effect produced by the bad taste and imbecility of the performance, for which his intentions are clearly not answerable. Still, the Author cannot be exonerated. Whatever liberties a poet may claim to take, in representations purely allegorical, with the invisible realities of the world to come, the ignis fatuus of political zeal has in this poem carried Mr. Southey far beyond any assignable bounds of poetical license. It would have been enough to celebrate the apotheosis of the monarch; but, when he proceeds to travestie the final judgement, and to convert the awful tribunal of Heaven into a drawing room levee, where he, the Poet Laureate, takes upon himself to play the part of a lord in waiting, presenting one Georgian worthy after another, to kiss hands on promotion,—what should be grave is, indeed, turned to farce.

It is possible, since Lord Byron's *Cain* has been mentioned along with *Paradise Lost*, that Robert Southey might plead the precedent of Dante, who, in his *Divina Commedia*, has been very free in distributing eternal rewards and punishments to his countrymen and contemporaries, according to his private feelings and political partialities. Between Southey and Dante, the intellectual distance is not so great as the moral distance between Milton and Lord Byron. The parallel in either case is about as close. The time at which Dante wrote, not less than the character and spirit of his poem, rescues it, at least to our feelings, from the charge of profaneness; since, in his wildest fictions, he did but tread in the steps of the monkish fabulists, and in many instances he only adopted the current superstitions of the popular creed. Yet, no one will contend for the abstract propriety of Dante's machinery, or vindicate the use which in every instance he has made of it. The incongruities, the barbarous taste, the occasional imbecilities which disfigure his great poem, would have been fatal to a production of less transcendent merit. And what, in a

Roman Catholic of the thirteenth century is imputable to the barbarism of superstition, would, in a Protestant of the nineteenth century, be sheer profaneness and gross impropriety.

Besides, as irreverence essentially enters into the idea of profaneness, the apparent purpose of the writer must be considered as greatly mitigating or otherwise aggravating his offence. When sacred names or things are introduced into a work of fiction, the design of which is noble or meritorious, the argument lofty, and the general tendency good, one is ready to overlook the misapplication; in some instances, to admire its beauty. But when the object is low and unworthy, and the tendency exceptionable, one feels as if the offence were greater. Profaneness is certainly more intolerable, if not more criminal, in proportion to its vulgarity. Now there is much in the *Vision of Judgement* that is positively vulgar—vulgar in the conception, vulgar in the political feeling which inspired it, vulgar in the bungling machinery, the stage clouds and canvas heavens of the performance, vulgar in the Laureate's hired and fulsome loyalty. And it is this which makes the profaneness of his hexameters more offensive than that which pervades his *Kehama*, and disfigures his *Roderick*.

Profaneness is a crime, unhappily, not confined to persons destitute of religion. The profane *jeu de mots* and the illicit use of Scripture phraseology in which the ministers of religion are too apt to indulge, will at once occur to our readers in verification of this remark. In Mr. Southey, we are disposed to impute it to his being, from the peculiar habits of his mind, unsusceptible of the feeling of moral propriety or impropriety in relation to the objects of religious reverence. It is not a little remarkable, that a writer so exemplarily free from all that borders on impurity of thought or expression, who discovers so much delicacy as well as amiableness of sentiment, and so nice a sense of practical propriety in all matters of costume or personification, should have so perpetually and grossly sinned against religious taste. His accommodations of Scripture language in the *Kehama*, e. g. the speech of Ereenia to Kailyal,—

‘ Be of good heart, beloved. It is I
Who bear thee’——

are utterly inconsistent with a proper reverence for Divine truth. We readily believe that Mr. Southey does not mean to be profane, because we believe that he does not know when he is profane. His religious sense has, we suspect, become blunted by the prostitution of his heart to the idols of his fancy. He has, in his poems, played the part of a devout believer in every faith but that of Judaism; has invoked in turn Mahommed,

the Virgin, and the monsters of the Hindoo pantheon, with well-feigned zeal and fervour; and it is hardly to be expected that he should have come out of all these transmigrations without retaining in his character some traces of his pre-existent conditions. As the Biographer of the Cid, of Lord Nelson, and of Wesley, he has undergone scarcely less strange mutations; for the religion of his heroes differed almost as widely as that of Thalaba does from that of Ladurlad or of Roderick. The result of all this, it is easy to conceive, must be the deadening of the religious sensibilities. 'Punch,' said Johnson to Garrick, 'Punch, David, does not feel.' If actors felt, they could not be actors. Now Mr. Southey, in the poems alluded to, acts so well the Mahomedan, the Heathen, and the Papist, that we are constrained to believe that religion is a subject on which he does not feel. And this deficiency of feeling betrays him unwittingly into profaneness. Sacred things are so strangely jumbled in his mind with the figments of imagination, the lumber of learning, the legends of former ages, the politics of the day, things real and unreal, clean and unclean, a heterogeneous *ammiana*, that nothing is less surprising than that they should get shuffled, as it were, so as to produce a sort of cross readings, in which Scripture is grafted on the Vedas, poetry runs into politics, loyalty into profaneness, and heaven is let down into Carlton palace.

That Mr. Southey is not conscious of the gross profaneness with which, in his hapless *Vision*, he is so pre-eminently chargeable, is manifest from the high and indignant tone which he assumes as a moralist, in applying the branding iron (as he facetiously terms the art of nicknaming) to Lord Byron, and in calling down the vengeance of the Civil Power on what he designates as the Satanic school. But really, while we would not place his Lordship and Mr. Southey on a par in respect to intention, we do not see upon what principle the one can be subjected to pains and penalties, and the other escape. If profaneness is indictable, the *Vision of Judgement* is an offence which would deserve not less than *Cain* itself, to be sent to a jury; and the absence of bad intention could be pleaded only in mitigation.

If Lord Byron is not, strictly speaking, guilty of profaneness in his poem, it does not, assuredly, proceed from any reverence of sacred subjects. But profaneness would not comport with the character of the poem: it would have been in bad taste, would not have suited his purpose. Lord Byron is a man of exquisite taste, of cool science; and in this respect he has an immense advantage over his opponent, even when they fairly strip to abuse one another. In *Don Juan* he is most atrociously

and satanically profane; but, in that execrable poem, the profaneness is in keeping with all the other qualities, and religion comes in for a sneer, a burlesque, or a burst of blasphemy, only in common with every thing that is dear or valuable to us as moral and social beings. The essential profaneness of Lord Byron's feelings, is betrayed in the preface to this poem, where he says, with the grin of sarcasm:

‘ With regard to the language of Lucifer, it was difficult for me to make him talk like a clergyman upon the same subjects; but I have done what I could to restrain him within the bounds of spiritual politeness.’

But it is not on the score of profaneness, that *Cain* can be brought under the cognizance of any criminal court. Unless the charge of an overt act of blasphemy could be brought home to the Author, it is neither suspected evil design, nor pernicious tendency, which could justify the interference of the civil magistrate. And this overt act must include blasphemous intention on the part of the Writer; since, in *Paradise Lost*, Satan is certainly made to blaspheme, although two opinions cannot exist with regard to the perfect innoxiousness of those passages, any more than respecting the religious tendency of the poem as a whole. It would, in our judgement, be very difficult to bring home blasphemous intention to the Author of *Cain*, although we cannot conceive of its having originated in any other source than the most hardened and callous impiety. Impiety is not an overt act: it cannot be laid hold of by human laws. It is too subtle, too intangible, too all pervading a principle to deal with, by any carnal weapons. One of the most impious works that ever issued from an English writer, is Gibbon's *Roman History*; yet, it is free from blasphemy, and is seldom profane. One of the profanest books in our language is the *Spiritual Quixote*, the production of a clergyman; yet, few persons would pronounce it impious. A blasphemer is generally either a fool or a madman. If Tom Paine is an exception, he is likely to remain a solitary one. The infidel is too crafty, for the most part too unimpassioned, to indulge in blasphemy. Some of the Unitarian writers of the present day have ventured the nearest to direct and positive blasphemy, of any class of the community; and they are blasphemers of by far the most dangerous description. Yet, blasphemous intention could not be with truth imputed to them; nor would any wise man, not to say any pious man, wish to see the brute argument of power employed to silence them. We are not allowed to call down fire from heaven, and we should do ill to call it up from beneath. We may not employ the sword of Peter, any more than that of Mahommed,

even in defence of our Divine Master. He has committed to us the sword of the Spirit, and retains the sword of vengeance in his own hand.

After all, "*Cain*" does not come up in licentious wickedness to "*Don Juan*:" it is at least free from obscenity, which, as regards the interests of society, is, perhaps, worse than direct blasphemy. On this point we agree with Mr. Southey, that 'the publication of a lascivious book is one of the worst offences that can be committed against society; a sin to the consequences of which no limits can be assigned.' Of this sin, it is to Mr. Southey's honour, that he stands so clear. But lasciviousness is generally a concomitant of infidelity in its most virulent forms. In the French Encyclopedists, in the wits of the reign of Charles II., in Smollett and Gibbon, in Leigh Hunt and Lord Byron, this morbid love of impurity is strikingly manifested in alliance with impiety. In this brutalizing tendency of infidelity, there is something of a judicial visitation. "Professing themselves to be wise," says St. Paul, speaking of the old heathen infidels, "they became fools; wherefore God also gave them up to uncleanness."

But the impiety chargeable on this *Mystery*, consists mainly in this; that the purposeless and gratuitous blasphemies put into the mouth of Lucifer and Cain, are left unrefuted, so that they appear introduced for their own sake, and the design of the Writer seems to terminate in them. There is no attempt made to prevent their leaving the strongest possible impression on the reader's mind. On the contrary, the arguments, if such they can be called, levelled against the wisdom and goodness of the Creator, are put forth with the utmost ingenuity. And it has been his Lordship's endeavour, to palliate as much as possible the characters of the Evil Spirit and of the first murderer; the former of whom is made an elegant, poetical, philosophical sentimentalist, a sort of Manfred; the latter an ignorant, proud, and self-willed boy. Lucifer, too, is represented as denying all share in the temptation of Eve, which he throws upon the serpent 'in his serpentine capacity;' the Author pleading that he does so 'only because the book of Genesis has not the most distant allusion to any thing of the kind,' and that a reference to the New Testament 'would be an *anachronism*.' It is not necessary to combat this monstrous absurdity with a serious argument. Lord Byron disbelieves the whole Scripture narrative: otherwise, he would not for a moment have adopted a supposition which renders the import of the prediction, Gen. iii. 15, almost unmeaning, and contradicts the plainest declarations of Scripture relative to the agency of the Tempter. There would be consistency, indeed,

in making Satan a liar; but such was not the Author's intention; the lie is, therefore, his own, and the whole drama is a lie,—a deliberate falsification of the truth. All fiction is in a certain sense literally untrue; but this is a fiction morally untrue, a perversion of fact intended to deceive. The sophistry of Lucifer is indeed couched in 'serpent's words.' We purposely refrain from extracts, but content ourselves with giving one expression from the long diabolical conference between Lucifer and his pupil, where the Poet makes the Evil Spirit ask,

' Did I plant things prohibited within
The reach of beings innocent, and curious
By their own innocence?'

A more deadly sentiment, a more insidious falsehood than is conveyed in these words, could not be injected into the youthful mind by the Author of Evil. Innocence is *not* the cause of curiosity, but has in every stage of society been its victim. Curiosity, and Lord Byron knows it, has ruined greater numbers than any other passion; and as, in its incipient actings, it is the most dangerous foe of innocence, so, when it becomes a passion, it is only fed by guilt. Innocence, indeed, is gone, when desire has conceived the sin. Cain, in this drama, is made, like the Faust of Goëthe, to be the victim of curiosity; and a fine moral might have been deduced from it. There are passages which seem inserted on purpose to shew how wilfully the drama is made what it is. Lucifer promises to teach Cain all knowledge on one condition, that he will fall down and worship him. Cain answers that he has never bowed to his Father's God. The Spirit replies:

' He who bows not to him, has bow'd to me!
' *Cain*. But I will bend to neither.
' *Lucifer*. Ne'er the less,
Thou art my worshipper: not worshipping
Him, makes thee mine the same.'

This is finely said, and there are other passages which one could wish to retrieve from the rest of the poem. But these are but gleams which shew the horrors of the surrounding darkness. The Poet asserts again and again the prevalence and triumph of Evil; he imagines its having extended to former worlds; he seems to exult in the idea of its universal diffusion, as rolling on for ever,

' A part of all things.'

He goes further than even the Manichean mystics. He virtually

denies the notion of an essentially Good and an essentially Evil Principle, and, in the person of Lucifer, argues from the existence of Evil, against the benevolence of God. By this means, he prepares Cain, in the subsequent scene, to become a fratricide; and he would fain beguile the reader into sympathy with him, as less a criminal than a victim. For all this, he might plead high Pagan precedents. To the old Grecian muse, this was the highest flight attainable,—to soar above the vulgarities of Olympus, into the unfathomable darkness of metaphysical atheism, and there to shape to herself a blind, inert, implacable phantom deity under the name of Necessity or Fate. Lord Byron, it may be said, has but attributed to their right author, the stale impieties of the old atheists. He has but put into the Devil's mouth the bewildering question, *Si Deus est, unde malum?* making poetry the organ of the dark and barren metaphysics of Bayle and Spinoza. But then he has done this in a manner which shews that he sides with the enemies of human happiness, and with the arch enemy who inspires and leads them on. He has summoned both fiction and falsehood to aggravate the philosophical difficulties which he, in this poem, has laboured to embalm in verse; difficulties new to a large proportion of his readers, and with which the young and inexperienced art ill able to grapple. These, this new apostle of infidelity has endeavoured to propagate in a shape the most adapted to make an impression on the imagination. In the very spirit of the fabled Sphinx, he propounds these dark enigmas, that those who fail to unravel them, may perish.

That this is a heinous offence against society, who will dare deny? It is an offence of the deepest dye. Unhappily, it is not a solitary instance. The case of Lawrence the anatomical lecturer and preacher of materialism, is still more aggravated than that of the Author of *Cain*. But whether such men can be dealt with by the State as criminals, on any valid and equitable principle of jurisprudence, appears to us extremely doubtful. Even, if such proceedings could be maintained, the policy of instituting them is questionable. But on this subject we have already expressed our opinions, from which, on the maturest consideration, we see no reason to swerve. We have endeavoured in this article to point out the broad distinction between two things which are often confounded—simple profaneness and blasphemous impiety. This distinction was strikingly illustrated in the cases of Hone and Carlile. Hone's parodies were grossly profane: they were not blasphemous. There was no proof that it entered into his intention to degrade religion. Carlile's offence was levelled against Christianity itself. The same difference exists in the cases before us. Sou-

they, like Hone, is only profane : Lord Byron, like Clarke, is a blasphemer. But, in whatever way the Law may deal with these offenders, we console ourselves in thinking, that as Christianity does not authorize, so, she does not stand in need of the aid of pains and penalties inflicted on her deluded assailants. Religion has nothing to fear from the puny efforts of such men. She has in every age suffered more from her injudicious friends and blundering advocates, than from her most formidable antagonists.

Art. III. *Report of the Committee managing a Fund raised by some Friends, for the Purpose of promoting African Instruction ; with an Account of a Visit to the Gambia and Sierra Leone.* 8vo. pp. 72. London. 1822.

WE have been much interested by this Report of a Quaker Missionary experiment. In the cause of suffering humanity, the members of the Society of Friends have on many occasions evinced a Missionary zeal ; and no denomination of Christians has furnished more illustrious philanthropists. To individuals of this estimable body, the cause of general education all over the world is very greatly indebted ; while at home their members generally have distinguished themselves in promoting the circulation of the Bible. All these circumstances go to prove that there is a vitality in Quakerism, that the spirit of Penn is not extinct in their body, and that if hitherto they have not contributed their share to the sum of exertion put forth by the several denominations of Christians for promoting the evangelization of the heathen, it has not arisen from a deficiency of zeal, or at least not from any want of benevolence.

The doctrinal peculiarities of their religious system, have doubtless had the effect of deterring them from the direct method resorted to by Christian missionaries in general for promulgating the Gospel. We allude more especially to their views of the ministry and of preaching. But even if, on these and some other points, they are withheld from co-operating with the members of other religious bodies, still, in the formation of schools, in the distribution of the Bible, and in all the means of civilization,—branches of Missionary exertion scarcely inferior in importance to direct religious teaching,—there is nothing, we apprehend, to prevent their actively concurring with others, or taking the lead themselves in new directions. Prejudices against Missionary exertions far more obstinate and malignant than any for which Quakerism may be answerable, have given way, in other directions, before the progress of enlightened views of the kingdom of Christ. Let a sect fence itself round as it may, it cannot keep out the all-

inspiring influence of increasing information and the spirit of the age, there will break upon every sectarian enclosure, and a light from their land. We consider the exertions made for the benefit of Europe in connection with the Bible Society, as a signal and honorable concession on their part to the fundamental doctrine of Protestantism, the sufficiency of the Scriptures as a rule of faith. And we are disposed to view this in the light of a solemn pledge to future co-operation in the common cause of Christianity. Of this we are fully persuaded, that, in proportion as the influences of the Holy Spirit, in whose teaching and agency their tenets more especially, and then to rely, are poured down on any individual, body of Christians, or on any community, they will inspire a zeal for the extension of the Kingdom and for the extension of the knowledge of Christ. This zeal may show itself in an individual, body of Christians, or on any community, they will inspire a zeal for the extension of the Kingdom and for the extension of the knowledge of Christ. This zeal may show itself in an individual, body of Christians, or on any community, they will inspire a zeal for the extension of the Kingdom and for the extension of the knowledge of Christ.

The undertaking to which this Report alludes, originated in the benevolent views of a female individual. The subject was brought forward in London before the Society, in 1819, by Harriet Wilson of Sheffield, "whose mind," we are told, "had been in some years under an impression of duty to employ her talents in this way, for the benefit of those untutored members of the human family." Her views extended not merely to the personal instruction of some young Africans, whom she took under her superintendence as pupils, but to the forming of an Institution for cultivating some of the unwritten languages of Africa; for reducing them to grammatical principles, composing elementary books, translating portions of the Scriptures, and diffusing them, by the instrumentality of the natives, and through the medium of school teaching, among their countrymen. In this plan, we readily will recognise the outlines of a system coming as nearly as possible to that on which our missionaries are prosecuting a distant part of the world, except that it does not

embrace a provision for administering Christian ordinances.

- A subscription being set on foot for these purposes, some
- friends agreed to act as a committee for carrying forward the
- design, whose names are a sufficient pledge to the public* as
- to the beneficent character and prudent management of the un-
- dertaking.

- The two youths selected by Hannah Kilham for education,
- are named Sandanee and Mahmadee : the former is from Goree,
- the latter from the banks of the Gambia, and both of them
- speak the Jaloof or Waloof language, in which their benevo-
- lent instructress has herself become, by continued application,
- a considerable proficient. These pupils have conducted them-
- selves with propriety and diligence; and they manifest qualities
- of mind, in respect both of talent and disposition, which en-
- courage the prospect of their amply repaying the labour and
- pains bestowed on them. 'The still more important result,
- 'of a degree of religious susceptibility, is,' the Committee
- state, 'apparent in both.' Two specimens of Scripture pas-
- sages, rendered by them from English into Jaloof, are given
- in illustration of the progress they have already made. The
- practicability of reducing the language to writing, as well as
- the general solidity of the principles adopted by Hannah Kil-
- ham in her labours, has been decidedly pronounced upon by a
- person of colour, a native of Senegal, well skilled in the Jaloof
- and Foulah tongues, and acquainted also with English, French,
- and Arabic.

In pursuance of the general object of opening a direct intercourse with the natives, the Committee availed themselves of the offer of William Singleton of Loxley near Sheffield, to proceed to Africa, to visit the chiefs of the Jaloof nation, and to engage, if he could obtain the consent of all parties, two more pupils of that nation. He was to collect information on the state of the country, the natives, and the language, and to return by way of Sierra Leone, in order to have a view of the improvements going on at that settlement. His Report to the Committee, together with extracts from his Journal, occupies the chief part of the present publication; and though the additional information it contains, is not very considerable, yet, the narrative is highly interesting, and the way has been cleared by this expedition for further proceedings. We are not informed what directed Mrs. Kilham's attention to the Jaloof language in preference to other African dialects. Mr. Sin-

* The Committee consists of William Allen, Peter Bedford, Edward Carroll, Robert Forster, Luke Howard, Thomas Newman, Evan Rees, and John Sanderson.

modifying influence of increasing information and the spirit of the times : these will break in upon every sectarian enclosure, and at length find their level. We consider the exertions made by the Society of Friends in connexion with the Bible Society, as a signal and honourable concession on their part to the fundamental doctrine of Protestantism, the sufficiency of the Scriptures as a rule of faith. And we are disposed to view it also in the light of a solemn pledge to future co-operation in the common cause of Christianity. Of this we are fully persuaded, that, in proportion as the influences of the Holy Spirit, on whose teaching and agency their tenets more especially lead them to rely, are poured down on any individuals or on any community, they will inspire a zeal for the conversion of the Heathen and for the extension of the knowledge of Christ. This zeal may shew itself in an individual, we admit, without being accompanied with other necessary evidences of true piety. But in application to collective bodies of Christians, the criterion is a safe one ; and we should view the absence of such a spirit in the present day, in any sect or denomination, as a sure prognostic of its approaching decline and extinction. As Friends, therefore, value their own tenets, as they would be thought sincere in their attachment to them, as they value the Bible as a means or outward word, and as they honour the True Word and the Spirit of Truth,—on the principle of self-preservation as a body, and on the higher principles of faith and obedience as Christians,—it behooves them to see to it that they do not come behind others in the great work of evangelizing the world that lieth in the wicked one.

The undertaking to which this Report relates, originated in the benevolent views of a female individual. The subject was brought forward in London before the Society, in 1819, by Hannah Kilham of Sheffield, ' whose mind,' we are told, ' had been for some years under an impression of duty to employ her talents in this way, for the benefit of these untutored members of the human family.' Her views extended not merely to the personal instruction of some young Africans, whom she took under her superintendence as pupils, but ' to the forming of an Institution for cultivating some of the unwritten languages of Africa ; for reducing them to grammatical principles, composing elementary books, translating portions of the Scriptures, and diffusing them, by the instrumentality of the natives, and through the medium of school teaching, among their countrymen.' In this plan, our readers will recognise the outlines of a system coming as nearly as possible to that on which our missionaries are proceeding in different parts of the world, except that it does not

embrace a provision for administering Christian ordinances. A subscription being set on foot for these purposes, some friends agreed to act as a committee for carrying forward the design, whose names are a sufficient pledge to the public* as to the beneficent character and prudent management of the undertaking.

The two youths selected by Hannah Kilham for education, are named Sandanee and Mahmadee : the former is from Goree, the latter from the banks of the Gambia, and both of them speak the Jaloof or Waloof language, in which their benevolent instructress has herself become, by continued application, a considerable proficient. These pupils have conducted themselves with propriety and diligence; and they manifest qualities of mind, in respect both of talent and disposition, which encourage the prospect of their amply repaying the labour and pains bestowed on them. 'The still more important result, of a degree of religious susceptibility, is,' the Committee state, 'apparent in both.' Two specimens of Scripture passages, rendered by them from English into Jaloof, are given in illustration of the progress they have already made. The practicability of reducing the language to writing, as well as the general solidity of the principles adopted by Hannah Kilham in her labours, has been decidedly pronounced upon by a person of colour, a native of Senegal, well skilled in the Jaloof and Foulah tongues, and acquainted also with English, French, and Arabic.

In pursuance of the general object of opening a direct intercourse with the natives, the Committee availed themselves of the offer of William Singleton of Loxley near Sheffield, to proceed to Africa, to visit the chiefs of the Jaloof nation, and to engage, if he could obtain the consent of all parties, two more pupils of that nation. He was to collect information on the state of the country, the natives, and the language, and to return by way of Sierra Leone, in order to have a view of the improvements going on at that settlement. His Report to the Committee, together with extracts from his Journal, occupies the chief part of the present publication; and though the additional information it contains, is not very considerable, yet, the narrative is highly interesting, and the way has been cleared by this expedition for further proceedings. We are not informed what directed Mrs. Kilham's attention to the Jaloof language in preference to other African dialects. Mr. Sin-

* The Committee consists of William Allen, Peter Bedford, Edward Carroll, Robert Forster, Luke Howard, Thomas Newman, Evan Rees, and John Sanderson.

place was strongly recommended by a merchant in the island of St. Mary, to cultivate the Mandingo, as being much more extensively spoken. The Waloofs,* he was told, are a domestic people, little known beyond their own territories; while the Mandingoes not only inhabit a greater extent of country, but travel much as traders, by which means their language has become much more generally known. Not being able to obtain at Bathurst an interpreter and guide, Mr. S. was obliged to abandon the design of exploring the Jaloof country. He made two excursions up the Gambia, and went to Mandinari, a few miles South of Bathurst, 'to see the land which had been given to the Wesleyan missionaries by the king of 'Combo,' with whom he had a palaver at Yindem, the place of his residence. He considers the town of Bakkabo on the Cape St. Mary, which belongs to this chief, as a very eligible place for the proposed settlement on the Gambia. From the Journal we select a few further particulars.

'The island called St. Mary's is an irregular shaped sand-bank, very little elevated above the river. It is nearly level; and in digging, nothing but sand, not a stone can be found. The houses are built of stone from the Barra coast. In its greatest length, the island is nearly four miles east and west: the widest part about one mile and a half. Its situation is on the chart, Bahyan Point N. lat. 13° 30'. W. lon. 17° 34'.

'The town of Bathurst stands on the east end of the island, which is by far the narrowest part, and, in the rainy season, is nearly overflowed with water; yet, notwithstanding the unfavourable situation of the town, measures might be adopted, which would considerably improve its condition. The colony is in its infancy. The settlers have done, and are doing much; and have in contemplation more for the general benefit. The buildings erected, and being erected, by government, are considerable.

'The first object that engaged my attention as I passed along the beach, was the great variety in the countenances and forms of the natives. Some appeared to possess so little of the human face, so little indication of intellect, that, at the first glance, I was rather painfully affected: in others, there was nothing remarkable. In some, the character seemed to be improved: their features convinced me they had mind; and in those of one individual especially, were strikingly apparent both ability and nobility.

'This difference in the forms, &c. of the Africans, I have since observed, is, in part, national. Generally, the Jaloof is rather tall, plump, of fine turned limbs, short curling hair, and shining jet black skin. The

Mr. Singleton states in his journal, that 'the country is called 'Jaloof; (Jol-uf;) the inhabitants Waloofs; and the language Waloof.' Also, that the pure Waloof is spoken only in Jaloof and Cayor. Mr. Mollien, however, calls both the country and its inhabitants *Joloff*. We suspect that the distinction is imaginary, or arbitrary.

Mandingoes, mostly of a spare make, not quite so clean, or of so bright a black; their hair somewhat less curled than that of the Jaloofs. But the Kroomen are the most remarkable. Though they are of different heights, all that I have seen are remarkable for their upright walk, firm tread, activity, and strength of muscle. They abound in Sierra Leone, where they are employed as cooks, grooms, or labourers. The Pul, or Foolah, is as filthy as the Jaloof is clean. He wears his hair long, platted into a hundred divisions, and as full of grease as it can contain. His skin appears as if sullied with dirt, rather than naturally black; and in his person he is somewhat like the Mandingo.

Respecting the interior of the Jaloof country, J. Billyaud states: the soil is mostly sandy, yet fruitful; that there are no high mountains; but that, taking the course from Senegal to the eastward, where the principal king of the Jaloofs resides, if a judgement may be formed from the gradually increasing depths of the wells, it is one continued rise: the distance, three or four days' journey. At Senegal, the wells are in depth about twenty fathoms; at Worko, the king's town, upwards of one hundred. There, when a well is to be sunk, a whole village or more are employed; and as the natives are not acquainted with the practice of walling, and the soil is loose, they are obliged to make the well exceedingly wide: this increases the labour, and protracts it to many months. During the operation, it seldom fails that several lives are lost, by the falling in of the sides of the well. They are also ignorant of the use of the windlass; and have no means of drawing up the rubbish but by hand, with a cord and a calabash, or such like vessel. By this mode they draw water, which renders the labour so oppressive, that successive companies of men are obliged to relieve each other: they are employed constantly; and, if a stranger would partake of the fruit of their labour, he must pay for the refreshment.

In crossing the country, camels and horses are sometimes used; but the natives mostly travel on foot. Thus Mahmadee Grant, the courier, passed regularly between Senegal and Goree, with a speed which Europeans have failed to equal on horses. And thus the natives called gold-merchants, mostly Mandingoes, traverse the country, from the Gambia to parts beyond Sego, to collect the gold found in different places, in order to exchange it for the various articles of trade sold in Bathurst, principally beads, which they barter for the gold. But so careful are they in trading, or bartering their gold with the merchants, that they frequently sit at the stores a whole day, before they will strike a bargain. To this mode of holding intercourse with the natives, may be added that of the Gambia merchants sending vessels up that river, to trade at the villages on its banks.

In each village, one native, called the lodging-man, finds accommodation for native traders coming from a distance with their wax, hides, and other articles, to barter with the Europeans; and acts as interpreter and daysman, if necessary, between the two parties; for which services he receives a compensation from them both.

Between the Jaloofs and the Mandingoes, there appears to be a strong mutual antipathy. The former are said to be

dreaded by other nations on account of their expertness in war, in which they employ much cavalry. Their disposition, according to one account, is affectionate, mild, peaceable, and patient; while the captain of the vessel in which Mr. S. explored the banks of the Gambia, represented them as jealous, giving little attention to trade, and great thieves. The latter characteristic would seem equally to belong to the Mandingoes, who are stated to depend for support chiefly on theft and the slave-trade; yet, they have cultivated enclosures, are therefore to some extent agricultural, and carry on a trade by purchasing wax, hides, &c. from the Feloops, an industrious nation further inland. Except among the *Sereens*, as the Mahomedans are called, and their followers, there is not any place or form of worship among the Mandingoes; nor have they, according to the information of a native interpreter, any idols or images.

Should any native determine to leave the evil practices of the *Sonink-as* (pagans), and to join the Mahomedans, he makes known his intention to his neighbours, and, becoming a pupil of the *sereen*, is taught to read and write the Arabic language; and is thenceforward designated *foobee*, or convert, till sufficiently versed in the Alcoran to merit the name of *sereen*. The number of Mahomedans compared with the *Sonink-as*, is supposed, in this neighbourhood, (*Yamaliconda* on the Gambia,) to be as one to twenty.

The following particulars rest too much on hearsay evidence; and it is plain from the varying and even contradictory statements which are given relative to the different nations, that no small difficulty attends the obtaining of correct information; especially when the character of one tribe is to be learned only from the representations of individuals belonging to another and perhaps hostile nation. But Mr. Singleton has done well to give us his memoranda, as he took them down at the time, without gloss or comment.

Amongst the Jaloofs, the women attend to their households. The Mandingoes send their women into the field. I have not learned whether the Mandingoes have any peculiar distinction of cast or tribe, beyond that of master and slave. But the Jaloofs appear to have several different classes or casts: such as the *Tag*, the *Oodae*, the *Mo-ul*, and the *Gae-well*: to which may be added, the *Laoobies* or Gipsies; though I am not certain that these are of Jaloof origin; for I am informed they speak the Mandingo language, and have no settled place of abode, but are continually removing from place to place, resting in the bush, without even a tent to cover them; yet if they find a forsaken hut, they scruple not to inhabit it, so long as they abide in the neighbourhood. They are very filthy in their persons, and not nice in their food. They depend partly on hunting for their subsistence, and partly on the sale of their manufactures; such as the mortar and pestle, buckets, bowls, and stools, all out of solid wood. The axe and the spear are their only

weapons; and, with the latter, they are dexterous in despatching the elephant: the tusks of this animal they also sell, or exchange with the other natives for corn.

† I have since learned that the Laobies are a distinct people, and that they reside to the east of Cape Verd. On the chart they are entered Leboues.*

† With respect to the four resident casts or tribes, they are lightly esteemed by the good Jaloofs, as some are pleased to style themselves; and one class, viz. the Gaewell, or singers and fiddlers, are, beyond all the rest, despised: they are not suffered to live within the towns, but must reside towards one certain point on the outside: they are neither permitted to keep cattle, nor to drink sweet milk. If one dies near the water, his corpse is thrown into it; if at a distance, it is heaved into the hollow trunk of a monkey-bread tree, for the natives say that when a Gaewell is buried nothing will grow.

† Though these Gaewell are generally thus despised, they are, at times, much sought unto: for the good Jaloof loves to hear the praise of his ancestors, and when intoxicated, will condescend to hear a Gaewell sing the honours of his family. If the minstrel flatters the employer to satisfaction, his reward is not only certain, but often considerable. In time of war, the Gaewell has another harvest. In the field, or on the march, the king listens to their songs in honour of his predecessors, or of his own past exploits, as chiefs of former times attended to the bards. It is the duty of a Gaewell too, in case the army should be repulsed, to urge them to return to the charge; but here, if he exceed the wishes or the courage of the chief, or even of the soldiers, he may pay for his temerity the price of his life.

† The cast named Tug are smiths of any sort. The Oodas are shoemakers and workers in leather. The Moul are fishermen. No good Jaloof will marry into these casts; but the Gaewell is the only cast to whom they refuse interment. From my hut I have repeatedly seen, and to-night again discern the fires which the natives kindle on the Barra coast opposite, whence the particles of burned grass reach me, though at several miles' distance. They are consuming the reed-like stalks of grass produced last year, to make room for the growth of the coming spring. The natives have not the knowledge to raise artificial grasses, and as they store very little hay, (none, except the stalks of the groundnut may be so called,) their cattle are half pined between the decline of one year and the spring of the next. It is painful to see the poor ani-

* In Mollien's Travels, *Laubés*. (Eclectic Review, N. S. Vol. XIV. p. 15.) That traveller describes them as a distinct race, acknowledging a chief who alone communicates with the government under which they may reside; as supposed to possess considerable wealth; as exempted from military service on payment of a stipulated tax; as fond of finery, and professed fortune-tellers. The same lively but somewhat imaginative writer conjectures the Jaloofs to be of Numidian or Mauritanian origin. In his passage through their territory, he was treated with the utmost kindness. R.

men-picking here and there single blades of any thing green; and of this not having half enough. They are not better circumstanced, than the asses in England, that pick their scanty subsistence from the highways.

The Bè-gas (it is not stated in what part their territory lies) have an image of wood set up by the path leading to each village, near the entrance. It is not properly an object of worship; but is considered as a kind of talisman, to preserve the village. When the villagers feast, they place themselves near to this image, and lay before it the first portion of meat that is cut: they also pour out a small quantity of their beverage at his feet.

The Limbas, another people, form figures of a man in clay; not in an erect attitude, but stretched across the village paths near to the entrances: this also is to preserve the place, and to be a criterion of the intention of any visitor.

If natives of another tribe or country, come to one of their towns, and walk over the image, it is considered by the inhabitants a sign of hostile or unfriendly intention. Themselves always turn out of the path for him; but they offer no worship, nor any meat or drink: only, they take great care to supply any loss his face may sustain, from accidents, or by the action of the atmosphere.

The people named Fie, Ma-ne, or Casso, make small images of wood, which are of no other use than to assist them in divining. The Timnanes language is next in usefulness (to leeward) after the Mandingo. The Bullom is not extensively known.

We cannot deny ourselves the pleasure of transcribing the animated address in which the Committee urge on the attention of Friends the benevolent object they have so much at heart, and which, those who distinguished themselves as *Abolitionists*, in reference to the Trade, are bound, in consistency, to do their utmost to promote, as the only means of giving effect to the emancipation of the much injured Africans.

Thus it is proposed to open with that people whose cause we have long been engaged to plead with their oppressors, a direct and continued intercourse, with a view to impart to them some measure of the blessings and benefits conferred upon us, (for this end, doubtless among others,) by a wise and gracious Providence. Our sympathy was, many years since, awakened on their behalf, by the knowledge we had acquired of the circumstances of the slave-trade; and in the great work of procuring the abolition of this gigantic evil, for Britain and her dependencies, we laboured as early and as earnestly as any of our countrymen. Our attention is even now directed to a search after the best means of perfecting this work of mercy. We avow the desire and the purpose, still to plead the cause of the sons of Africa, and to use our best endeavours, in concert with benevolent men of our own and other nations, to put an end to the vile traffic in the persons of men, wherever practised. Do not the circumstances into which we have been led by this engagement, bring home yet further claims on our benevolence towards this people? Can

we be thus desirous to secure to a whole nation, the quiet and permanent enjoyment of their freedom and natural privileges, but on a principle of Christian love? And will not the same principle, followed out to its remotest effects, lead us also to desire, and endeavour, that they may become fellow-partakers with us in the higher and enduring privileges of the gospel? We would wish, doubtless, that their liberties, once acquired, should be used to the glory of their and our Creator, and to the advancement of the kingdom of the Redeemer upon earth. But it is not by leaving them free in a state of degrading ignorance and helpless barbarism; that we can hope to contribute to this happy and beneficial result. We have it in our power to impart to them the kind and degree of instruction requisite to prepare their minds for the reception of, at least, the historical truths of the Christian religion, and of those records, so interesting to all men, of the origin of mankind, and of the Divine dispensations in successive ages of the world.

Need we much persuasion to induce us to do, in this case, to others, as we would, in like circumstances, they should do to us: nay, as others have already done in our behalf, through the medium of our predecessors, the ancient inhabitants of these islands: a people more rude, if we may credit history, than the poor Africans we are now called to succour: a people who, until the light of the Christian religion broke in upon them, wandered in their native forests, naked and tattooed, feeding on acorns, and offering human sacrifices to false gods! With such an opportunity before us as now exists, shall we wait to see the rudiments of useful knowledge planted at some distant day, in the wilds of Africa; not by the peaceable hands of neighbours, (for he is my neighbour, however remote his dwelling; who takes pains to do me good,) but by some warrior, subduing and giving laws to the land, for his own aggrandisement? Such was the lot of us Britons, in a remote and perilous age: but the dispensations of Divine Wisdom are unsearchable; good was still educed from seeming evil. He, whose mercy is in the heavens, and whose faithfulness reacheth unto the clouds, was still favourable to our land, in the midst of its many distresses: the seeds of Christianity were sown; they grew and prospered; and we now see around us the rising harvest. Rejoicing, as we do, in blessings and benefits thus conferred upon us, is it not our incumbent duty, when the way opens, and the leadings of the Providential hand towards a particular nation are discernible in this respect, cheerfully to apply ourselves, as we may be enabled, to the task of imparting to them a measure of that instruction which, of his unmerited bounty, we have received? The work (it may be said) is great, and our abilities and means comparatively very small. Be it so! but of this we may be assured, that it is now possible for us to begin to convey instruction to the natives of that large and interesting continent. The talent is already in our hands: let us occupy with it; and in due season, that which we, if we have faith and courage, shall now originate, may be carried forward by those who shall come after us, with still greater facilities, and with equal perseverance, to a successful issue: both we and they relying on *His* support, and trusting in *His* sufficiency, who hath declared, "I will gather all nations and tongues; and they shall come, and see my glory." Isa. lxvi. 18.

Art. IV. *Julia Severa, ou L'An Quatre Cent Quatre-vingt-douze*. Par J. C. Simonde de Sismondi, Auteur de l'Histoire des Français, de l'Histoire des Républiques Italiennes du Moyen Age, de la Littérature du Midi de l'Europe, &c. &c. &c. 12mo. 3 Tom. Paris. 1822.

THE name of M. Sismondi has long ranked deservedly high in literary estimation. His elaborate work upon the Italian Republics, and his historical sketches of the Literature of the South of Italy, though framed upon plans much too extended to allow us even the hope of their speedy completion from the able hand of their Author, are durable monuments of his industry and genius. We were, therefore, agreeably surprised, when an historical romance from the same pen was announced to us, and heartily disposed to congratulate that large portion of the reading community who are partial to this amusing class of compositions, that the accomplished Writer had at length relaxed from his severer studies, by a slight excursion into the province of fiction. But, whether it be, that a life devoted to sterner occupations, and a mind disciplined to the patient examination of evidence or the methodical compilation of facts, and therefore habituated, by the more regular and uniform order of events, to those gradual and consecutive developments which would not be endured in the world of romance and imagination—whether these habits are fatal to that elasticity and play of invention so indispensably requisite in those who write for the amusement of our lighter hours; or whether advancing age, as it stiffens the muscles, renders also the inventive faculties less active and locomotive; whatever be the real solution of the problem, certain it is, that we have experienced great disappointment in toiling through the pages of *Julia Severa*. The Author himself partly accounts for the circumstance,

‘It is with extreme diffidence,’ he remarks, ‘that I submit to the public judgement, what could not possibly answer the end which I proposed to myself, when I first undertook it, unless I combined qualities to which I have never pretended, and which, even if I once had them, are rarely retained at an age so advanced as mine, and in a life devoted to more serious occupations. It is a romance,—and I could have wished that it had been more completely a romance in point of interest and the fidelity of its pictures. But curiosity transports itself reluctantly thirteen centuries back. Domestic portraiture becomes deficient both in verisimilitude and vivacity, when they are drawn from an epoch so imperfectly known. The personages are lost as it were in distant shadow, when, instead of developing sentiments, it becomes the chief effort of the writer to portray only times, scenes, and manners.’

Perhaps, the whole class of fictions to which we give the name of historical romances, are liable to the same defect. Not that the alliance of history and fiction is wholly impracticable; but it must always be a forced, and too frequently a discordant alliance. As their province is distinct, so are their graces, and the unity of the tablet is destroyed by the dissimilitude.

Non bene conveniunt, nec una sede morantur.

Even in those matchless productions, the Scottish novels, a series of inventions which constitute an epoch in the history of romantic composition, the difficulty is not always vanquished. Though the mightiest strength of the art has been put forth in softening the incongruity of real with imagined events. In *Ivanhoe*, for instance, where the action is thrown back to a remoter period than is usual in the other fictions of that family, so aware are we that there exist few, if any, authentic memorials of the domestic manners of the times, that the conviction perpetually obtrudes itself, of the Author's having drawn upon his fancy rather than his learning. We do not contend, that a diligent antiquary may not collect from genuine records many detached features, both of the public and private life of our Saxon and Norman ancestors;—the solemn tournament, the judicial combat, the formal banquet, and even the domestic meal. But then, as for the living characters of that period,—the unsettled and licentious state of the social condition, the absence of political and civil security, the heroic and chivalrous qualities which, not being absolutely to be designated as vices, must, for that reason, pass for virtues, general ignorance, monkish ascendancy, and popular superstition—the aggregate character compounded of these elements no longer exists. No actual prototype of it is to be found, and its delineation must equally elude the skill of the fictitious, and the research of the historical writer. *Ivanhoe*, *Rowena*, *Prion de Boeuf*, *Locksley*, the *Templar*, have, it is true, their predominating qualities assigned to them; but they are qualities which have been taken out of the wardrobe of general nature, and belong to other shapes and modifications of society, than those to which the Author has adapted his fable. Nor do we mean to contend that an interesting romance may not be woven from these materials. All that we assert, is, that the historical dress sits upon the fiction so awkwardly, and is in so frequent danger of falling off,—so unintermitted a contest is going on between our historical recollections and the incidents and personages of the book, that a certain undefinable but unconquerable incredulity,

Amari aliquid quod in ipsis floribus angit,—

a restless suspicion that real history is needlessly or unskillfully

violated, prevents our being hurried away by the delusion. Whereas, had the romance-writer kept clear of the consecrated ground of history, and contented himself with merely assigning, for his own convenience, a remote period to his action,—had he never invaded the circle of our most settled associations, we should have permitted him without a murmur to exercise the most despotic caprice over the fortunes and destinies of his story, and the credence which real history claims from us, would have been undividedly rendered to his fiction.

If these remarks apply to a story of the fourteenth century, how much more strongly will they apply to incidents and characters which belong to the fifth? What avails it, that the Author has toiled three times successively through Gregory of Tours, or grown pale over the chronicles, and codes, and *acta sanctorum* of this obscure epoch? Farewell to all the appropriate graces and characteristic charms of fictitious composition, if they are to be supplied from the common-place books of historical compilers. What does the reader care about a strict adherence to dates and chronologies, which the writer himself kicks away, when they happen to impede or retard him? A picture of the state of Gaul at the period of the Merovingian invasion, is indispensable to a general history of France; and the reader submits with as good a grace as he can, to the necessity of wading through details whose dull monotony is rarely broken by the interposition of great councils or splendid achievements. But in works addressed to the fancy and the heart, or, if addressed to the understanding, incapable of reaching it unless by those avenues, they are wretchedly mis-employed. They are drag-chains upon the wheels of the imagination; they check and embarrass the march of the fiction. Nor does history itself fare at all better from a union with fiction so ill assorted and unnatural. Occasional separations of bed and board are requisite to keep them in peace with each other. The Author is obliged to place both chronology and fact on the bed of Procrustes, and to stretch and mutilate them at his pleasure.

Such would have been our decided opinion as to this mixed species of composition, even had the *Julia Severa* of M. Sismondi not appeared, as if to illustrate and confirm them. But the learned Writer gives them a most undeniable sanction in his own apology for the imperfections of his work.

Les héros du roman, Félix, Julia, Séverus, sont de pure invention. L'action de Volusianus, qui forme le nœud en quelque sorte de tout le drame, et l'expédition de Théodéric, sont également imaginaires. Ce sont des choses qui pouvoient être, mais nous ne savons pas qu'elles aient été. Les autres événemens publics sont en general fondés sur l'histoire.

Je ne suis, je crois, écarté de la chronologie qu'à l'égard de Saint Senech, dont la retraite dans la tour de Loches fut postérieure peut-être à l'époque que je l'ai mis en scène.

But Felix, Julia, and Severus are not merely personages, purely imaginary: they are as much personages of the eighteenth as of the fifth century, and are, in fact, little more than those common beings, beset with difficulties, struggling with misfortunes, tortured by suspense, agitated with hope, or inflamed with love, that constitute the regular *dramatis personæ* of a romance. Yet, it would be doing M. Sismondi great injustice, were we reluctant to admit, that measuring the execution of his work by the ordinary aim of the novelist, he has shewn himself, by no means incapable of furnishing entertainment to those who are addicted to that sort of reading. Amusement is what they expect; and Julia Severa will not cheat their expectations. They will probably yawn over the passages which are purely historical, and devote to the infernal deities the Vandals, the Sævi, the Silingi, and the Burgundians; but they will feel a wakeful solicitude for the loves of Felix and Julia, and tremble at the dangers which menace them, when, with a command over the terrific that does not fall far short of Ann Radcliffe herself, the Author encloses them in a subterraneous cavern, and, after a lingering and hopeless separation, brings them again miraculously together.

A much higher and a much purer praise, however, is due to M. Sismondi. His characters are not, like Rousseau's, the creatures of a diseased imagination, or moral paradoxes embodied in the human form. He does not inflame the passions, nor undertake to teach young ladies to be chaste by images of frailty and impurity, or young men to respect the rights of hospitality by examples of treachery and hypocrisy. He attacks superstition, but respects religion; and there is not in the whole extent of his novel, a single passage which breathes a questionable sentiment, or inculcates a dangerous lesson. He does not, indeed, astonish us by the enraptured eloquence of that extraordinary writer. He does not paint the conflicts of love in colours as warm and captivating as those of St. Preux, when he was wandering among the rocks of Meilleraye. But, for a novel-writer, and a Frenchman, no mean portion of commendation is included in these negatives.

We shall now proceed to give a short summary of the story, extracting occasionally a few passages as favourable specimens of the style and manner of this elegant Author. It is not often, indeed, that we deem ourselves warranted in dedicating so large a space of our journal to works of this class of litera-

ture. But the talent and reputation of M. Simond's will justify a slight departure from our rule.

In the year 492 of the Christian era, Felix Florentius, the hero, took possession of his vast estates betwixt the Loire and the Cher, the donation of the emperor Majorian to Sylvia Numantia his mother. Noviliacum, the villa, or, as it would now be termed, the chateau of these domains, was yet uninjured by the incursions of the ferocious and predatory tribes who had successively overrun that part of the country. The condition upon which the investiture of the lands had been granted, being that of cultivating its soil, the first cares of Sylvia had been directed to the peopling it with persons capable of tilling it; and she had availed herself of the universal anarchy of the times, to collect together a number of slaves and several wandering families, who would otherwise have perished by famine in the vast and dreary forests of Gaul. They were a remnant of the Celtic inhabitants, and spoke the language, and wore the dress of Celts. These, with two military colonies, consisting of veteran soldiers who had retired from the imperial service, completed the establishment of Sylvia. She was accompanied to her retreat by a grammarian and a priest, whose office it was to assist in the education of Felix, and to initiate him in sacred and profane letters.

Felix, like other heroes of romance, displayed an early aptitude for his studies; and having acquired all the manly and polite accomplishments of the age, he is introduced to the reader's acquaintance, in his twenty-sixth year, on his return from Constantinople, where he had sojourned to execute the last sad duties to his father. It is not long before the heroine also makes her appearance. A few months after the arrival of Felix at Noviliacum, a number of fugitives appeared on the opposite bank of the Loire, imploring succour. They had been driven by an incursion of Franks from the vicinity of Chartres, which the barbarous invaders had burned, after having slaughtered thousands of the inhabitants. Among the party who had fled the battle-axes and sabres of the Franks, was Julia, the daughter of Julius Severus, senator and Count (a Roman dignity) of Chartres, who was then at the court of Clovis at Soissons, soliciting his guarantee and protection from the violence which had long hovered over that unhappy city, and cherishing ulterior views of uniting his daughter in marriage with that sovereign.

We need not hint to those of our readers who are versed in the ordinary modes of heroes' losing their hearts to heroines, that the conquest of Julia over Felix was soon accomplished. It was therefore natural that he should endeavour to assist the

Count of Chartres in his project of securing the Roman province of the Gauls, and thus establish an insuperable claim to the hand of his bounteous daughter. His vast possessions, equally distant from Orleans and Tours, suggested to him the necessity of concerting with the governors of those cities. Numerianus, an imbecile and contemptible character, and Volusianus, the archbishop of the latter province.

On his return from Orleans, where the indolence and voluptuousness of Numerianus rendered all serious discussion concerning the common danger futile and ineffectual, he arrives at the cave of Pan; one of the few remnants still existing of the pagan superstition of Rome, where he has an interview with a solitary Sybil, the only inhabitant of its desolate ruins.

‘ La façade du temple était absolument démolie; l’intérieur était comblé de ruines, d’où s’élevaient des hautes tiges de vigues, tandis que le lierre tapissait les murs latéraux. Mais la muraille du fond était encore debout; elle servait d’appui à une espèce de hangard qui avait été batti derrière, et où des fragmens de colonnes, des architraves, des marbres sculptés avec soin, servaient à soutenir un toit de chaume. C’est là que vivait Lamia, que Félix trouva assise devant sa porte, mais qui s’éleva à son approche avec un respect qui n’était pas sans dignité.

‘ Lamia était déjà courbée par l’âge, mais les traits prononcés de son visage, n’indiquaient aucune faiblesse; ses yeux enfoncés, sa peau sèche et jaune, et sa maigreur avait quelque chose d’effrayant. Cependant le mouvement seul de sa physionomie commandait l’attention: ses yeux s’animoient comme elle parlait; il y avait alors une sorte d’inspiration dans ses regards, et dans le son de sa voix une assurance, une emphase d’expression qui contrastoient avec sa misère. Ses habits avaient aussi quelque chose d’étrange: des couleurs éclatantes, des étoffes précieuses, s’y trouvaient mêlées des haillons, et Félix croyait vaguement y reconnaître quelques parties des vêtements que dans tous les anciens tableaux on voyait aux prêtresses des temples.’

Meg Merrilies and the half inspired witches of the Waterley school, seem to have been present to the imagination of M. Sismondi, when he drew this picture. We insert the colloquy in the course of which the hero learns that Julius Sæverus adhered to the interdicted religion.

‘ “Ma bonne mère,” lui dit Felix en l’abordant, “l’obscurité s’approche, et j’aurais besoin d’un guide pour me conduire.”

‘ “L’obscurité est déjà sur nous,” répondit Lamia, en fixant sur lui ses regards perçans, “et j’ai reconduit à la vraie lumière plusieurs de ceux qui s’égarèrent.”

‘ “Je craignais qu’à votre âge vous n’eussiez pas la force de me reconduire à Noviliacum.”

‘ “Lamia avait supposé d’abord que les paroles de Félix étaient

seules, et pour demander une chose défendue par les lois, il avait employé un langage équivoque, qu'il pût rétracter au besoin; mais voyant que c'était vraiment un guide qu'il demandait, il se reprit. "Je parle d'un temps ancien; à présent vous voyez bien que je ne dois plus songer à m'éloigner de ma demeure."

Cette vie solitaire, et ces réponses excitèrent la curiosité de Volusienus. Il porta ses regards sur sa misérable demeure. Il crut y remarquer l'autel du temple, et le simulacre du dieu qui y avait été adoré, et distinguer aussi la coupe des libations et la hache des sacrifices. Curieux d'examiner cette partie des ruines, il se préparait à y descendre. Lamia l'arrêta. "Ne profanez pas, incroducte, ce dernier séjour des dieux que vous avez chassés de leurs temples; ne cherchez point à pénétrer des mystères que vous n'adorez plus; redoutez la vengeance de ce Pan, qui dissipa les armées de vos pères. Les fous de Théodose ont déclaré coupable du lèse-majesté, et condamnés à mort, ceux qui offrent des sacrifices aux dieux de nos pères. Sans doute vous n'en voulez pas à la vie d'une vieille femme; sans doute vous n'avez pas appris en Grèce, à cette école d'Athènes en cette religion est encore professée par tout ce qu'il y a de philosophes et de littérateurs illustres, à épier les adorateurs des dieux antiques pour les perdre? Mais alors, pourquoi vous rendre complice de cette action, qui pour vous est un crime, pour nous une vertu?"

In answer to some inquiries of Felix concerning the rites of the prohibited superstition, the old lady proceeds:

"Vous autres grands remarquez à peine l'existence du pauvre; comment sauriez vous s'il a des opinions? Sans doute il reste parmi nous de sectateurs des anciens dieux de Rome; il en reste aussi des dieux des druides. Mais où sont aujourd'hui les villages d'où sortaient autrefois les joyeuses processions des Lupercales? Ils sont ruinés comme ce temple qui me couvre de ses débris."

"Vous êtes prêtresse?"

"Je le suis. Et il n'y a pas si long temps qu'un homme, votre égal en rang, qu'un comte est venu au milieu de ces ruines, brûler l'encens devant la statue du dieu, et consulter l'oracle. Connaissez-vous Julius Sévère?" Tom. I. pp. 119—126.

The old hag leaves him still in doubt whether his daughter had been educated in the same faith; an apprehension which threw dismay and alarm over all the dreams of love and hope which he had so fondly cherished.

The ambitious and haughty character of Volusianus, the archbishop, is well drawn.

L'aspect de Volusianus était vénérable, mais il inspirait autant de crainte que de respect. Sa taille était élevée, et son corps, quoique épuisé par les jeûnes et les veilles, était droit et comme inflexible; son teint était jaune, ses joues creuses, sa tête était ombragée d'une abondance des cheveux noirs et courts; l'âge, qui avait marqué ses traits sur tout le reste de sa figure, ne les avait point blanchis, et ce

contrasté, devoit une dureté singulière à sa physionomie. Ses regards perçans annonçaient dans le successeur de St. Martin, un juge des péniens plutôt qu'un père ; un champion inébranlable de l'autorité des infidèles ; un persécuteur redoutable des païens et des hérétiques ; un homme enfin qui saurait employer toutes les ressources de la politique mondaine pour servir ce qu'il regardait comme les intérêts du Ciel.' Tom. I. pp. 153, 154.

In his interview with this proud prelate, Felix first learned the views entertained by Julius Severus of the marriage of Julia with Clovis. Volusianus easily read the state of his mind. But though the interests of the Church seemed imperiously to demand that she should not be united to Clovis, he was equally indisposed to her alliance with Felix, apprehensive lest the power and the talent of Severus, the implacable foe of the priesthood, should be strengthened by the reputation and wealth of the senator Florentius.

It was not long before Felix discovered that his interesting guest had not been educated in the superstition of her father ; and his heart was lightened by the discovery. At Soissons, having received ample powers to negotiate with Clovis on behalf of the different cities and provinces between the Seine and the Loire, he was courteously received by Julius Severus, to whom he bore letters from his daughter. There is much talent in the following delineation of a man habituated to the wiles of policy, and taught to dissemble them beneath a polished courtesy of exterior manner.

Julius Sévérus, après avoir lu les lettres de sa fille, lui fit conter avec détail tout ce qu'il avait appris de la fuite de Chartres. Il l'interrompait pour exprimer sa vive reconnaissance pour ce qu'il appelait l'héroïsme de Félix. Il écoutait avec une attention si soutenue, il jugeait si bien les caractères, il parlait ensuite de ses propres projets, des négociations commencées, avec l'apparence d'un si entier abandon, que Félix, enchanté d'un esprit si fin et si juste, croyait en avoir beaucoup appris. Ce ne fut qu'en repassant ensuite dans sa tête tous ses souvenirs, qu'il s'aperçut que Julius Sévérus ne lui avait absolument dit que ce que Félix savait déjà. Tout ce que lui avait paru si nouveau, n'était point des faits, mais de la philosophie appliquée à la politique. Sévérus avait le talent de généraliser ses idées ; et remontant des faits aux principes, pour redescendre ensuite des principes aux individus, il présentait à l'esprit un exercice constant, un jeu d'idées toujours riche, toujours ingénieux ; mais il ne révélait rien sur les circonstances actuelles, dont il se réservait à lui seul la connoissance.' Tom. I. pp. 184, 185.

In the conference with Clovis, the pomp and retinue of the barbarous monarch are detailed at great length, and no doubt with much historical precision. The consternation of Felix

may be easily imagined, when the long-haired king of the Merovingian line thus abruptly addressed Severus.

“Cet ambassadeur des Gaulois, ” dit-il en regardant Felix, “ venez-vous ici votre fille ? ”

“ Très-excellent roi, il n'a pas été possible. ”

“ Qu'elle arrive au plus tôt a Soissons. ”

There is no reasoning with these august personages. Felix communicates to Severus the attachment which he had cherished for his daughter, and his conviction that his passion was not unrequited. But the crafty politician prevails over the tender father; and all the answer which he can obtain, is, a sort of political dissertation upon the state of Gaul and his dependence upon the favour of Clovis, who, by one act of power, could accomplish his ruin. But Felix more than suspects that Severus is anxiously bent upon the alliance, and waits only for a favourable opportunity of removing Julia to Soissons; and in fact, he soon discovers that he had already written to her a peremptory mandate for her departure, and made arrangements for her journey under the escort of a matron of Chartres, who was to accompany her from Noviliacum. Having completed his negotiations, therefore, he hastens with a heavy heart to take his last adieu of Julia, solicitous to arrive at Noviliacum before Sulpitia, the lady under whose charge Julia was to travel.

Hesodunum was about two leagues from the mansion of Florentius. It was a vast Celtic ruin, and admirably adapted for a novel-writer by reason of its subterraneous recesses and secret apartments. It was agreed that Julia and Sylvia should meet Felix at this interesting and romantic spot on his road from Soissons. It was a dreadful parting between the lovers. But time runs with unperceived swiftness upon these occasions, and the boat was ready to convey them back to Noviliacum, where they expected the matron who was to convey Julia to Soissons and the hated arms of the Merovingian tyrant. Their passage from the ruins to the river, was by one of those subterraneous vaults which, in the age of the Druidical superstition, had been cut through the rock. Sylvia and the rest of the party were before, and the lovers lingered on their walk. She was about to chide them for their delay; but what was her astonishment as soon as she reached the opening of the cavern, to find it immoveably shut, and that Julia and Florentius were enclosed in its recesses.

“ Ce n'était point une porte, mais un énorme bloc de rocher, qui tournant au pivot, au moyen de ressorts invisibles, ouvrait ou fermait la caverne, selon qu'il se présentait de côté ou de face, et s'emboîlait si

exactement dans l'ouverture qui lui était destinée, qu'on ne le distinguait plus à l'œil de la masse inébranlable dont il semblait faire partie. Ce rocher pouvait être mis de l'autre côté avec tant de facilité, par ceux qui connaissaient ses secrets ressorts, que Sylvia n'avait pas même entendu le bruit qu'il avait fait en se fermant.' Tom. II. pp. 103, 104.

Our readers may easily imagine that the Author avails himself of much terrific description upon this occasion. The mystery is solved after the fashion of the *Radcliffe* school, by human agency. The monks of St. Martin of Tours are in possession of the secrets of this prison-house. The lovers are forcibly seized and carried by the agents of ecclesiastical tyranny to that monastery, where they are separated; and under the pretext of saving the soul of Julia, who is considered as attached to the pagan superstitions, she is rigorously confined in a cell, and of course undergoes the most barbarous treatment, while Felix is immured in the adjacent monastery. The events now follow with great rapidity. To liberate his daughter, whom he discovers to be in the power of the archbishop of Tours, and on whom, it seems, this dreadful act of tyranny had been exercised in order to break off the alliance with Clovis, which that intriguing ecclesiastic dreaded as fatal to the interests of the Church,—Severus engages a chieftain of the Franks, Theuderic, to proceed with an armed force to demand her. The result of this is the liberation of Felix. But Julia has been, in the mean while, carried to the solitary tower of St. Senoch, where, after a variety of intermediate events, duly seasoned with the terrible, Felix arrives, and accidentally discovers that she is imprisoned in a neighbouring apartment. The lovers are united. Clovis is persuaded to elevate Clotilda to his throne, and all parties live happily and prosperously ever afterwards.

Such is a faint outline of M. Sismondi's romance. Quaint and humorous characters are occasionally attempted; but we cannot congratulate the Author upon his sketches either of the pedant Eudoxus, or the priest Martin. Lamia is an imperfect shadow, rather than a picture. It seems as if the Author, in his original conception, had destined her for higher agencies than he afterwards found it convenient to assign her.

'Amphora cepit

Institui; currenre rotâ cur arceus exit?'

But, with these exceptions, combined with those which we felt it incumbent upon us to hint at in the beginning of this article, we can recommend *Julia Severa* as an interesting, and, in some respects, an instructive fiction.

Art. V. The History and Antiquities of the Second Cathedral Church of Lichfield; illustrated by a Series of Engravings of Views, Elevations, Plans, and Details of the Architecture of the Church: with biographical Anecdotes of the Bishops of Lichfield and Coventry. By John Britton, F.S.A. Medium 4to. pp. 74. Price 1l. 18s. London. 1820.

MR. BRITTON is well known as the author and compiler of a series of valuable illustrations of our national antiquities. Without the pretension of originality, he has exerted himself with successful diligence in the investigation of ancient records and of interesting remains connected with the architectural history of England; and the result of his labours has been given to the world in a series of volumes which display considerable care in the collection of the materials, and, on the whole, a judicious discrimination in the arrangement. Of the graphic decorations, it is not easy to speak too highly: they are, in general, selected with great felicity, and executed with uncommon skill. To the able draughtsmen and engravers employed by Mr. Britton, we are indebted for an extensive and systematic combination of minute and picturesque representations of antique structures, in all the variety of sections, plans, elevations, ornamental details, and general views.

In the present volume, Mr. B. will be found to have fully sustained his previously acquired character. He has collected and compressed a considerable mass of historical and elucidatory information, and, with the assistance of his plates, has given a satisfactory account of the fine building which is the immediate subject of his researches. We shall not follow him through his laborious investigations of dates and epochs. Bishop de Clinton (A.D. 1129 to 1148) is supposed to have been the founder; and the last additions appear to have been made early in the reign of Edward III.

The structure, without approaching to the richness and grandeur of the more distinguished ecclesiastical edifices, is justly entitled to a liberal share of praise, both for its design and its execution. The western door-way is uncommonly beautiful, while the nave and choir are lofty and impressive. The Lady Chapel also furnishes an interesting plate; and the entrance to the Chapter house, with the rich and elegant arches and capitals distinctly portrayed in separate engravings, presents a noble specimen of architectural invention.

But after all, to our minds, the noblest ornament of this Cathedral is Chantrey's exquisite monument. This unrivalled production has never been looked upon without intense emotion by any one of right feeling. We do not quote Mr. Britton's description, for we altogether dislike it; and we shall not at-

tempt a substitute, for we could not satisfy ourselves in its execution. Nor can we praise the representation which he has given, since it is altogether inadequate to the inimitable beauty and pathos of the original. Mackenzie, able as he is in architectural picture, should have known that this was beyond his strength. Corbould has succeeded far better in his copy exhibited in the Soho Square collection of ancient and modern drawings.

Among the biographical sketches of the occupants of the See of Lichfield, we find the following anecdotes of Bishop Hacket, 'the great restorer of the Cathedral.'

'Hacket was, in 1640, appointed one of the sub-committee for settling the peace of the Church, and spoke eloquently on that occasion at the bar of the House of Commons. When the use of the Liturgy was prohibited under severe penalties, Hacket continued to read it in his church of St. Andrew, Holborn. A sergeant with a file of men, was sent to arrest him during service, and ordered him to desist on pain of instant death. "Soldiers," said Hacket, "I am doing my duty, do you do yours;" and intrepidly continued the service, unmolested by the soldiers, who were overawed by his firmness. When a bishopric was first offered to him, he declined it, saying, "he had rather future times should ask, why Dr. Hacket had not a bishopric, than why he had one."

Mr. Britton seems to be occupied in making the grand tour of British antiquity. We wish him success in his undertaking, and tender him our thanks for the pleasure which we have derived from his past labours.

Art. VI. *A History of the Island of Madagascar*, comprising a political Account of the Island, the Religion, Manners, and Customs of its Inhabitants, and its natural Productions: with an Appendix, containing a History of the several Attempts to introduce Christianity into the Island.

By Samuel Copland. 8vo. pp. 370. Price 10s. 6d. London. 1822.

WORKS illustrative of the history and geography of Africa are crowding upon us in rapid succession. That mysterious and impenetrable continent which has been so long shrouded from the eye of science, seems about to have the inmost darkness of its recesses laid open to the day. The exploits of Burckhardt and Belzoni have given fresh impulse to the spirit of African discovery. Mr. Burchell's travels in the South have scarcely reached us, when another splendid quarto announces Mr. Waddington's exploratory travels in Ethiopia. In the North, other adventurous travellers are entering upon a field of discovery almost equally untrodden by European visitors, tracks the latest extant description of which has been furnished by the father of history. While on the western coast, the

Missionaries are pushing on their moral conquests far into the heart of the sable kingdoms of the interior. The result of these simultaneous exertions in so many opposite directions, has been to bring Africa more immediately under the fixed attention of the public, in an aspect widely different from that in which alone it had been customary to regard that devoted continent, *namely* the mere nursery and mart of slaves. And should a line of intercourse with the interior, from any one of the points at which an entrance has been made good, be permanently maintained, it cannot fail to lead to the introduction of the civilizing arts, and eventually to the diffusion of that higher and better knowledge which can alone give effect to all plans of civilization.

The abolition of the slave-trade in the island of Madagascar, is, in every point of view, a most important and interesting event. Of all our allies, the only one who has fulfilled his engagements to abolish this infamous traffic, after all the negotiations, indemnifications, and subsidies which have been employed in order to bribe the concurrence of their Most Christian, and Most Faithful, and most faithless majesties, the only one who has kept his word, is the half-savage sovereign of Madagascar, Radama, king of Ova. This extraordinary man, in the intelligent zeal he discovers for the civilization of his people, not less than in the good faith by which his conduct has been characterized, deserves to rank far above most of the sovereigns of civilized Europe. So strong possession has the idea of civilizing the Island, taken of his mind, that he has determined to make any sacrifice necessary to its accomplishment. He is described as about thirty years of age, of an affable and cheerful disposition, and of a strong, intelligent mind. In his intercourse with his subjects, he is kind and familiar, and they almost adore him. Bred up among savages, he had never been taught either by experience or by books, to appreciate the value of the benefits which he is so solicitous to extend to his subjects; and the large revenue which he derived from the slave-trade, rendered it in the highest degree improbable that he should readily consent to abandon it. The attempt, moreover, was attended on his part by no small difficulty or danger. The trade had been so long established, and was so completely interwoven with the whole system of civil and military policy, that the chiefs, who derived the principal part of their revenues also, from that source, were determined to counteract the design. The first step towards accomplishing it, was the suppression of the annual attack on the island of Johanna and the Comoros. This took place in 1816, in consequence simply of the representa-

tions of Governor Farquhar; but at that time Radama had not sufficient power to enforce the observance of another proclamation, commanding the abolition of the Trade itself. In the course of 1817 and 1818, upwards of *seventeen hundred* slaves had been transported from Madagascar to the Mauritius alone. The intercourse which Radama kept up with the British, was, however, the means of his becoming more and more convinced of the impolicy and iniquity of the trade. In the mean time, his power and influence continually increased; and when, in the year 1820, a fresh proposal of a treaty for the total abolition of the Slave-trade, was made by our Governor at the Mauritius, Radama found himself in a situation that enabled him to enforce a compliance with his proclamation.

Mr. Copland's narrative of the circumstances attending this important measure, extracted from the Missionary Accounts, though not entirely new to many of our readers, will be found extremely interesting. Mr. Hastie, who was appointed commissioner to undertake the management of the affair, sailed from the Mauritius in the beginning of September, having attached to his suite the Rev. Mr. Jones, a missionary who had previously visited the island. The deputation arrived at Tamatave on the 9th.

The chief of this place, named Jean René, was brother to the King of Ova. He received them in a very courteous manner; but informed them, that his brother was then engaged in a war against some of the southern chiefs, and that he himself was at war both in the north and south. The commissioner also learned, that both the natives and Europeans at Tamatave, who were interested in the slave-trade, were resolved to do all in their power to prevent his proceeding to the interior, and thus, if possible, to frustrate the design of his embassy.

The scene which presented itself at Tamatave and the neighbourhood, was of the most heart-rending description. Two slave vessels had just made up their cargoes, and sailed a few days after the arrival of the British; but there were a great number of slave-dealers waiting the arrival of more victims, who were expected from the interior, the fruits of the wars which then prevailed. Mr. Hastie despatched a messenger to the king of Ova, informing him of his arrival, having previously learned that his majesty had returned victorious to his capital.

On their journey to Tananarive, the capital, the mission met upwards of 1300 slaves, fettered and chained together, who were proceeding to the place of sale. An answer of the most favourable nature from the king, reached Mr. Hastie at a town in their route, which led across numerous rivers and mountains, and by many large and strongly fortified towns and villages, to Tananarive, where they arrived after a journey of three weeks, having travelled about two hundred and seventy miles. Here

the embassy was met by two native princes, who had been at the Mauritius to be educated under Mr. Hastie's superintendence. The king's secretary came soon after to inform the commissioner, that his majesty rejoiced exceedingly at his arrival, and to appoint the hour for his presentation. The account of the interview has a little too much of the magnificent thrown into it. By means of the terms, 'royal palace,' 'court yard,' &c., which transport us to St. James's, rather than to the *dona* of an African chief. But the courtesy and good-will of Radama did not evaporate in empty ceremony. Several conferences were held with his majesty, during successive days, on the subject of the treaty, without any thing decisive being agreed on. At length, at a second meeting of the grand council, which the king had convened for the purpose of ascertaining the sentiments of his subjects, and to which both Mr. Hastie and Mr. Jones were invited, the king told them, that he had maturely considered what had been said on the subject, but repeated, what he had urged before, that his people must first be instructed, in order to enable them to have a clear idea of the advantages of the treaty; and he requested permission to send some of them to England for that purpose. Mr. Hastie promised that every means should be adopted for promoting the instruction of his people, and advertng to the object of Mr. Jones's mission, judiciously pointed out what had been effected in the South-Sea Islands, where, through the agency of a few missionaries, idolatry had been abolished, Christianity embraced, wars put a stop to, and the arts of civil life introduced. This representation is stated to have made a strong impression on the mind of Radama. On the following day, he sent a letter to Mr. Hastie, addressed to Governor Parquhar, in which he stated his anxiety to conclude the proposed treaty, but required that he should be allowed to send some of his people to the Mauritius and to England, and that artificers should be sent to Madagascar. This led to further conferences, in which it was Mr. Hastie's object to avoid committing himself, without further instructions, by any specific stipulation. But the king was firm, and on the 11th of October, he transmitted to the commissioner his final determination; namely, that the treaty should be signed that day, and the former proclamation abolishing the Slave-trade, republished, *provided* Mr. Hastie would agree to take twenty of his subjects for instruction, ten to proceed to the Mauritius, and ten to England. Mr. Hastie hesitated, but only for a moment. He was exceeding the authority with which he was invested; but, after consulting with Mr. Jones, he declared his determination to agree to Radama's proposal, even if he should be obliged to take upon himself the

A few days after, the selection took place of the young persons to be sent to England and the Mauritius for education. A great competition ensued as to whose children should have the king's permission to go, it being considered a very high honour. Such was the eagerness manifested, that one person said he would give three thousand dollars for permission to send his child. "Well," said the king, "give me fifteen hundred and he shall go." After a little hesitation, the man answered he would give that sum. "Well," rejoined the king, "as you are in earnest, and sincere in your request, he shall go for nothing." The selection was made from amongst the children of the richest and most respectable people in the capital. Princes Rataffe and Eudrian Semiaté, brothers-in-law to Radama, were deputed to conduct these youths to their destination; the former to England, and the latter to the Mauritius.

The Madagascan youths who accompanied Prince Rataffe to this country, are at present under the care of the British and Foreign School Society. When they have completed their education, they are to be placed under proper masters, to be instructed in various trades and manufactures. Immediately after the affair of the Slave-trade had been disposed of, Mr. Jones, the nature of whose mission had been previously explained by Mr. Hastie, was admitted to a conference with the king. Radama assured him, that he had nothing so much at heart as the instruction of his people, and requested him to inform the Directors of the Missionary Society, that his presence would be most agreeable.

section and support should be extended to any missionaries they might think proper to send.

"Help me," said he, "to enlighten and civilize my subjects, and you will for ever bind me to the British nation." The Governor then assured Mr. Hastie, that this alone was the basis of the treaty just concluded. "Had money," said she, "been the object, I would never have agreed to it; but I will now support the plan with all my might."

In August last, the Directors of the Missionary Society sent out the Rev. Mr. Jefferies in the quality of missionary, with four other persons as mechanics. Mr. Jones also continues to reside at the court of Radama, and has sixteen children placed under his care by the king, for the purpose of receiving an English education, among whom is the heir apparent. The British Government, with a liberality that does them honour, have declined interfering with the views and proceedings of the Missionary Society. It is greatly to the credit of Radama, that while he is perfectly willing that his subjects should be instructed in the Christian religion, and declares that he has himself no faith in the superstitions of his country, he is peculiarly anxious that no violence should be offered to the religious prejudices of his people, and has no idea of exerting his royal authority to compel them to become converted. Under these favourable circumstances has Christianity obtained an introduction into this vast island, one of the largest in the world, having the patronage of the king and his nobles, not, remarks the Writer, 'as a matter of court policy, as is too frequently the case in polished nations, but in the honest simplicity and sincerity of their hearts, because they are convinced of its superiority over their present system of religion.'

What effect the example of Radama may have on other African states, it is impossible to say. To have annihilated one class of slaves, and to have proved the practicability of abolishing the traffic by the introduction of civilization, are great points gained. One of the first results of the efforts of the Missionaries will be, we may reasonably presume, the cessation of infanticide, which has hitherto prevailed, under the direction of their magicians, or astrologers, to a horrid extent; the life of the new-born infant being determined by the aspect of the planets or some other omen, or by the lucky or unlucky character of the month or day of the month, on which it is born. The superstitions of the Madagassians are, in many respects, peculiar. Their religion appears to be a sort of mongrel Mohammedanism, either derived from the Arabs with whom they have

been in constant intercourse, or grafted on some more ancient traditional faith. Circumcision is practised among them, universally; and the rite is celebrated with great solemnity. This circumstance, together with the appellation by which one class of the natives are distinguished, of *Zafe Hibrabim*, or descendants of Abraham, is the foundation of the opinion, which ascribes the origin of the Madagassians to the Jewish nation. But Mr. Copland remarks, that there is no other point of similarity between either their religious or their civil habits, and those of the Jews; they have neither customs, traditions, rites, nor ceremonies sufficiently analogous to justify the hypothesis; and there are some points of marked contrast. They make no use of any animals as beasts of burthen, and have no kind of vehicle on wheels.

The use of letters, too, was unknown till within the last three hundred and fifty years, when it was introduced into some of the provinces by the Arabs who conquered the Island. And, to conclude this negative evidence, the language which is spoken universally throughout the Island, (with only a provincial difference,) bears no analogy to the Hebrew, but is "a mixture of Arabic and Greek, being agreeable to the latter in the manner of speaking, in the order and conjunction of nouns, and verbs active, and is being extremely copious." . . . The learning of the Island is principally confined to the *Omiassees* (or magicians), and the Arabic character is the only one in use with them. These were introduced by the *Zafa Ramini*, (or *Rahimini*; that is, children of Imna, the mother of Mahommed, from whom they boast of having descended;) they are twenty-four in number, written from the right to the left, but the pronunciation of some of them differs from that of the Arabic.

Besides the two distinct races above mentioned, the *Zafa Ramini*, and the *Zafe Hibrabim*, both of which are whites, and the former of which, at least, is an intrusive race, there are "the indigenous blacks," who are supposed to be the aborigines. These are divided into four classes, the first of whom, the *Yoadzra*, are said to trace their origin to the ancient sovereigns of the Island. Their wealth in slaves and cattle is considerable, and they retain the possession of several villages. Although superseded in the sovereignty by the race of *Ramini*, the natives still hold them in veneration. The lowest class, the *Ondres*, are slaves by extraction, and are kept in entire subjection,—the basis of the social system.

There can be no doubt that these several races are of distinct origin. Some of the olive-coloured natives, who are of small stature, with sleek, smooth hair, bear a strong resemblance to the

Their colour is stated to be similar to that of the Egyptians and the Abyssinians: some, however, are copper-coloured, but the greater number are of an olive colour.

Malay Indians. These, probably, are the class referred to as having sprung from the sailors who came over with the *Zafe Rahamani*, or from the ancient pirates, and as subsisting chiefly by fishing. Others are described as tall and well proportioned, with crisped locks, large and beautiful eyes, an easy carriage, and an open, unreserved countenance; their colour nearly black, and as differing but little from the natives on the Malabar Coast. The Anacandrians, a branch of the *Zafe Rahamani*, are distinguished by long hair, hanging down in curls, and by a reddish complexion. The woolly hair of the blacks marks their affinity to the Caffres, or Mozambique. In the language, M. de Pagés thought he perceived some reflexions of voice which occur in that of the Philippine Isles. It has also received a mixture of Portuguese. The probability is, that the Island, if it was not originally, as some have supposed, a part of the Continent, was peopled from the opposite coast, and that the Whites, are all of Asiatic extraction. Their traditions, their notion of a day of rest, the abhorrence of swine's flesh, and other peculiarities of the *Zafe Hibrakim*, their necromancy and astromancy, as well as their written language, may all, perhaps, be referred to the Arabs and the Moors, and chiefly to the comparatively modern colony of the *Zafe Rahamani*; one class of whom, it is remarkable, is called *Ontampassanacs*, or "people from the sandy deserts of Mecca."

Mr. Copland's "history" is a very respectable compilation, and contains more information on the subject than could be obtained from any one previous work. He has spared no pains in collecting materials, and the works from which he has drawn most of his information, are but little known to general readers. His chief authorities are, Flacourt's History of Madagascar; M. de V's Voyage to Madagascar; Voyages of the Dutch East India Company; Drury's Narrative; Becho's Voyage; Benyowsky's Memoirs; Wadstrom's Essay on Colonization; and the Missionary Accounts. M. de Pagés, whose "Travels round the World" contain a very full description of the Madagasscs, is not referred to; and we suppose that Mr. Copland had not seen the work. Mr. C. states the Island to be 900 miles long from North to South, and 300 broad in its widest part. De Pagés gives its length as about 900, and its breadth 100. Pinkerton, who chiefly follows Becho, states its length to be about 840 G. miles by about 220 of medial breadth, and describes it as abounding with grand and beautiful scenery. Mr. Copland's professed object is, to excite a more general interest on behalf of the people who have, in so remarkable a manner, placed themselves under the protection, or rather, 'tuition of Great Britain.' This interest, their history cannot fail to inspire, and the volume will be found by no means deficient in entertainment.

Art. VII. *An Account of the Abipones, an Equestrian People of Paraguay, From the Latin of Martin Dobrizhoffer, In 3 Volumes, 8vo. pp. 1300. Price 1l. 16s. London, 1822.*

THIS publication, we believe, is new out of Mr. Southey's voluminous and valuable, though somewhat heavy history of the Romans. It contains the text and commentary of an eighteen years' residence, in the capacity of a Jesuit missionary, among the savage inhabitants of South America; and while it bears some rather fatiguing marks of the lengthy and indiscriminating garrulity of an old man, pleasantly occupied in renewing the recollections of his past labours, it is, on the whole, an interesting book, containing much novel and amusing information respecting the habits and impulses of savage life, and throwing considerable light on the character and distribution of the interior tribes of Paraguay.

The Writer was, as far as personal knowledge and experience might be concerned, well furnished for the business of description; since he had been long and intimately conversant with the individuals and the localities which are the subjects of his narrative. He was born at Gratz in Styria, on the 7th of September, 1717. At the age of nineteen, he was admitted into the order of the Jesuits; that injured society, whose extinction, in the opinion of Mr. Southey, (if the superintendence of this publication be rightly ascribed to him,) was so unjust and impolitic. We shall take the liberty of questioning if it were either. Impolitic it was not, either on the part of the monarchs whose authority was endangered by the Jesuitic institute, or on that of the Pope, who yielded only to a more urgent and imperious policy than that which distracted from the disbanding of his Janizaries. Unjust it can appear only to those who are either unacquainted with the morality of the Jesuits, or determined resolutely to close their eyes to the spirit and tendency of the system by which the movements of the order were controlled and directed.

In 1740, Martin Dobrizhoffer was sent on a mission to South America. He was first stationed in the Guarany Reductions, and afterwards among the Abipones, a wild race by whom the advantages of civilization were as yet but imperfectly recognised. When the Jesuits were expelled from the Spanish colonies, he returned to Europe, and resided at Vienna until his death in July, 1791. He is said to have been much in the favour of Maria Theresa, who used frequently to send for him, that she might hear from his own lips the details of his adventurous life. Thus qualified, he published, in 1784, the Latin original of these volumes, with a

title including in its promise, the geographical, natural, military, and civil history of the savage tribes among which he had resided.

Martin seems to have been an honestly disposed person, and, where his professional views and prejudices have not warped him, and he has been unobscured by a plausible and rather touchy disposition to defend and enlarge the conduct of his order, we are quite inclined to receive his statements as those of a man who, without enlarged and philosophical habits of thinking, and with little dexterity in the discrimination of evidence, has narrated in simplicity and good faith what he saw and heard. His harmless vanity expands itself in a very sincere self-adoration, without appearing to interfere materially with the correctness of his details. His pompous description of an attack made by six hundred savages on a post defended only by himself and ten or a dozen other determined men, has excited some incredulity; and to be truthful, made the most of by the good Missionary, who describes his own valour and coolness in very complacent terms. When at 'this day,' he modestly informs the world, 'I bear about me a scar, the witness of a signal wound, the monument of my contempt of death and defence of the colony, and a constant memorial of beloved Paraguay.' A little gust of doubt of this kind does not, however, materially lessen our confidence in the substantial accuracy of a man's story; and it is so much in the manner of the worthy Dobrizhoffer to travel on stilts, that we are willing to pardon an occasional extravagance when his personal achievements are in question.

Having examined every place in the vicinity, (he proceeds, after having finished his tale of heroism and conduct,) 'I became more tranquil, and wrote an account to the Governor at Assumption of the state of our affairs. With my letter, I sent, wrapped up in my bloody shirt sleeve, the arrow which had wounded me; a trophy of the ferocious obedience which had fixed me to this perilous colony. The arrow, and the sleeve stained with my blood, attracted all eyes in the metropolis, and were honourably preserved as monuments. The Spaniards judged of the wound, and of my danger, partly from the account of the Abiponian messengers, partly from the size of the barbed arrow, and as report usually swells in its progress, my acquaintance honoured me as dead, and offered the sacrifice of the host for my atonement. Others, knowing me to be still alive, honoured me with the title of Confessor of the Lord; as my administering baptism to the Cacique of the Tobas was the occasion of my receiving the wound.'

We are not quite so well satisfied of Martin's scrupulous veracity, in his attempt to vindicate his associates from the imputation of a deeply laid scheme to attack

themselves the founders and masters of an independent kingdom in Paraguay. He deals too much in generals, and makes too great a parade of his 'smiles' and his 'laughter' at the charge in question, to secure our confidence in his elaborate, but inefficient, exculpation. It is certain, that the Jesuits had succeeded, by combining with a skilful adaptation an unrelenting perseverance, in obtaining a complete ascendancy over a large population of the Guarany Indians, united in thirty towns within the limits of the Buenos Ayres jurisdiction. They had trained their converts to habits of implicit obedience, had accustomed them to military service, and reigned in the blind veneration of a people on whom they had conferred the benefits of a higher, though imperfect civilization. It is also certain, that, at a particular juncture, the Guaranies took up arms, and that troops were detached against them by the Spanish Governor. Respecting the details and the real causes of these events, there prevails, necessarily, much obscurity. The Jesuits are charged with the origination and protraction of these disturbances from selfish and ambitious motives. This is, of course, denied by Dobrizhoffer; but his denial requires the substantiation of a more impartial discussion than he has supplied. He affirms, and we are without the means of contrasting his affirmation by documentary evidence, though we are far from yielding conviction to his modes of proof, that the loyalty of the Guaranies was devoted and unshaken; and though he confesses, what, indeed, it would have been mere audacity to deny, that they took up arms, he contends that it was only for the purpose of opposing the cession of their territory to the Portuguese. Whatever of truth, of falsehood, or of reservation, there may be in these statements, they are by no means adapted to set at rest this important question: it demands a less interested witness, and a much more distinct and specific investigation, before it can be considered as definitively settled.

The first of these volumes is occupied with a general description of the province of Paraguay, written in an amusing, but rambling style, and setting regular analysis at utter defiance. Tucuman, one of the divisions of this extensive territory, has Cordoba for its capital; a city distinguished for opulence and population.

Lofty rocks rise in every part of the Cordoban district. A few leagues distant, on the banks of the river Pucara, which washes the city, is a place where lime is made. Coming to the place one night, when the sky was calm and the air tranquil, I heard terrible noises like the explosion of cannon. But the natives assured me that these sounds were common to the neighbouring rocks, and happened constantly.

The air, confined in the cavities of the mountain, and attempting a forcible passage through the chinks, when stopped by opposing rocks, and reverberated by their windings, bellows after this fearful manner. In the city of Cordoba itself, a hollow murmur, resembling the strokes of a pestle in a wooden mortar, is frequently heard by night. This low mournful sound runs from one street to another, and is called by the Spaniards *el pison*, or the paving hammer.

From a tree which grows in certain districts of this province, is prepared what is termed, the herb of Paraguay; a leaf which, when dried, parched, and pulverised, is extensively used as a substitute for tea. It is conveyed on mules to the distant markets of Chili and Peru. Many thousands of labourers are employed in the different processes of this preparation; and, notwithstanding the necessity for caution in its use, on account of certain noxious qualities, it forms the habitual indulgence of the greater part of the population.

The great scourge of the Indian settlements of Paraguay was, the predatory and devastating warfare of the Mamafukes, or Brazilian half-castes; a fierce and reckless race, who made continual inroads on the native towns, and, beside carrying off every thing that was moveable, drove the inhabitants before them, handcuffed and bound to each other, into miserable and distant slavery. These disasters, added to the usual calamities consequent upon mutual quarrel and upon the neighbourhood of civilized colonies, will account for the state of wildness and destitution in which these poor savages generally exist. In the central regions of the immense tracts of Paraguay, dwell the Abipones, who appear to have migrated from the North, and still retain the tradition of their origin. They are a fierce and predatory nation who, obtaining by theft and violence horses from the Spanish settlements, adopted Tatar habits, became fearless and indefatigable equestrians, and harassed the European colonists with incessant and sanguinary warfare. These active and bold barbarians are well made and vigorous, capable of enduring all extremities, and sustaining, without exhaustion or complaint, incredible fatigues. Like all such races, they are excessively superstitious, claiming the devil for their ancestor, and revering the constellation of the Pleiades as his visible appearance. When those stars periodically disappear from the South American sky, the Abipones lament the sickness of their 'grandfather,' and when they re-appear, his revival is celebrated with music and acclamations. Jugglers and pretenders to supernatural powers, are in high repute, and, on important occasions, practice, with uncouth ceremonies, the evocation of the dead.

When these bugbears think any one inimical or injurious to them,

they will threaten to change themselves into a tiger, and tear every one of their hearers to pieces. No sooner do they begin to imitate the roaring of a tiger, than all the neighbours fly away in every direction. From a distance, however, they hear the feigned sounds. "Alas! his whole body is beginning to be covered with tiger spots!" cry they. "Look, his nails are growing," the fear-struck women exclaim, although they cannot see the rogue, who is concealed within his tent; but that distracted fear presents things to their eyes which have no real existence. It was scarce possible to persuade them out of their absurd terrors. "You daily kill tigers in the plain," said I, "without dread; why then should you weakly fear a false imaginary tiger in the town?" "You fathers don't understand these matters," they reply with a smile. "We never fear, but kill tigers in the plain, because we can see them. Artificial tigers we do fear, because they can neither be seen nor killed by us."

In the month of January, a quantity of heavy rain fell in the night, and precipitating itself from a neighbouring hill, nearly overwhelmed the colony of St. Jeronymo. The immense force of waters broke the leathern door, rushed into my hut where I was sleeping, and not immediately gaining egress, increased to about five palms in depth. Awakened by the noise, I put my arms out of bed, and using them as a plumb, measured the depth of the water; and had not the wall which was perforated by the flood, opened a way to the waters, I must have been obliged to swim for my life. The same thing happened to all the Abipones who dwelt on low ground, their huts being entirely inundated. But lo! the next morning a report was spread, that a female juggler, who had received some offence from one of the inhabitants of the town, had caused this great storm in the intent of drowning the whole horde, but that the clouds had been repulsed, the rain stopped, and the town saved by the interposition of another juggler.

The inhabitants of another village, parched with drought, and envious of the full measure enjoyed by their neighbours, ascribed the flood to a different agency, believing that the Jesuits had withheld their share, in order to punish them for their rejection of the spiritual authority claimed by those indefatigable Fathers.

The Abipones are divided into distinct hordes, each commanded by its own leader, without acknowledging any general authority, or committing the supreme direction to any single hand. They are not bound to their Cacique either by oaths of fidelity, or by pledges of allegiance; they acknowledge no law, and they seem to remain under his rule merely so long as their caprice or interest may dictate. When a report of near invasion spreads among them, great numbers are usually seized with a strong inclination to set out on a hunting expedition, which they contrive to protract until the danger has passed away. But when a predatory excursion is proposed, there is no difficulty in procuring volunteers. They are invited by their Cacique to a

public drinking party, where the mead goes round, until intoxication converts them into heroes, and they clamorously demand to be led against the enemy. Returning sobriety is said to make no change in their determination, the excitement first produced by drunkenness being kept alive by avarice, and they set forth cheerfully to plunder and destroy.

The manners of this race are described in such a rambling and gossiping manner by their present Historian, that it would neither be easy nor interesting to follow him; nor do they appear to exhibit any remarkable novelty. The women take the greater part of the laborious offices, and, in return, seem to be held in very light esteem by their husbands. It is related by Gumilla, that, among the tribes on the Orinoco, there is one which

marries old men to girls, and old women to youths, that age may correct the petulance of youth. For they say, to join young persons equal in youth and imprudence in wedlock together, is to join one fool to another. The marriage of young men with old women is a kind of apprenticeship, which after they have served for some months, they are permitted to marry women of their own age.

The Abipon is permitted to have as many wives as he may please; but, instead of assembling them in one harem, and as a necessary consequence, encountering all the varieties of domestic disquiet, he generally establishes them in different herds, and visits them at intervals. Divorce is frequent, and is so easily effected, as to have raised a doubt as to the real existence of any marriage bond whatsoever. They do not intermarry with relatives; and the fidelity of their females is rarely shaken. In diseases, they have recourse to the juggler; and, not unfrequently, under the apprehension that their disorder has been occasioned by one of that caste or by some still more innocent individual, pursue the life of their supposed enemy with vindictive ferocity.

Notwithstanding their characteristic cowardice, and their habitual avoidance of close quarters with a prepared enemy, the Abipones are formidable from their subtlety, celerity of movement, and barbarity. They are adepts in the management of ambuscades, and frequently attack their foes in the night, when, if discovered in time, they disappear in an instant. These modes of warfare proved extremely harassing to the Spaniards, who, unable to bring their assailants to regular action, were exhausted by the necessity for constant vigilance against an enemy who hovered around them in continual search for an unguarded point. In alliance with other fierce tribes, and no doubt exasperated by the outrages of the Europeans, the Abipones maintained an unremitting and deter-

sating strife against their invaders. Even when vigorous expeditions for the absolute extermination of one of the most ferocious nations, had so far succeeded as to expel it from its habitations and settlements, this energetic enterprise had only the effect of averting the storm from one frontier to impel it on another. Part of the Indian families submitted to the Spaniards, but the far greater number rushed, with aggravated hostility, on the Southwestern colonies.

It is certainly difficult to understand by what means about a thousand savages, (for the whole nation of the Abipones hardly contained more who were able to bear arms,) had the power of disturbing an immense province. Unanimous hatred of the Spaniards, craft, tolerance of labour, and the alliance of the Macobios, stood them in the stead of numbers. Barreda, commander at St. Iago, repeatedly affirmed, that were he to hear that all the Abipones had been slain, ten only surviving, he should still judge it necessary to have the watch continued in every part of Paraguay. He therefore thought one rally of Abipones sufficient to discover which province. There was no retreat so secluded that they did not discover, and fearfully overrun; no place so remote or well fortified by nature, that they thought impregnable. They swam across those vast rivers, the Paraná and Paraguay, even where they are united in one channel, and pleasantly converging at the same time. They rode over vast precipices, sometimes ascending, and sometimes, which was still more frightful, descending, till they reached the confines of Córdoba and St. Iago, and there, alas! what torrents of blood they caused to flow. Trackless woods full of rushes and thick trees, marshes, and lakes, rendered slippery with mud, they crossed with ease. That immense plain of a hundred and fifty leagues, which lies between the banks of the Paraná and the Salado, is sometimes flooded to such a degree, that it resembles a vast lake; this happens after long and incessant rains; but when, as is often the case, no rain falls for many months, that immense tract of land is so parched by the burning sky, that the smallest bird would fail to find a drop of water there. The Abipones, regardless of these impediments, arrived at the dwellings of the Spaniards, whom they intended to kill or rob, by a journey of many days, sometimes having to pass through water, at others entirely destitute of it. I have frequently attempted the journey, both with Spaniards and Abipones, who have now laid aside their former enmity: the latter scorned to turn back, swearing that they might easily traverse the deepest marshes on horseback, whilst the others declared them insupportable. None of the Abipones would shrink from a journey of three hundred leagues or more, were they attracted by the hope of richer booty, or greater military glory.

This description contains, in fact, the history of the Abipones in their relations with the Spaniards, it will take too long to account the insults, the treachery, the enormities, and the sanguinary visitations which, though kept out of sight or

coloured over in the present work, were beyond all doubt sustained by the natives from the Europeans. A history is given, sufficiently interesting, though spun out to a rather tedious length, of the wars, both among each other and against the common enemy, which were engaged in by some of the most ferocious of the Indian nations. In these, Ychoalay is represented as the principal hero. Originally hostile to the Spaniards, he distinguished himself by his fearless, active, and skilful assaults, but with this singular quality in his warfare, that he never permitted (at least, we are so assured by Martín) any of his followers to take away the lives of men devoted to religion. He subsequently became reconciled to the Colonists, and exhibited the same valour and conduct in their defence.

Harassed and exhausted by the indefatigable and destructive enmity of the Indians, the Spanish Governors employed the agency of missionaries for the purpose of allaying the existing feuds, and diffusing among the barbarians the blessings of religious instruction. These attempts are represented as feeble; and nothing but the persevering self-denial of the Jesuits could have struggled with the difficulties which surrounded them. They succeeded, however, to a considerable extent. Settlements were effected among the Macobios and the Abipones with much advantage, though the old propensities were occasionally too powerful for repression. Ychoalay was a much more effectual protector than the European authorities: always on the alert, he watched over the Fathers with unsleeping vigilance, snatching up his arms on the slightest alarm, and exploring the country in all directions. He was the chief of the Riikahés, a tribe engaged in almost constant hostilities with the Abipones, and after a series of spirited but indecisive conflicts, slew Debayakaikia, the Cacique of the latter.

In the last fifty years which the Jesuits spent in Paraguay, 18,875 infants were sent to Heaven, having received baptism, and being devoid of reason, and consequently of sin. That you may not think this an exaggeration, I must tell you that, in the year 1732, those thirty Guarany towns situated near the Parana and Uruguay, contained 141,182 Christians. The repeated ravages of the measles and small-pox, military expeditions in the Royal Camps against the Portuguese, tumults of war on account of the Guarany Reductions, bloody incursions against the savages, and various diseases, had so diminished the number of inhabitants, that, on our return to Europe, we left scarce one hundred thousand Guaranies, though, twenty years before, the two colonies of Ytates, St. Joachim, and St. Stanislaus, each containing almost five thousand inhabitants, had been added to the thirty ancient towns.

Such, to these ill-fated savages, were the blessings of Euro-

pear connexion! Nor does it appear from anything that occurs in these volumes, that they were repaid for their sufferings by the communication of genuine religious instruction. They had rendered to them rites and ceremonies in abundance; deference to sacerdotal authority was sufficiently inculcated; but the simplicity of Divine truth, whatever Mr. Southey may think on the subject, was little likely to be taught by the 'injured' and notorious followers of St. Francis Xavier.

Art. VIII. *An easy Method of acquiring the Reading of Hebrew with the Vowel-points, according to the ancient Practice.* By an experienced Teacher. Price 1s. 6d. London, 1822.

THIS 'easy method' is comprised in a very neatly and distinctly printed table, including three lessons; the first containing the Alphabet, with the collateral addition of the Rabbinical and German Hebrew characters; the second, the vowel-points, with a few useful rules; the third, a sort of praxis on the letters and points. A useful chart is thus provided for constant reference; but we regret that it has not been extended to the inclusion of the nominal and verbal paradigms. Some years ago, Israel Lyons compiled a very convenient short grammar of the Hebrew language, which is not now to be procured, and which we think that Mr. Borrenstein would have done well to republish.

Mr. B. has prepared expositions of the Syriac and Arabic alphabets on a similar plan; and they are stated to be in course of publication. We have felt some surprise at the non-adoption of this scheme in application to all the Eastern languages, comprehending the leading grammatical formulae. Few persons push their investigations of these dialects to any considerable advance; but a general acquaintance with their character is important in many respects; and this would be much facilitated by the aid of tabular arrangements.

Art. IX. *Two Letters on the Subject of the French Bible, published by the British and Foreign Bible Society: with a Postscript, containing Remarks on the concluding Observations of the Editor of the Christian Remembrancer, on the Whole Correspondence.* By the Rev. John Owen. A.M. One of the Secretaries of the B. & F. Society, &c. 8vo. Price 1s. London. 1822.

THIS last attack upon the British and Foreign Bible Society, while it shews that the virus of opposition has lost none of its malignity, is the most contemptible in kind; that has hitherto been made, and has proved to the assailant party the most signally mortifying in its issue. A Dr. Lacombe, who

distinguished himself some years ago by his opposition to the formation of the Hertford Auxiliary Bible Society, by being on the Committee of the Parent Society, with having sent forth into the world, a 'corrupted translation of the Bible.' This charge, when explained, amounts to this; that in one of the editions of the French Bible circulated by the Society, the language of St. Paul, 2 Cor. v. 19, is not rendered, as Dr. Combe thinks it ought to have been, "*Dieu fait en Christ réconciliant le monde avec lui-même*" but, "*Dieu a réconcilié le monde avec soi-même, par Christ*;" a rendering supported by high authorities. This is actually the substance of the charge, and silly enough it is. But the inquiry to which it has given rise, has brought out the fact, that the venerable and immaculate Society for promoting Christian Knowledge has actually been circulating for ten or twelve years past, a French Testament containing the most palpable corruptions of the text, in passages of the greatest doctrinal importance! This fact was known to the Conductors of the Magazine in which the charge was vented; and was dishonestly concealed as the very time they were bringing an indictment against the Bible Society! And now it is discovered, the Editor has the impudence to confess that he knew it; but that he did not think there appeared any necessity for bringing it before the public *immediately*! He moreover affirms, that the venerable Society did not publish the Socinianized version: *they only circulated it!* And that more than a fortnight after the appearance of the Editor's Letter in the New Times, copies were on sale at *usque*!

Mr. Owen's Letters do the highest credit to his cautious and Christian temper. In nothing has the Bible Society been more fortunate, than in the admirable qualifications of head and heart which distinguish its Secretaries; unless it be in the ability of its adversaries. This same Editor who has backed Dr. Combe in his attack, concludes his explanatory observations with suggesting one remedy for the evil inseparable from the system of the British and Foreign Bible Society.

The evil, he says, admits but of one remedy: *contract the sphere of the Society's operations; sacrifice a little magnificence and a great deal of declamation to practical and permanent utility; publish a few correct translations; and those who disapprove of the Bible Society, will then be ready to admit that some benefits may result from its operations.*

Indolence and bigotry can go no further than this! *Historians* *of the Society*, it seems, have resulted from the Bible Society's operations! But if they will but contract their issues of Bibles, suspend some of the Translations of the Scriptures which are going forward in almost every language under heaven,

come, the Bartlett's Buildings Committee in the venerable slow-ness of their movements, leave, like them, their Bookseller to choose the editions to be circulated, and lay out the surplus of their income in the purchase of stock and exchequer bills,—if, in a word, they will but consent to do less good, to raise less money, and give away fewer Bibles,—they whose highest wish on earth it is to see the Society on the decline, will, in consideration of such concession, bestow on the Committee the united force of their approbation.

Art. X. *Dissertation on the Sacrament of the Lord's Supper: or a Refutation of the Hoadlyan Scheme of it.* By Henry Card, M.A. F.R.S. &c. Third Edition. 8vo. pp. xxx, 206. London, 1821.

THE former editions of this work, which never fell under our notice, bore the title of an Essay on the Eucharist, which is now abandoned for the more popular and comprehensible one of a Dissertation on the Lord's Supper. It has for its object to maintain that view of the Eucharist, which was first insisted on and illustrated at large by Cudworth, and afterwards by Warburton; namely, that its true character is, 'a feast after a sacrifice,' St. Paul's reasonings, 1 Cor. x. 16, &c. are considered by these Writers as implying something more than an analogy; as asserting a close resemblance between the Lord's Supper and the feasts which, among heathens as well as Jews, followed after sacrifices. When this view of the rite is insisted upon for the purpose of excluding what enters not less essentially into its character, its design as a commemoration of the death of Christ, it becomes erroneous, since it is to substitute the figurative for the literal import. There can be otherwise no objection to the representation. It is one with which Protestant Dissenters are very familiar. Henry's Exposition speaks on this point the habitual language of their ministers. In short, the Lord's-supper is a feast on the sacrificed body and blood of our Lord: *epulum ex oblatis*. And to eat of the feast is to partake of the sacrifice, and so to be his guests to whom the sacrifice was offered; and this in token of friendship with him.* To all who believe in the doctrine of the Atonement, this idea is necessarily included in the rite, even when viewed as 'purely commemorative' since what is commemorated is, the death of Christ as a sacrifice, as "the propitiation for our sins." What, indeed, was the paschal but a rite purely commemorative? What discrepancy, then, can

* Henry's Exposition, Vol. V. 1 Cor. x.

there be between the notion that the Lord's Supper is a memorial—in opposition to the Romish and semi-Romish notions, 'a bare memorial,'—and the belief that the event of which it is a memorial, was the offering of Christ as a sin-offering to take away our sins. This belief Zwingle undoubtedly held, and as undoubtedly he taught that the elements are bare signs or symbols of the body offered and the blood shed for us. Mr. Card has confounded together two things essentially different, the notions entertained by Zwingle and advocated by Hoadley as to the nature of the rite, and the Socinian view of the death of Christ. That there is no necessary connexion between what he terms the low notion of the rite, and low notions of the event it is designed to commemorate, he must himself admit; since, in charging upon the 'Anabaptists,' a violent attachment to Zwingle's views of the rite, he would not wish to be understood as falsely imputing to them a denial of the Atonement.

This indistinctness or confusion of ideas vitiates the whole of Mr. Card's reasonings on the subject. If it was his design to oppose the Socinian notion, (which, if we understand him right, is gaining ground 'among those who call themselves sincere members of the Establishment,') the direct method would have been, to point out the design and nature of our Lord's death, and the views of his sufferings which are essential to a due commemoration of them. This would have been, we beg leave to submit, much more adapted to 'turn the people to a better way of thinking,' than a revival of the Hoadleyan controversy in all its disgraceful bitterness. It is, indeed, a most unhappy method of handling a practical subject, to mix it up with splenetic invectives against a prelate whose real offence was, his honestly deprecating the great scandal of his own Church, the prostitution of the Lord's Supper consequent on the Test-act. What were Bishop Hoadley's theological opinions on other points, we are not concerned to inquire.* They were probably far from orthodox. But, such as they were, he might have held them with perfect impunity, had he not avowed him-

* Mr. Card says. 'Bishop Hoadley, by stripping the Sacrament of all efficacious grace even to the worthy receiver, and thus destroying all idea of atonement, satisfaction, or propitiation, (since what are the benefits of these things, if Christ's death be not a real sacrifice?) has in effect proclaimed his disbelief of the Divinity of Christ.' This is either singularly weak arguing, or it is most unwarrantable assertion. As well might the Papist contend, that by rejecting the oblation of the host, Protestants in effect deny all idea of atonement or sacrifice. Between the Bishop's views of the sacrament, and a denial of the virtue of Christ's death as a real sacrifice, there is at least no necessary connexion.

self, in his political writings, what our Author is pleased to term 'of the lowest order of Whiggism.' But how pernicious must be the tendency of that ecclesiastical system which leads a clergyman like Mr. Card thus to mix up religious with political ideas, and to preface a dissertation on the Lord's Supper with an angry diatribe against the 'Republican Bishop and Whiggism.' Is a renunciation of Whig principles part of the 'preparation' he would enjoin on his parishioners previously to their partaking of the ordinance? Putting aside the bad taste and rancorous party feeling which are displayed in this strange association, where is the candour, the integrity of heaping all sorts of invective on the head of Bishop Hoadley for his 'bold and mischievous hypothesis' respecting the Eucharist as a bare memorial; while the Author is forced to admit, that the opinion numbers among its advocates, men 'of commanding powers and polemical acuteness,' whom it would be the 'height of injustice, of blind delusion,' to regard as otherwise than 'zealously affected to the best interests of the Church?' Why the Bishop of Bangor should be alone vilified for asserting an opinion held alike by Archbishops Herring and Tillotson and by Bishop Lowth, it remains for Mr. Card to explain.

We are far from altogether coinciding with Bishop Hoadley in his view of the Lord's Supper, but every sound Protestant must regard as far more dangerous the notions of those who were his most furious opponents; the abettors of a sacramental grace dispensed by a mediatorial priesthood. This notion is well known to have been maintained by Law, who went the length of declaring, that 'Christian priests are left us in Christ's stead to carry on his great design of saving us;' and in his Second Letter to the Bishop of Bangor, that 'when the bishop or priest intercedes for the congregation, and pronounces the Apostolic benedictions upon them, this is not barely an act of charity and humanity of one Christian praying for another, but is the work of a person commissioned by God to bless in his name, and be effectually ministerial in the conveying of graces.' It was because he exposed impious pretensions like these, that Hoadley was accused by that 'famous non-juror,' of 'exposing the validity of the sacraments, rallying on the uninterrupted succession of priests, and pulling down every pillar in the Church of Christ.' 'Why,' says Dr. Barrow, 'is the *opus operatum* in sacraments taught to confer grace, but to breed a high opinion of the priest and all that he doth?'

Mr. Card is far from going these lengths. We meet in his volume with none of these mad assumptions on behalf of the clergy, and he reasons sometimes piously and temperately.

"A man," he says, "may be saved without a sacrament, but can he be saved without a disposition to obey God's authority wherever he sees it? The command to Abraham to sacrifice his son was a positive order, and a very singular one, and apparently contradictory to some moral orders which had been given before; and yet the manner in which he exemplified his faith has placed him at the head of all the believing world. Our obedience then is always a reasonable service, whether we apprehend God's reasons for the injunction or not. His command is always reason enough for us, though it should not fall within our notions of right and fitness. But in truth, many of the reasons of his appointing sacramental signs and usages, may be easily perceived in the obvious uses and ends of these institutions. For instance, what means could be more suited to promote our improvement in all the graces of the Christian life, than the Lord's Supper? What could tend more to establish our faith in the Gospel, than to partake of the memorials of the death of Christ, and see him as it were set forth crucified before our eyes; and call to remembrance, that, as certainly as we eat this bread and drink this cup, Jesus the Son of God suffered for our sins; and as certainly shall we participate in the everlasting benefit to be derived to our souls from this most mysterious and precious sacrifice?" pp. 164, 5.

But when our Author proceeds to affirm, that Baptism and the Lord's Supper are the appointed *means whereby mankind are to be saved*, that the blessings of pardon and sanctification are peculiarly annexed to them, and are really conveyed by them; that, with the obliteration of our offences, this sacrament restores us to a power of receiving every communication of Divine grace necessary to our future and eternal salvation; we must pronounce his sentiments unscriptural and dangerous in the extreme. God's command is always reason good enough for our obedience, and his promise a sufficient warrant for our expectation. But where is the promise of a pardon and sanctification annexed to the partaking of the Lord's Supper? We do not complain of our Author's notions as involving a mystery, but as involving an untruth; not as contrary to reason, (though what is *really* contrary to reason cannot be true,) but as contrary to Scripture. "He that believeth on the Son of God," it is declared without any qualification, "shall be saved;" and again, "by grace are ye saved, through faith." To apply the striking metaphors by which our Lord taught the necessity of a vital faith in himself, to the rites which typified or symbolized the moral act, is to substitute the letter for the spirit, and to pervert Scripture in the worst style of the Romanists. If Mr. Card chooses to take his stand on the fathers or the formularies of his own Church, there he is welcome to remain. He himself admits that the language of the Church Catechism is most open to misinterpretation.

It is not to be denied, much as it may be lamented, that some have taken a petulant, precipitate, and contentious exception to the terms *verily and indeed*, while those who wish to keep a more moderate tone, yet find themselves thrown into inextricable doubt and perplexity by these terms. Perhaps, in this instance, the compilers of the Catechism have been unfortunate in the choice of their expressions; since, from their strength, they are liable to misconception. "I am afraid," observes that original thinker, the late Abraham Tucker, "the expressions employed in the Catechism leave a notion in some people of *something divine infused into the elements*." p. 84.

There is no doubt that Tucker was right; and how should the people imagine otherwise, who are taught, that the blessings of pardon and sanctification are imparted to them as often as they go to church to take the sacrament? Mr. Card will have no difficulty in finding abundant authorities for such a notion—any where but in the Scriptures. But, at the expense of being set down as heretics, we must profess ourselves to be of Hoadley's opinion, that it is of small importance to Christians to know what the many writers upon this subject since the time of the Evangelists and Apostles, have affirmed. Mr. Card is very furious against this remark: the paradoxical inconsistency of the Bishop's language is here, he says, 'so gross, as to become absolutely intolerable.' In spite, he adds, 'of this presumptuous pride of didactic ignorance, I must venture to infer—what? Why, that the Apostles and Evangelists, though they did not affirm, yet considered the last supper to be a feast on a sacrifice.' And if they did, what is this to the purpose, when the question respects the inherent efficacy of the rite as conveying the forgiveness of sins? Why, if Scripture can be made to yield any support to his argument, be so wroth with the Bishop for maintaining the fundamental article of Protestantism, that the Scriptures are the only and sufficient rule of faith? But in attempting to connect the supposition 'that this rite is a sacrificial feast, instituted in memory of Christ's death,' (a supposition in perfect unison with our own sentiments,) with the conclusion to which he abruptly jumps, that, therefore, 'it (the rite) really conveys, as the Church expresses it, *an inward and spiritual grace*, and all the benefits at which sacrifice aimed,' Mr. Card leaves Scripture and logic far behind him. It is impossible even to imagine by what impalpable link these two positions are associated in his own mind. He speaks indeed of a feast on a sacrifice being ordinarily the pledge or earnest of certain benefits; but what he means by 'ordinarily' in this reference, or what sort of benefits he intends, is to us quite enigmatical. We are still more at a loss to divine by what mode of proof he arrives at

the inference, that, if the ordinance amounts only to a commemoration of Christ's death, persons who lead unworthy lives 'may nevertheless, in that case, be worthy communicants!' From these most perplexing crudities we are glad to escape, and to shake hands again with the Author when we find him speaking, in the next page, like a Protestant and a Christian.

* Nothing can be more clear to the real Christian, than that without faith we must needs be unfit for that holy ordinance. The argument with him advances from conjecture to certainty, that it was intended for those alone for whom Christ's body was broken, and for the remission of whose sins Christ's blood was shed; and hence it was subjoined, let a man examine himself and so let him eat. Unless, therefore, we perform the exercises of the soul herein prescribed, it comes to us in word only, and not in power. They only can wash their garments and make them white in the blood of the Lamb; they only can spiritually receive and feed upon Christ's body and blood; they only can make the external rites which others perform, seals of the covenant, upon whom that great agent whose office it is to convince us of sin, has poured forth his aid and influence; because they have neither grieved, offended, nor done despite unto him—because they have sought and recognised God and his Christ, in their power and preciousness.' p. 151.

From a man who can write in this style, it is painful to differ. But why, with these just views, should he suffer himself to be misled by such writers as Law, and Skelton, and other theologues of that school, into the unintelligible doctrine of an *opus operatum* efficacy in the ordinance? Wherein is such a view as he has given above, at variance with the scriptural and practical admonition which he quotes with so much dissatisfaction from Dr. Bell?

'If ever,' says that dignitary, 'the bread and wine are received, whether by the well, the sick, or the dying, as an appointed means of obtaining the remission of sins, or in any other light than merely as an act of due obedience to a positive command of our Lord, *naturally* expressive of faith in him, and, when seriously performed, as *naturally* conducive to all such dispositions as that faith requires, the *participant* is *deceived*, and the rite itself is misapplied.'

By the term 'natural' here, it is obvious that Dr. Bell did not mean to exclude the idea of supernatural influences attending the observance of that or any other means of grace, to the soul of the devout worshipper; but he opposed it to the prevailing notion, that the Sacrament is to operate supernaturally on the mind as a charm,—to the pernicious and fatal delusion, that the present and immediate pardon of sin is annexed to its performance. Into this dangerous heresy, Mr. Card has fallen in common with the High-church and low Scripture theologians.

.. 'As it is,' he says, 'the clear and undisputed language of the Gospel, that Christ came into the world to save sinners, it is surely not indulging too unlicensed and wild a fancy, to inculcate the *firm belief*, that the dying, as their state precludes them from the possibility of a relapse, may solace themselves with the hope of the Eucharist, conveying a full pardon and total acquittance from guilt. That there is no crime indeed in the opinion of the Church, which, on true repentance, will not be pardoned, is to be inferred from the well-known circumstance of her appointing a clergyman to attend the worst of malefactors that die by the hand of the executioner; and if he give signs of repentance, sorrow, humiliation, contrition at the thought of his past crimes, she so far relies on the acceptance of these, as to admit him to the Sacrament.'

We know she does, whether these signs of repentance appear or not; and this, in the slang of Newgate chaplains, is called '*making them up*' for execution. These poor deluded wretches are taught to receive the Sacrament as a *viaticum*. And yet, should a Dissenting teacher who would shrink from such a prostitution of the ordinance, after having paid the utmost attention to the case of some poor criminal, express his satisfaction with the repentance, sorrow, humiliation, contrition of which the offender gives signs, as marks of a saving conversion, the ministers of this same relying and confiding Church instantly set up the cry of *Fur Prædestinatus*.

But Mr. Card is too good a man not to have some misgivings on this point, which are betrayed in the perplexities of his phraseology. 'It is not, surely,' he says, 'a wild fancy' to inculcate a 'firm belief' of the lawfulness of a 'hope.' But is it not something worse than a wild fancy, to inculcate a *firm belief* in a delusion? The hope that is warranted by the promises of God, is no wild fancy, but a confidence in the Divine mercy which it is our duty to encourage in the penitent. But how can a firm belief relate to an unauthorized opinion as to what the dying man may believe? What is it that he is taught to believe? That, because there is no opportunity of his relapsing, and none, consequently, of his proving his sincerity, therefore, the reception of the Sacrament, on a general profession of repentance, conveys to him 'a full pardon and total acquittance of guilt.' What is this, but the Romish doctrine of priestly absolution in the most insidious form? 'It is impossible,' says Calvin, speaking of the party who 'attribute to the Sacraments I know not what latent virtues, which are no where represented as communicated to them by the word of God,' by maintaining that they 'justify and confer grace, provided we do not obstruct their operation by any mortal sin,' it is impossible to express the pestilence and fatal nature of this opinion; and especially as it has prevailed over a large

part of the world, to the great detriment of the Church, for many ages past. Indeed, it is evidently diabolical; for, by promising justification without faith, it precipitates souls into destruction. In the next place, by representing the Sacraments as the cause of justification, it envelops the minds of men, naturally too much inclined to the earth, in gross superstition, leading them to rest in the exhibition of a corporeal object, rather than in God himself.* And when the language and practice of the Church in this respect are taken in connexion with the Absolution in the office for the Visitation of the Sick, how can any doubt be entertained as to the tendency of this pernicious doctrine? From such a notion, the scriptural views of the ordinance entertained by such men as Halyburton and Erskine, and Doddridge, whom Mr. Card quotes with a becoming respect creditable to his candour, differ as widely as light from darkness. The twofold abuse of the Eucharist as a 'picklock to a place,' and a forged passport to heaven, is the great scandal of the Church, an offence which smells most foully, and, in its demoralizing influence on the population, a source of incalculable mischief. He is the truest friend of that Church, who is doing his utmost to obtain, if possible, a reform, in this respect, in her doctrine and discipline. Such an attempt was made in 1661. Its issue is but too well known. When it was proposed by the Presbyterian ministers, that the administration of the Sacrament to the sick, should be left to the discretion of the minister, the Court party gave for answer: 'It is not fit the minister should have the power to deny *this viaticum* or Holy Communion to any that humbly desire it, according to the Rubric, which no man disturbed in his wits can do, and *whosoever does*, must in charity be presumed to be penitent and fit to receive.' We cannot do better than give, in conclusion, the reply of the petitioning party.

'There is no condition mentioned in the Rubric, but that he "be desirous of receiving the communion in his own house." Assembly is not there. And why may not a man disturbed in his wits, desire the communion? You deny things that ordinarily fall out, and yet lay the weight of your cause on that denial. But why must we give the sacrament to those that have lived in gross ignorance, infidelity, and profaneness, and never manifested credibly that they repent? You say that "whosoever desireth the Sacrament according to the Rubric, must in charity be presumed to be penitent." But where hath God commanded or approved so blind and dangerous an act as this, under the name of

* Institutes, Book IV. C. xiv. § 14.

sanctity. The ordinary observation of our lives is not to be confuted by man's assertions. We know by sad experience, that there is abundance of such men among us, that are desirous to receive this sacrament when they are sick, that give no credible evidence of true repentance; but some in the ignorance and deceit of their hearts, and some as conscious of their impiety, for which they seek any shifting remedy to quiet their consciences for the time, are much more eager for this sacrament in their sickness, than many better and more penitent persons. And must we judge all these penitents, and give them the sacrament as such? We must needs profess that we think this course would be not the least effectual service unto Satan, to deceive poor sinners, and keep them from knowing their misery, and seeking aright after the true Remedy in time.

Pardon us while we lay together the parts of your doctrine, as we understand it here delivered. 1. All infants of any parents in the world that we can baptize, are undoubtedly regenerate and in a state of life, and shall be saved if they so die. 2. The Holy Ghost and forgiveness of sin being often given them, it is charitably presumed, that they have not totally lost them, notwithstanding the frailties and slips of their childhood, and so, when they can say the catechism, they are to be confirmed. 3. Being confirmed, they are to be admitted to the Lord's Supper. 4. All that marry, and others twice a year, must receive the Lord's Supper, though sick. 5. The minister must absolve all the sick that say they repent—if we understand you, for we suppose you allow not the minister to be the judge. 6. This Absolution must be absolutely expressed—"I absolve thee from all thy sins"—without the condition, "If thou repent and believe." 7. Whosoever desireth the Communion in his sickness, must, in charity, be presumed to be penitent, and receive. 8. The minister must not have power to forbear such baptizing, absolving, or delivering the Communion as aforesaid. We now omit what is said of the Dead at burial. And if this be not the ready way to hinder thousands from the necessary knowledge of their unrenewed hearts and lives, and from true repentance, and from valuing Christ as the Remedy, and from making a necessary preparation for death, and also the way to lay by abundance of faithful conscionable ministers that dare not take such a deceiving dangerous course, we must confess ourselves much mistaken in the nature of man's corruption and misery, and the use of God's ordinances for his recovery.*

PR. XI. *The Protestant Reformation vindicated.* A Sermon delivered at Lune-street Chapel, Preston. By Joseph Fletcher, M. A. 8vo, pp. 56. Blackburn. 1822.

THIS able discourse is one of a series delivered at a public lecture recently established in the town of Preston, by the neighbouring Dissenting ministers. Several of these have been

* "History of Nonconformity, as it was argued and stated by Commissioners on both Sides, in 1661." pp. 520-2.

published ; and a considerable interest has been excited in the Roman Catholic controversy in that district, to which an attack on the Bible Society by the Rev. J. Ourr, a Roman Catholic priest, has not a little contributed. The present publication is the only one which has reached us. The points which Mr. Fletcher has selected for discussion, are, the causes which immediately produced the Reformation, and the great principles which were developed and established in the course of their operation. On these principles, which are, substantially the principles of Nonconformity, the vindication of the great Protestant secession from the Church of Rome can alone be maintained : and the Dissenter therefore, has an immense advantage in conducting this controversy. The sermon may be considered as a sort of appendix to the Author's valuable " Lectures on the Principles and Institutions of the Roman Catholic Religion ;" and to the purchasers of that volume its publication will be highly acceptable. We have no doubt that it must have had a powerful effect in the delivery.

Foremost among the moral causes which produced the Reformation, the Preacher places the faithful preaching of the Gospel, in connexion with which occur the following excellent remarks.

' It was especially the preaching of salvation by the free sovereign grace of God through faith in Jesus Christ, the doctrine of justification by faith, which produced such mighty results in the state of the world. This according to Luther was the " article of a standing or falling church." This truth in all the principles it implies and secures, while it humbles the pride of man, and lays him in the dust of self abasement before God, at the same time most effectually secures all the interests of genuine holiness.

' And you will ask, how did the *revived* exhibition of the peculiar doctrines of the Cross aid and advance the cause of the Reformation ? Because the promulgation of these doctrines is God's appointed instrument for the conversion and renovation of mankind—because wherever these truths have free course and are glorified, all the practical consequences of a pure and undefiled religion will follow—because, without these, whatever temporary ascendancy a new or another system might have secured over the principles of the Papal Church, there would have been no permanent result worthy of the struggle and the contest in which so many thousands sealed their testimony with their blood !—Because whatever system of principles and institutions be supported, whatever names those principles may bear, in whatever communion of nominal Christianity they may be exhibited, whether established or non-established by human authority, no spiritual good will be effected if they are either omitted or denied ; no conversion of sinners to God ; no genuine, vital, practical, experimental religion ! These are the truths which God " delights to honour"—by which the fishermen of Galilee overturned the altars of Heathenism, expelled demons from their usurped

dominion, struck dumb their lying oracles, and raised the standard of the Cross over the ruins of ignorance, barbarism, and superstition in the first ages of the world. And whence arose this mighty triumph? Not by secular policy and worldly pomp, persecuting laws and measures of violence; but by the force of these doctrines, the evidence by which they were established, the purity with which they were adorned, and the faithful, persuasive, and earnest declaration of the truth, as it is in Jesus! These were the weapons of their holy war; by these, under God, they "cast down strong holds and dethroned high imaginations." By similar methods, all the *spiritual* good of the Reformation was effected; and whenever Protestants of any order forget the great peculiarities of Evangelical truth; whenever they confine their attention to principles that have no vital connexion with the *life-inspiring* doctrines of the Cross, whatever may be their professions or their creeds, they will become the mere residuum of a worldly system. They may contend for the outward defences and external observances of Christianity, but the indwelling spirit will retire from their temples, and on their walls will be inscribed in legible characters—*The glory is departed!* Institutions are for the sake of principles, and principles are worth nothing, only so far as they coincide with the great ends for which the entire system of Christianity was founded; *the conversion of sinners from the error of their ways, and the building up of the faithful in knowledge and holiness unto life eternal.* pp. 19, 21.

A strange typographical impropriety has caught our eye in the following paragraph: 'As if the being worshipped had a 'special liking,' &c. At first sight, the word 'being' would be mistaken for a participle. We are not very partial to the form of expression, which borders on irreverence; but when any lower phrase is employed metonymically for the Divine name, it is indispensable that it should be distinguished by an initial capital. In the present instance, it is, we are persuaded, a mere oversight, which we shall be happy to find that the Author has had an opportunity of rectifying in a new edition.

ART. XII. SELECT LITERARY INFORMATION.

Gentlemen and Publishers who have works in the Press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.

Preparing for publication, the Life and Times of Daniel de Foe, with a copious account of his writings, and anecdotes of several of his Contemporaries. By Walter Wilson.

In the press, Soame Jenyns's Disquisitions on various subjects. To be printed in royal 16mo, uniform with the reprints of Warwick's "Spare Minutes," and Charles's "Enchiridion," with a portrait of the Author from an original by Sir Joshua Reynolds.

In the press, the Village Lecturer, a series of Sermons adapted to village and family reading.

Mr. Valpy is reprinting his edition of Brotier's Tacitus in 4 vols. 8vo. It combines the advantages of the Paris and Edinburgh editions, with a selection of Notes from all the Commentators on Tacitus, subsequent to the Edinburgh edition: the Literaria Notitia and Folia, with all the Supplements, are also added; the French passages are translated, and the Roman Money turned into English.

Shortly will be published, in 2 vols. 8vo. with plates of the Egyptian Deities, sections and plans of the Egyptian Temples and Tombs, ethnographical plans of Thebes, Jerusalem, and the environs, &c. &c. Travels along the Mediterranean, and parts adjacent, extending as far as the second Cataract of the Nile, Jerusalem, Damascus, Balbec, Constantinople, Athens, Joazeira, the Ionian Isles, &c. &c. in the years 1816, 17, and 18, in company with the Earl of Belmore. By Robert Richardson, M. D. Licentiate of the Royal College of Physicians in London.

Speedily will be published, Letters from Mecklenburg and Holstein, including an Account of the Cities of Hamburg and Lubeck. By Mr. George Downes, of Trinity College, Dublin.

A Magazine in the French Language will be published in London, on the 1st of June, under the title of Le Musée des Variétés Littéraires. To be continued monthly, price 1s. 6d.

Sir Gilbert Blane has in the press, in 1 vol. 8vo. Select Disquisitions on various Medical Subjects.

Shortly will be published, in one vol. 8vo. a Treatise on the Nature and Principles of Inflammation and Fever, with practical observations on the principal Remedies for Inflammation. By C. E. Lucas, M. D.

In the press, Journal of a Tour from Astrachan to the Scotch Colony at Kars on the Russian Lines north of the Mountains of Caucasus. Containing occasional remarks on the manners of the inhabitants, &c. &c. with the substance of many conversations with Efrodia, Mollas, and other Mahomedans on the questions at issue between them and Christians regarding the way of salvation. By the Rev. William Glen, Missionary and Minister of the Scotch Church, Astrachan.

In the press, a short Character of Charles II. King of England; written by John (Sheffield) Duke of Buckingham, Lord President of her late Majesty's Privy Council. With the conference between (George Villiers) the Duke of Buckingham and Father Fitzgerald, an Irish Jesuit, sent by King James II. to convert his then Grace to Catholicism to the Romish religion. Faithfully taken by his Grace's Secretary. With an elegant portrait of Charles. It will be printed in a very superior style, on fine thick hot-pressed paper.

In the press, Essays, Philological, Critical, and Miscellaneous. By Dr. Samuel Johnson. In one handsome cabinet volume. Including the various Essays and Disquisitions connected with the English Dictionary, reviews of books, at their first appearance, by Dr. Johnson; and numerous essays on various subjects of distinguished excellence, both for the thought and expression, which are apt to be overlooked in works so voluminous as this author's. Corresponding with Johnson's Letters and Essays, lately published.

A work by the Author of Select Fe-

male Biography, designed to illustrate the beauty, order, and utility of the vegetable world, is now in the press. It is entitled, *The Wonders of the Vegetable Kingdom displayed*, and contains a variety of elegant and scientific information relative to the economy of plants. The *Lifelong Correspondence of Bishop Hensley*, is preparing for publication, by his Son, in an octavo volume.

Dr. A. Tillock is preparing for the press, *Dissertations introductory to the study of the language, structure, and contents of the Apocalypse*.

G. W. Masby is printing a *Journal of a Voyage to Greenland in the Basin of Liverpool*, commanded by W. Masby, Jan., in 1821.

The Rev. B. Anderson of Trevelin is preparing for publication a work, to be entitled, *Græcæ Gram. Diction*, containing a short introduction to the Greek Tongue, and a copious Greek Lexicon for the Septuagint, New Testament, and Apocrypha; with the signification of the words given in Latin and English; designed for theological Students who have not had the benefit of a classical education, and such persons as know the English language only, but desire to understand the Greek Scriptures. By the help of this work, without a Teacher, they may speedily and with but little application make themselves acquainted with them.

Nearly ready for publication, *Letters and Conversations on Public Preaching*, including rules for the preparation of sermons, in which the principles of the celebrated Chrysostom are adopted and extended in numerous examples from the best authors.

In the press, the *Essay on "The Influence of a moral life on the judgement in matters of faith,"* to which the Society for promoting Christian Knowledge and Church Union in the diocese of St. David's adjudged its premium for 1821. By the Rev. Samuel Charles Walks, author of "*Christian Essays*," "*Signs of Conversion and Unconversion in Ministers*," "*Claims and Duties of the Church*," &c.

The Rev. J. W. Bellamy is preparing for publication, by subscription, a collection of the *Poems of the Rev. Thomas Cherry, B. D.* late Head Master of Merchant Taylor's School, with a very fine portrait.

William Spence Esq. is republishing his *Tracts on Political Economy*, viz.

1. Britain independent of Commerce;
2. Agriculture the source of the Wealth of Britain;
3. The objections against the Corn Bill refuted;
4. Speech on the East India Trade; with *Refutatory Remarks* on the causes and cure of our present distresses as originating from the neglect of principles laid down in these works.

In the press, *Sermons on a variety of interesting and important subjects*. By the late Rev. Noah Hill, of Old Gravel Lane, With his funeral sermon, including a brief memoir. By his Successor, Rev. J. Hooper, A. M. 1 vol. 8vo.

Mr. Jehoshaphat Aspin is preparing for the press, the Third Volume of his *Analysis of Universal History*; which is expected to appear in the course of the ensuing autumn.

Speedily will be published, *Revolutionary Causes*; with a brief notice of some late publications; and a postscript containing strictures on "*Cain*," &c.

In the press, an *Itinerary of Provence and the Rhone*, with sketches. By John Haghen, Esq. A. M. of Oriel College, Oxford.

In the press, *Bohobazar*, a dramatic poem. By the Rev. H. H. Milman, Professor of Poetry in the University of Oxford. 8vo.

In the press, *Bracebridge Hall; or the Humourists*. By the Author of the *Sketch Book*. 2 vols. 8vo.

The Hon. and Rev. William Herbert has in the press, *The Guahiba, a Tale*.

In the press, *Switzerland; or a Journal of a Tour and Residence in that Country*. Followed by a general view of its history, brought down to the present time, and principally directed to the manner and mode of life of the people in ancient and modern times. By B. Simond, Author of the *Journal of a Tour and Residence in Great Britain*. 3 vols. 8vo.

Speedily will be published, *Vestiges of Ancient Manners and Customs*, discoverable in modern Italy and Sicily. By the Rev. John James Blunt, Fellow of St. John's College, Cambridge, and late one of the Travelling Bachelors of that University.

Miss Forden, Author of the *Vails*, has in the press, *Camp de Léon, or the Third Crusade*, a poem, in sixteen books.

Mr. Nichols is preparing the fourth volume of *Illustrations of Literary History*, which will conclude the eighteenth century.

The Rev. Wm. Bassett is printing, in two duodecimo volumes, Sermons on the Book of Genesis, tending to shew that there is indeed but one religion in the two Testaments.

Ant. Aufrere, Esq. has nearly ready for publication, a translation of Dr. Della Cella's Journey from Tripoli to the frontiers of Egypt, illustrated by a map.

Mr. James Etnes, architect, will soon

publish, in a quarto volume, *Memoirs of the Life and Writings of Sir Christopher Wren.*

Mr. James Holman has in the press, the Narrative of a Journey in 1819-20-21, through France, Italy, Switzerland, Germany, and the Netherlands.

Mr. W. H. Ireland will soon publish, in two octavo volumes, a Poetical Translation of *Voltaire's Maid of Orleans*, with copious notes.

Art. XIII. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Memoirs and Select Remains of an only Son. By the Rev. T. Durant. 2 vols. 10s. 6d.

William Lilly's *Memoirs of his Life and Times*: with 12 portraits of eminent astrologers, &c. 8vo: 12s. 6d. large paper, 1l. 1s.

The Life of the Rev. J. W. Fletcher, late Vicar of Madeley, Shropshire. By the Rev. Robert Cox, A. M. Perpetual Curate of St. Leonard's, Bridgenorth. 5s.

Memoirs of the late Miss Mary Ann Burton, of Kentish town. 12mo. 6s.

HISTORY.

Reminiscences. By Charles Butler, Esq. 8vo. 8s. 6d.

Sketches of the Character, Manners, and present State of the Highlanders of Scotland: with details of the Military Service of the Highland Regiments. By Colonel David Stewart. Illustrated by a map of the Highlands, denoting the districts or countries inhabited by the Highland Clans. 2 vols. 8vo. 1l. 8s.

ZOOLOGY.

An Account of the Fishes found in the river Ganges and its branches. By F. Hamilton (formerly Buchanan) M. D. F. R. S. L. & E. 4to. with a volume of 39 plates, containing 97 engravings of fishes, in royal 4to. 5l. 5s.

MEDICINE.

Essays Physiological and Practical. By James Carson, M. D. Physician in Liverpool. 8vo. 3s.

The Way to preserve Health and attain Longevity, with a familiar treatise on domestic-medicine; pointing out the diseases of men, women, and children, in all climates, with prescriptions in English. By Robert Thomas, M. D. &c. 8vo. 15s.

MINERALOGY.

Conversations on Mineralogy; with plates, engraved by Mr. and Miss Leary from original drawings, comprising upward of 400 figures of minerals, including 12 beautifully coloured specimens. 2 vols. 12mo. 14s.

MISCELLANEOUS.

Elements of Thought, adapted to the use of schools; and especially designed to aid the studies of young persons who wish to supply the defects of a common education. By Isaac Taylor, jun. 12mo. 4s. 6d.

Tales and Dialogues in prose and verse. By Jefferys Taylor, Author, of *Esop* in Rhyme, &c. With six engravings. 3s.

An Inaugural Lecture delivered at the Common Hall of the University of Glasgow. By D. K. Sandford, Esq., A. B. Oxon. Professor of Greek in the University of Glasgow. 8vo. 2s. 6d.

Essays on Intellectual and Moral Improvement, and the Social Virtues; principally designed for youth. By J. Flockart, 3s. 6d.

The Miscellaneous Tracts of the late William Withering, M. D. F. R. S., Member of the Royal Academy of Sciences at Lisbon, Author of the Botanical Arrangement of British Plants, &c. &c. To which is prefixed a Memoir of his Life, Character, and Writings, by W. Withering, Esq. F.L.S. 2 vols. 8vo. 1l. 7s.

The Rules and Orders of the Court for Relief of Insolvent Debtors, and regulations of the Office; also a list of the Officers; the London and Country Attorneys, with the agents of the latter, corrected to the present time; a table of the fees, &c. &c. and an Appendix containing a new and most useful Summary of the Insolvent Debtor's Act, (1, Geo. 4. c. 119.) with copious marginal notes,

Occasional notes of cases, and an index. 8vo. 3s.

An additional volume of the *Elegant Extracts in Prose*; containing esteemed authors and modern Literature. By W. Ryan. 11. 1s.

Memoirs of the Astronomical Society of London. Vol. I. 4to. 11. 1s.

The Miscellaneous Works of the Right Honourable Henry Grafton. 8vo. 12s.

Evenings in Autumn: a series of Essays, Narrative and Miscellaneous. By Nathan Drake, M. D. Author of *Literary Hours*, &c. 2 vols. post 8vo. 11. 1s.

A few days in Athens: being the Translation of a Greek MS. discovered in Herculaneum. By Frances Wright. Author of *Views of Society and Manners in America*. post 8vo. 6s.

The Works of John Home, Esq. Author of *Douglas*, a Tragedy, now first collected; with an account of his Life and Writings. By Henry Mackenzie, Esq. F. R. S. E. 3 vols. 8vo. 11. 11s. 6d.

These volumes contain Douglas, a tragedy, and the other dramatic pieces of the author; the History of the Rebellion in Scotland, in the year 1745; in the appendix to the Life will be found Letters from the Marquis of Bute, David Hume, James M'Pherson, Dr. Adam Ferguson, Dr. Carlyle, and other eminent literati of the last age.

* * * An Edition of the Life of Mr. Home is printed for separate sale. 8vo. 7s.

POETRY.

Sir Marmaduke Maxwell, a dramatic Poem; the Mermaid of Galloway; the Legend of Richard Faulder; and twenty Scottish Songs. By Allan Cunningham. fcap. 8vo. 7s.

The School Shakspeare; or, Plays and Scenes from Shakspeare. Illustrated for the use of schools, with glossarial notes, selected from the best annotations. By the Rev. J. R. Pitman, A. M. Alternate Evening Preacher at the Foundling and Magdalen Hospitals. 8vo. 18s.

Ecclesiastical Sketches, in verse. Part I. from the Introduction of Christianity into Britain, to the Consummation of the Papal Dominion. Part II. To the close of the Troubles in the Reign of Charles I. Part III. From the Restoration to the present Times. By W. Wordsworth, Esq. 8vo. 6s. 6d.

Memorials of a Tour on the Continent

in 1830. By William Wordsworth, Esq. 8vo. 6s. 6d.

Uriel; a poetical Address to Lord Byron; with notes containing strictures on the spirit of infidelity maintained in his works: with other poems.

Catiline, a Tragedy, in five acts; with other Poems. By the Rev. George Croly, A.M. Author of *Paris in 1815*, *Angel of the World*, &c. 8vo. 8s. 6d.

POLITICAL.

An Examination of the Plan laid before the Cortes of Spain for the recognition of South American Independence. By the Abbé de Pradt. 3s.

A Letter to the Right Hon. Rob. Peel, M.P. &c. upon the subject of Bank-note forgery. Clearly demonstrating that a Bank-note may be produced more difficult to be imitated than even the metallic currency. By John Robertson. 1s.

An Apology for the Freedom of the Press. By Robert Hall, A.M. Sixth edition. 3s. 6d.

Thoughts on the Poor Laws, with a Plan for reducing the poor's rates, preparatory to their abolition. By S. Brookes. 8vo. 1s. 6d.

A Reply to Mr. Hale's "Appeal to the public in defence of the Spitalfields Act." By the Author of "Observations on the Ruinous Tendency of the Spitalfields Act." 8vo. 1s. 6d.

THEOLOGY.

Lectures on the Reciprocal Obligations of Life; or a practical Exposition of domestic, ecclesiastical, patriotic, and mercantile duties. By John Morison, Minister of Trevor Chapel, Brompton. 12mo. 7s.

Considerations on the subject of Calvinism; and a short Treatise on Regeneration; designed for the use of such as feel interested in the Inquiry, whether Calvinism be or be not the doctrine of the Bible and the Church of England. By William Bruce Knight, A.M. Chancellor of Llandaff Cathedral, and Examining Chaplain to the Lord Bishop of Llandaff. Copy 8vo. 6s.

Sermons, chiefly delivered in the chapel of the East India College, Hertfordshire. By the Rev. Charles Webb Le Bas, A.M. Professor of Mathematics at the East India College, and late fellow of Trin. Coll. Cambridge. 8vo. 10s. 6d.

The Imitation of Christ, in three

Books. By Thomas A. Kempis. Translated from the Latin, by John Payne. With a Recommendatory Preface, by Thomas Chalmers, D.D. Minister of St. John's Church, Glasgow.

The History of the Destruction of Jericho; as connected with the Scriptural Prophecies. By the Rev. George Wilkins, A.M. Domestic Chaplain to the Earl of Kinross, Vicar of St. Mary in the Town, and of Lawdham in the County of Nottingham. 3d edition, 8vo. 10s. 6d.

A Treatise on the Sabbath; or, Illustrations of the nature, obligations, change, proper observance, and spiritual advantage of that holy day. By the Rev. John Glen, Minister of the Chapel in Portobello. 12mo. 5s.

A Catechism on the first principles of the Holy Scriptures, designed for young people. By David Russell, Minister of the Gospel, Dundee. 6d.

Songs from the Garden of Sharon, being a collection of Scripture texts for every day in the year. 6d. or 7s. per doz.

The Works of the Rev. W. Paley, D.D. Archbishop of Carlisle (being one of the Edinburgh Classics); containing *Natural Theology—Evidences of Christianity—Roman Catholicism and Tracts—and the Principles of Moral and Political Philosophy.* With a life and portrait. 4 vols. 24mo. 10s.

Institutions of Theology; or, a concise System of Divinity. With reference under each article to some of the principal authors who have treated of the subjects particularly and fully. By Alexander Ranken, D.D. one of the Ministers of Glasgow. 8vo. 14s.

Unitarianism a Perversion of the Gos-

pel of Christ, a Sermon. By the Rev. A Bishop. 9d.

The Young Christian's Companion, a Treatise, intended at once to remind the Young Christian of the practical obligations of religion; and to direct and encourage him amidst the duties and difficulties of the Christian life. By the Rev. William Hamilton, Minister of Strathblane. 28mo. 3s. 6d.

TRAVELS AND VOYAGES.

Travels in Syria and Mount Sinai, viz. 1. A Journey from Aleppo to Damascus—2. A Tour in the District of Mount Libanus and Antilibanus—3. A Tour in the Hauran—4. A Second Tour in the Hauran—5. A Journey from Damascus, through Arabia Petrea and the Desert El Ty, to Cairo—6. A Tour in the Peninsula of Mount Sinai. By the late John Lewis Burckhardt. With a Map. 4to. 5l. 8s.

The Travels of Theodor Doederlein in various countries of Europe, at the Review of Letters and Art. Part the First—Italy. Edited by Charles Mills, Esq. author of the History of the Crusades, and a History of Mahomedanism. 3 Vol. 8vo. 14. 6s.

A Journey from Surat, in India, to London, through Arabia, Persia, Armenia, Georgia, Russia, Austria, Switzerland, and France, during the Years 1819 and 1820. With a Map and Itinerary of the Route. By Lieut. Thomas Luncheon, of the Royal Horse Artillery. 8vo. 10s. 6d.

A Dissertation on the Topography of the Plain of Troy; including an Examination of the Opinions of Demetrius, Chevallier, Dr. Clarke, and Major Rennell. By Charles MacLaren. 8vo. 8s.

THE ECLECTIC REVIEW,

FOR JUNE, 1822.

Art. I. 1. *Lectures on Physiology, Zoology, and the Natural History of Man*, delivered at the Royal College of Surgeons. By W. Lawrence, F. R. S. Professor of Anatomy and Surgery to the College, &c. &c. 8vo. London, 1822.

2. *General Indications, which relate to the Laws of Organic Life*. By Daniel Pring, Member of the Royal College of Surgeons, London. 8vo. pp. xvi. 352. London. 1819.

A late very sagacious Philomath and Almanack-maker, whose astronomical knowledge of the heavens was unquestionable, strangely as he mistook their moral aspect, has been known to say, that he could never be brought to believe so great an absurdity as that one Being could uphold and govern all the worlds which he saw through his telescope. Young has said,

‘An undevout astronomer is mad.’

But if so, Astronomy has had a large proportion of madmen among her votaries. Those who would have been idolaters in Chaldea, have in Europe only been something worse—atheists or infidels. And not Astronomy alone, but every department of Physical Science has exhibited the same perpetual struggle on the part of the wise men of this world, to exclude God from his own universe, either by the deification of matter, or by erecting it into a final cause. To annihilate, if possible, that vast, omnipresent, ever pressing idea of Deity, to bar it out from all the avenues of science, to hide from it, at least, behind the stupendous machinery of visible nature, has been the ceaseless effort of infidel mathematicians, infidel geologists, and infidel anatomists. And the greatest service which the utmost researches of science have rendered to the world, has been, to shew how utterly this is impracticable,—to illustrate at once the necessity and the truth of Divine Revelation;

necessary inasmuch as by no other means could human wisdom have found out God ; true, because discoveries in science which could never have been calculated upon or conceived of by the authors of the sacred volume, have still furnished no one objection against its truth, which is incapable of a solution perfectly satisfactory to a devout inquirer.

To an attempt of this flagitious nature, an attempt to convert *Physiology* into an engine of attack against Christianity, Mr. Lawrence's volume is indebted for all its notoriety. Had the Author honestly confined himself to his proper business as a lecturer, his name would probably never have been heard of out of the profession. Had he trusted to his abilities to conduct him to eminence by the more direct and honourable mode of scientific or literary attainments, he might have remained for life among the *ο ιατροι* of able dissectors and phlebotomists. But, by proclaiming himself an infidel, he started at once into fame. There is no other way in which moderate talents can be made to go so far as in the service of scepticism ; none in which the immediate return of distinction is so high in proportion to the intellectual capital. These French funds will yield from six to eight per cent. to the man of small means, while the same modicum of learning and ingenuity employed in the regular native channels, will procure for its possessor only lawful interest. We admit that this does not hold good universally. There are some circles in which a man would not be thought of much more highly on account of his discovering a contempt for religion. But Mr. Lawrence calculated well upon the character of his audience. He knew that, as the rival of Mr. Abernethy, he could escape from a disadvantageous comparison, only by becoming his antagonist, by leading off in a totally opposite direction. Could he but succeed in making Mr. Abernethy ridiculous, then, Mr. Lawrence might be respectable. He knew, too, that in the junior part of his audience, just let loose upon London at the expiration of their apprenticeship, there existed a strong predisposition to identify the sceptic with the philosopher ; that many would be eager to attach themselves to the teacher who should hold out as a *bonus* to his scholars, an emancipation from the shackles of religious obligation. Those who have no love for religion, would gladly escape from its terrors. Besides which, there is something not a little flattering at once to the self-love and to the indolence of a half-read, half-thinking youth, in the idea of having a royal road opened to him, through the dissecting-room, to the whole circle of physical and metaphysical science. And how fascinating is even that professional enthusiasm which confessedly steps a little beyond the line of sobriety in

estimating the importance of his favourite pursuit! For thus says Mr. Lawrence:

‘ I hope to have convinced you that the Zoological study of man, when grounded on a knowledge of his organization and functions, and enlightened by the analogies, the contrasts, and the various aids afforded by an acquaintance with the animal kingdom in general, *is the only means by which a clear insight can be gained into human nature*, into the physical and moral attributes, the comparative powers, the liability to change or modification of the individual, the race, or the variety, and consequently into the frame, capabilities, and destiny of the species. The principles furnished by such investigations are the safest guide in all branches of knowledge, of which man in any shape is the object; the only guide at least that can be trusted by those who are determined to resort to nature for themselves, rather than blindly adopt established doctrines, or take up the ready-made notions and clever systems, so kindly provided for those who are too indolent or too timid to exercise their own observation or reason on these important topics. Such inquiries, I will venture to add, afford the only light capable of directing us through the dark regions of metaphysics, *the only clue to direct our course through the intricate mazes of morals*. Can we hope to proceed safely in legislation, in public institutions, in education, without that acquaintance with the physical and moral qualities of the subject for whose benefit they are designed, which such investigations are calculated to supply?’

It is evident from this passage, for what description of audience these lectures were got up. Mr. Lawrence must, indeed, have formed a very contemptuous estimate of the mental endowments of his pupils, to suppose that this sort of rant would not put his character in any peril, or awaken a misgiving in the minds of his embryo legislators, metaphysicians, and moralists, touching his sanity. We have not the slightest suspicion, that a man of his enlarged and philosophical mind could really give into this fanaticism. This foe to creeds, this believer in all unbelief, could never for a moment be the dupe of a chimera which outstrips in absurdity the wildest dogmas that have been palmed upon human credulity. Could we for a moment imagine him to be quite serious in asserting that comparative anatomy is the true key to morals and legislation, ‘the safest guide in all branches of knowledge,’—we should cease to wonder at the reveries of the alchemist. They were sober and rational in comparison with the pretensions of our zoologico-ethical philosophers. But that Mr. Lawrence was not quite serious when he penned this rhapsody, is plain from his own language in another part of these Lectures. ‘These sublime dogmas,’ he says, speaking of ‘the theological doctrine of the soul, and its separate existence,’

' could never have been brought to light by the labours of the anatomist and physiologist. An immaterial and spiritual being could not have been discovered amid the blood and filth of the dissecting-room; and the very idea of resorting to this low and dirty source for a proof of so exalted and refined a truth, is an illustration of what we daily see, the powerful bias that professional habits and the exclusive contemplation of a particular subject give even to the strongest minds,—an illustration of that *esprit de metier* which led the honest currier in the threatened city to recommend a fortification of leather.'

Now, although more than five hundred pages intervene between these two passages, and it is possible, therefore, that the Author might have changed his mind in the interim, or have forgotten what he had advanced,—for there are other persons besides liars, of whom it holds good, that they need have strong memories,—yet, we rather imagine that both passages were designed to have a specific effect, and that presuming upon the ingenuousness of his auditory, he did not care to sacrifice to oratorical effect his own consistency. In the former passage, he only wished to throw ridicule on Mr. Abernethy, who has been so absurd as to carry with him into the dissecting-room, the deductions of reason, in order to interpret by them, the appearances which address themselves to our senses. In the latter paragraph, our Author means to shew, that there is no objection to discoveries respecting the nature of the soul and 'the fundamental principles of morals,' made amid the blood and filth of the dissecting-room, provided the sentiment thus brought to light, be as low and dirty as its source. The powerful bias of professional habits, is, he tells us, conspicuous in the man who 'confides more in the eye of reason than in that of sense.' But no such influence is suspected to have warped his own mind, when he would erect Brooks's into a school of metaphysics and morals, and make us believe that zoology is the key to legislation. Or, perhaps, that bias is to be deprecated, only when it takes a direction in favour of established doctrines: it has a wise and salutary operation in the mind of the infidel physiologist.

Mr. Daniel Pring's work, not having had the good fortune to be pirated, has by no means attracted the notoriety which a Chancery petition has conferred on that of Mr. Lawrence. Nor does it stand any chance of becoming popular out of the profession, being by far too profound for unscientific readers. We have often regretted that the good old custom of writing medical works in Latin, has, in this illiterate age, fallen into disuse. But if medical writers would but adopt Mr. Pring's style as their model, they need not employ a dead language. His English, to be intelligible to the vulgar, stands quite as much in

need of a translation. Yet, the work displays no ordinary powers of thought, and a considerable share both of fancy and of acuteness. It is, indeed, a sort of physiological romance; yet, like other romances, founded on facts. That is to say, it is hypothesis, not indeed founded upon, but attaching itself to the deductions of experimental science; a parasitical theory seeking the support of facts, but having no natural connexion with them. In this respect, Mr. Pring's speculations form a contrast to Mr. Lawrence's mode of philosophising. 'To those who take the present fashion for a model,' says Mr. Pring, 'or who cannot conceive any other mode of inquiring into physical subjects than by experiment, an abstract or speculative work must appear at least impertinent, if not absurd or monstrous.' Nevertheless, as to the main point, the excluding so far as possible 'the real agency of a Deity' from physiological phenomena, and setting up science as the antagonist of faith, Mr. Lawrence and Mr. Pring may be considered as worthy coadjutors, notwithstanding they take a method somewhat different. The former is for making eye-sight his ultimate guide; the latter relies on abstract reasoning. The one talks more like a modern French infidel; the other like an old Pagan atheist. There is more absurdity, yet more of an imposing semblance of profundity, about Mr. Pring. There is more malignity, as well as more flippancy, in the infidelity of Mr. Lawrence.

Both these gentlemen, it is remarkable, set out with an attempt to press philology into their service. Mr. Pring has taken the hint for his leading axiom, from the ingenious method of the Philosopher of Purley. The initial sentence of the first book, in which he lays down his 'general principles' respecting truth and causation, is as follows:

'As the word "truth" is used in general, there is nothing further meant by it than that it is synonymous with "belief." Our religion is called the *true* religion: we esteem Christ to be above Mahomet: a Turk says his is the *true* religion, yet he conceives Mahomet to be greater than Christ.'

There is something very admirable, it must be confessed, in this exordium to a physiological inquiry. Its strict pertinency may not at first sight appear; but, so far as we can make out the Author's intention, what he labours to establish is, that all 'truth is relative;' that is to say, truth is opinion, or the sum total of opinions, founded on experience and consciousness. All our thoughts must, he says, be brought to this test, *our* experience. The Turkish creed and the Christian faith rest on precisely the same basis—opinion. But the creed of Mr. Pring

has the advantage of being founded 'on *physical testimony*,' and is of a far more refined and philosophical kind than either; being allied, more closely than to any other known system, to the esoteric faith of the Bramins. He believes in the existence of a Deity; not the Creator of all things, for that, he shews, God could not possibly be. God is but a name for an unknown cause. 'A Divine agency is assigned to begin where analysis, or the knowledge of causes, ends;' and therefore, it *happens*, that the assigned extent of the influence of the Deity, is absolutely abridged as science advances; for as known causes are developed, the unknown ceases to be supposed.' Mr. Pring's object, therefore, is to develop these physical causes, in reference to the laws of organic life, so as to exclude, if he can, from the whole extent of physiological science, the influence of the Deity. And seeing that this achievement does not lie within the power of experimental philosophy, he has called in the aid of an atheistic speculation; the leading features of which, so far as any thing so shadowy and shapeless can be said to possess features, are, the eternity of matter, and the pre-existence of Causes anterior and superior to the Deity. Had this volume made its appearance before Mr. Percy Bysshe Shelley began his poetical career, we should have entertained no doubt that Mr. Daniel Pring had been his tutor, his Bolingbroke. But Mr. Pring is a poet himself, though he has not chosen to rhapsodize in metre.

The following is part only of a long rhapsody, which cannot be easily paralleled in modern literature, unless it be by some of the passages in "The Revolt of Islam."

'Great Nature, by whatever name expressed, it is to thee I address myself! thee I contemplate! thou art my theme: but where begin to think, where begin to speak of thee! I view, *at night*, a large expanse of hill and dale, shaded with trees, clad in luxuriant verdure; or naked, sighing at the rude attacks of wintry blasts. Imagination paints the extent beyond, where earth is mottled by other shapes and clothing, with other animals to enjoy her fruits. From this terrestrial scene, the view ascends to those revolving orbs, this lofty dome, adorned with stars and planets. These things I contemplate, and wonder, Nature, at the vastness of thy space and works; thy silence breathes into my soul; all is immensity, engendering wonder. Yet this first impression once abated, a speck of thy production, with faculties, the offspring of thy bounty, presumes to scan thy methods, and pry impertinently into ways which thou hast studied to conceal. But forgive the trespass, it is love of thee that prompts the curious zeal, and guides my thoughts astray; it is thy work, that they should adore thee; take it, therefore, not amiss, that falling from the amazement which is first inspired by thee, I seek to know at least thy scheme, though ignorant of thy means, thy instruments, and subtler agencies.'

' Thy movements give birth to time, yet thy existence acknowledges no period; thou hast made time, and wilt not be obedient to thy creature: we boast some records of thy existence, and presume to fix a date to thy beginning; but if *then* thou didst *commence*, from whence derived? or how start forth from nothing? Thy own nature, thy inherent and proper forces, had no share in thy origination, for that would be to date thy actions previous to thy birth. How then didst thou begin? Methink, the spirit of the hills, at the question, shakes him from his beloved repose; himself, a part, speaks with a commissioned voice the language of the whole; yet it is a voice soft and sweet, it floats like a zephyr, and is heard only in the stillness of the world; it is a whisper to the soul, which swells when it comprehends the great idea, and echoes thus the truth, in accents of its own. "Search not when that began which has always been; ages and ages have revolved, myriads of changes have been wrought, forms have been made, endured; and vanished; destruction has succeeded quickly to creation; yet Nature was, before all this; her processes were repeated in periods infinite, which thou, with a capacity for finite purposes, understandest not, but must still think true."

' What sum of admiration is sufficient for this grand world, enclosing in itself an endless series of forms and combinations! Existence still springing from itself, and by itself perpetuated; whose beginning no time has witnessed, whose end no period will define; existing without our knowledge how; describing various shapes, pursuing various changes, none occurring but existence still compels; all enduring in their present, or in other forms, *because existence has no power to be nothing.*' pp. 51—3.

Our readers have by this time had quite enough of Mr. Daniel Pring; and some of them may even be disposed to think his case one that demanded a medical, rather than a critical notice. We will not vouch for the Author's sanity, for certainly he has been guilty, in this volume, of a literary *felo de se*. The work has, however, found admirers; and we know not on what fair ground its Author could be brought in *non compos*, while they should be allowed to pass for men in their sober senses. But, to say nothing of the illiberality which might be charged on such an attempt to 'develop the unknown cause' of this strange production,—although, on Mr. Pring's own principles, should a majority concur in the belief that he is mad, the thing must be true, and mad as a March hare he must be,—yet still, we should greatly mistake, were we to suppose that a man must be insane, because he chatters nonsense and impiety, and rhapsodizes, and philosophizes like Mr. Pring. There is too much method in this madness; and unhappily, the known influence of moral causes in perverting the intellect, presents too ready an explanation of the phenomenon, to warrant the supposition of an unknown cause, or

to justify us in dismissing the volume as the unintelligent effusion of a man discharged from moral accountability by the visitation of God.

We return to Mr. Lawrence. He, too, like Mr. Pring, must needs call in physiology to clear the ground for his speculations.

'Life,' he tells us, 'using the word in its popular and general sense, which at the same time is the only rational and intelligible one, is merely the active state of the animal structure. It includes the notions of sensation, motion, and those ordinary attributes of living beings which are obvious to common observation. It denotes what is apparent to our senses; and cannot be applied to the offspring of metaphysical subtlety, or immaterial abstractions, without a complete departure from its original acceptation,—without obscuring and confusing what is otherwise clear and intelligible.'

He then proceeds to inform his pupils, that the Latin *anima* 'comes from the Greek *ανμος*, *wind*, and that *spiritus* also means 'merely breath; that the same is the case with the Greek *πνευμα*.* And this,' he says, 'is the original sensible object, out of which all the abstractions and fancies, all the verbal sophistry and metaphysical puzzles, about spirit, have proceeded.'

'Anatomy and physiology should be cultivated together: we should combine observation of the function with examination of the organization. The subjects are often distinctly treated in books: let not, however, this unnatural separation lead you into the error of viewing the vital manifestations as something independent of the organization in which they occur. Bear in mind, that every organ has its living phenomena and its use, and that the chief ultimate object, even of anatomy, is to learn the nature of the function;—on the other hand, that every action of a living being must have its organic apparatus. There is no digestion without an alimentary cavity; no biliary secretion without some kind of liver; *no thought without a brain*.

'To talk of life as independent of an animal body,—to speak of a function without reference to an appropriate organ,—is physiologically absurd. It is in opposition to the evidences of our senses and rational faculties: it is looking for an effect without a cause. We might as reasonably expect day-light while the sun is below the horizon. What should we think of abstracting elasticity, cohesion, gravity, and bestowing on them a separate existence from the bodies in which those properties are seen?

* This is the gentleman who, in a note to his first page, sneeringly talks of Mr. Abernethy's *early lessons* in anatomy. 'When we consider,' he says, 'that the audience to whom these Lectures were delivered, comprised the venerable elders of our profession, the general body of London surgeons, and the students of the several schools of medicine,' &c. ! !

Before we enter into any argument on the general subject, we must premise a few remarks on the dogmatism by which the above passage is characterised. This is not quite the spirit of a philosopher. Such shallow assertions might impose on a student of the first year, when taken by surprise, and anxious, above all things, not to fall into a physiological absurdity. They might pass unexamined and undoubted in the lecture-room. But Mr. Lawrence's name will have no such charm with the public. An infidel dogmatist is, of all dogmatists, the most insufferable, because what he is so positive about, is—non-existence, negation: what he is so peremptory in asserting, is, his *doubts*. Whatever reasons the Materialist might have to urge in support of the opinion, that 'there is no 'thought without a brain,' it is, in the nature of things, impossible, that he could demonstrate his negative position. He may imagine himself authorised to withhold his belief from a tenet which he considers as not resting upon the evidence appropriate to physical science, the evidence of the senses. But neither the inductive philosophy nor common-sense would teach a man stoutly to affirm the impossibility of a thing which, if not proved to exist, cannot be proved not to exist, or to maintain the certainty of what, from the nature of the thing, eludes the observation of the senses. If the position, that life is independent of organization, involved a contradiction in terms, he might safely affirm that it could not be true. But then, it would not only be 'physiologically absurd,' but metaphysically and theologically absurd too. For, however Mr. Lawrence may think to save appearances by such cant phrases as 'physiologically speaking,' and by exhorting his pupils to bear in mind, that 'the theological doctrine of the soul and its 'separate existence have nothing to do with the physiological 'question,'—a physiological absurdity, if it means any thing, means a physical contradiction; and a real contradiction in physics, cannot be a theological truth. On the other hand, what is true, theologically speaking, cannot be absurd, physiologically speaking, because two different truths cannot contradict each other, which would be for truth to contradict itself. Unless, therefore, Mr. Lawrence could prove that the theological doctrine of the soul implies a physical contradiction, such as would be involved in the assertion that 2 and 2 make 5, he could have no possible ground for affirming the physiological absurdity of its separate existence, even on his own principles. His dogmatism is as unphilosophical as it is indecent.

But, if the nature and separate existence of the soul have nothing to do with the physiological question, which, in a certain sense we admit, why mix up negative assertions re-

specting its nature with such investigations? This is what we blame Mr. Lawrence for; not for his infidel opinions, for which he must answer at another tribunal. Here is a man who tells you he has nothing to do with any thing for which he has not the evidence of his senses, and yet carries his rash and crude speculations into a subject wholly foreign from his inquiries, and totally beyond the reach of observation. And he does this in a way adapted to prejudice his pupils against any other mode of investigation, or species of evidence. It is on this we found our charge of sinister, of deliberately irreligious intention. He tells them, that the theological doctrine of an immaterial spirit is 'in opposition to their senses and rational faculties.' A manifest falsehood, but, if credited, of no use whatever in their inquiries into animal structure and function. We defy Mr. Lawrence to shew that a single consequence of the slightest scientific or practical value, could be deduced from the alleged fact, that there is no thought without a brain. He will not seriously contend, that a firm believer in the Hunterian doctrine of life, to say nothing of the theological doctrine of the soul, may not be as skilful a practitioner and as profound a physiologist, as the most inveterate materialist. That the vital principle, or the animal function of life, or whatever else it be termed, is incapable of manifesting itself in man independent of organization, is admitted on all hands: the connexion between them is undeniable. And this acknowledged connexion explains all the phenomena of life just as well, and answers every physiological purpose just as well, as the notion of the Materialist, who confounds connexion with identity, who affirms that function is a mere effect of an unintelligent cause, and that an apparatus is not a means, but a power. These absurdities of his are, therefore, gratuitous absurdities. He has gone out of his way to give the lie to the Scriptures and the common sense of mankind. And on this account, his conduct as a Lecturer is wholly inexcusable, because no motive, at least no good motive, can be assigned for his stepping beyond the line of a prudent neutrality on subjects professedly foreign from his inquiries.

Will it be urged in defence of our Lecturer, that he has but translated and retailed the doctrines of the French physiologists? Will it be said, that Mr. Lawrence has been inadvertently misled by his admiration of Bichat, and other men to whom science is greatly indebted, into these atheistical errors? Were the plea valid, it would amount to no better defence than is set up by the utterer of forged notes, that he is not so bad as the forger. But the manner in which the Author has vented these articles of disbelief, his dogmatism, his ungen-

glemanly abuse of Mr. Abernethy, his laborious reiteration of the lessons of infidelity, while they shew that he has not erred through inadvertence, deprive him of all claim to our indulgence or respect. He may suppress his work, or he may republish it, according as sordid calculations or a regard for his own character may dictate. We anticipate little permanent harm from its circulation; for the argumentation is too flimsy to stand the test of perusal. But he cannot undo the harm he may have done in the lecture-room, where, taking advantage of the ignorance and the passions of the young men whose instruction was confided to him, he has undermined their religious principles, and encouraged them to shake off the restraints imposed by the hope and dread of an hereafter. This part of his conduct, had these lectures never passed the press, would have stamped his character with the broad mark of execration. And unless the rank of the culprit is to be the criterion of guilt, Carlyle, in comparison with such a man, is a venial offender against society.

But how stands the question of Materialism? It is a very old doctrine, as every school-boy knows; and the sects of materialists have been almost as numerous and as various as the denominations of Christendom. There were the Epicurean materialists, who ascribed every thing to atoms and chance, whose absurdities have been immortalized by Lucretius; the Peripatetic materialists, who discarded chance and atoms in favour of a *nec quid, nec quantum, nec quale*, and an eternal, ever-shifting necessity; and the believers in the Stratonian doctrine of *librations*. In modern times, we have had the *thinking matter* of Hobbes and Spinoza, the *vibrations* of Hartley, and the *immaterial matter* and soul-sleeping scheme of Priestley. The chief difference between these several schools and the French *organologists*, is, that the latter would transfer the doctrine of Materialism from metaphysics to physiology; substituting organization for the atoms, or corpuscles, or emanations, or subtile fluids of the old philosophers, and making the soul a palpable thinking substance,—a modification of ‘medullary matter.’ Life itself is, it seems, nothing but organization set in motion: ‘it is,’ says M. Bichat, ‘the assemblage of those functions which resist death.’ Thought and volition are but functions of the animal, constituting part of his life, and produced by his organization: they are merely certain states or activities of the brain, developments of certain vital properties resident in the structure.

There is an end, then, to the fine-spun notion of a subtile, ethereal matter, a breath, a *πνεῦμα*, which was once imagined to be *thin enough to think*. This metaphysical soul is as great

an absurdity, 'physiologically speaking,' as the theological soul referred to by Sir Charles Morgan. The whole difference between solid, inert, gravitating matter, and perceptive, thinking, feeling matter, is—organization. If a cabbage had a brain, it would think as well as we do. But thought does not enter into the assemblage of its functions, and therefore it must remain content with vegetative life. Thus, our physiological materialists would at least do us the service of ridding us of the metaphysicians. Theirs is Materialism brought down to the level of the meanest capacity. Abstruse disquisitions on the necessary properties of matter and spirit, the doctrine of a *vis inertia* on the one hand, or the theory of a mutual penetration of matter, on the other, are within the compass of the thinking functions of but few happily constituted organs. But, that the brain secretes thought, just as the liver secretes bile, is an assertion so easy and familiar as to require only a usual degree of activity in the medullary organ, or of delicacy of fibre, in order to its being instantaneously perceived.

When the separate existence of the soul was formerly agitated, the question was, whether the thinking principle must not needs have a material vehicle; and it was at least a harmless fancy which endowed it with a finer body of thin air, to prevent its escaping altogether from the relations of time and place, and becoming a vague and boundless entity. But now, we need not rack imagination to provide a vehicle rare enough for the disembodied spirit: such shadowy matter would not answer its purpose. To talk of a *vehicle* for the spirit, whether aerial or fleshly, would be as physiologically absurd, as to talk of a vehicle for elasticity. It is the nerves, blood, and medullary matter that think; and when these are deprived of their vital properties, the man undergoes a chemical decomposition, in which the soul escapes, like caloric, and mixes with inert and unorganised matter. The epitaph which a wag wrote on the most distinguished of modern Pyrrhonists, would seem to be, after all, no joke, but a most accurate account of the *biological catastrophe*.

' Here lie comprest in oaken chest,
Or here did once at least lie,
The blood, and veins, and bones, and brains,
And soul of Dr. Priestley.'

The hypothesis of Materialism, (for it is nothing more than an hypothesis,) will not require a moment's examination in order to the detection of its fallacy, from any one that receives the testimony of Divine Inspiration respecting the separate state, and the immediate transition of the soul of the believer to the presence of Christ. This source of evidence, how un-

unsatisfactory soever to the man who perversely demands ocular demonstration of the existence of spirit,—like a blind man who should call for auricular demonstration of the light of the sun or the beauty of colour,—the direct mode of proof supplied by Revelation will be that to which the Christian will first and last recur, as the basis of his assurance that when absent from the body he shall be present with the Lord. But it is some satisfaction to be able to demolish the vain pretences of a spurious and arrogant philosophy; and this may be done without going very deep into either mathematical or physiological speculations.

Every one knows, without the aid of a definition, what idea we mean to convey by the words matter and mind. Between the objects which I see, hear, or feel, whose sensible qualities of size, shape, colour, and texture, I think of as making up their essence; and the thoughts and feelings of which I am conscious, and which, from my own consciousness, I learn to ascribe to others;—between these two different classes of things, I make not an arbitrary, but a necessary distinction, when I consider the first as properties or forms of *matter*, the latter as acts of *mind*. Of matter, I inevitably think as having some form, and occupying some place, as discernible by its sensible qualities of extension, figure, and solidity; nor can I divest it of these qualities in idea, without depriving it of its existence, without reducing it to nothing. But of thought, or the thinking principle, I cannot imagine otherwise than that it is invisible, intangible, without figure or solidity, occupying no space, incapable of analysis; that is, having no parts. What matter is, or what mind is, I cannot define any better than that they are the assemblage of these opposite properties—the properties of which I obtain a knowledge by means of my senses, and the properties which have no relation to my senses, but which belong to my conscious self. Now, when the philosopher tells me that it is the same substance to which both these different sorts of properties belong, and that I am only thinking matter, I must ask him in the first place, What does he mean by matter? There must be at least wonderfully different kinds of matter, for one sort to be distinguished from another sort by opposite qualities, which I cannot even conceive of as attaching to the same thing. And if both are matter, it might still be very convenient, for distinction's sake, to call the one sort of matter, matter, and the other sort, mind.

But this, we are told, would be physiologically absurd, since mind is not a different substance, but only a result of a certain modification of matter called organization, which distinguishes live matter from dead matter. But both are matter; for matter

is every thing, and every thing is matter. According to this definition,—and we can assure our readers it is the most philosophical one we have been able to deduce from the writings of the Materialists,—there is no denying that mind is matter, because it is *something*. But what is this same thing *life*, which we find attaching to certain portions of organized matter? Here is a new principle, not essential to matter, because I can think of matter as destitute of it, and perceive it to be actually destitute of it in the greater variety of its forms. It is therefore a principle distinct from its essence; not necessary to its identity, for organized matter may become deprived of this principle, and yet, retain for a while its sensible qualities; but an accident attaching to matter,—a new property superinduced upon it. What is this property? Is it material or immaterial?

Life, says M. Bichat, is ‘an assemblage of functions;’ ‘a sum total of functions,’ says Sir Charles Morgan; ‘the result of their exercise,’ says Mr. Lawrence, or ‘the result of the peculiar composition which distinguishes living bodies;’ ‘an organic spirit,’ says Mr. Pring; ‘the peculiar condition or mode of existence of living beings,’ says the Author of the article *Life* in Rees’s Cyclopaedia; ‘union and cooperation of soul with body,’ says the Prince of Lexicographers. And if in this last definition, which is all the better for being somewhat loose, and is as correct as any,—the Dr. may seem to favour the notion, that to talk of life as independent of an animal body is incorrect, he has sixteen other definitions behind, which tell the other way. But what light do any or all of these definitions throw on the subject? Mr. Rennell, in his Remarks on Scepticism, defines Life, or active existence, to be ‘inherent activity.’ But this, again, is only putting a part of an idea for the whole; the fault of almost all attempts at metaphysical definition: it explains nothing. The fact is, that we use the word in all Dr. Johnson’s seventeen different acceptations; and the attempt to fix it to any one, leads only to confusion. It is a condition, a mode, an assemblage of functions, a series of phenomena, a system, a result, an energy, a spirit; it is activity, vitality, it is—life.

But what is the principle on which those functions of organized bodies which we call their life, depend? ‘On organization,’ say the Materialists: life is an attribute of organized matter. But an organ is an instrument, and organization is only a system of instruments, or an orderly arrangement of parts. How comes that series of functions which we call life, to be exercised by that system of parts which we call organization? It is not a property of matter *as* matter, to live, or even to move; nor is it a necessary property of organised.

matter, since that may cease to live, and it then only returns to the natural state of matter, which is inert. How, then, can a mere different arrangement of matter, confer on it a property the very opposite to that which belongs to its nature? To answer, Because it is organized, is absurd, since, were its organization the cause of its life, an organized being could not cease to live; or, at least, death could not precede the mechanical destruction of its organization. But life is that which *produces* this very arrangement of parts on which itself is said to depend. It is life which makes matter take the shape and acquire the organization by means of which its subsequent functions are carried on. Organization, therefore, may be said to be the effect, rather than the cause of life. Could matter come into life of itself, it would be an effect without a cause. Under any form, organized or unorganized, it must derive its motion, or whatever properties it is susceptible of, from a cause external to itself. That property which we call life, is invariably found to be propagated by life; and organization is nothing more than a susceptibility in matter so arranged, of receiving imparted life. To seek the origin of life in matter is, therefore, even physiologically speaking, absurd. The proximate cause of the life of one being, is, not its organization, or the adaptation of certain parts to certain functions, but *the life of another being*, to which it stands related as its offspring or production. And the power of imparting that life, must *a fortiori* be referred, not to the organization of that other being, but to a final cause infinitely removed from our observation, the Self-existent Parent and Fountain of life.

Now, in calling this an immaterial principle, what more do we mean, than that it is not inherent in matter, or necessary to matter; that matter can exist without it, and that there is no tendency in dead or inert matter to become of itself active, living matter? It is immaterial, because it is a foreign or imparted principle, leading matter continually to exert an activity which in itself it does not possess; nay, more, which it has a constant tendency to lose; the existence of its parts forming no security for the continuance of their functions. What? exclaims our indignant Lecturer, an immaterial principle in the brute, in the oyster, in the polype? We answer, there is something more than mere matter: there is motion, and the power of motion; there is imparted life. It might seem ridiculous to speak of the soul of an oyster; but, according to Mr. Lawrence's notions, it were not less absurd to speak of the soul of a man;—unless by soul, we mean nothing more than life; and then, an oyster, as well as a man, may be said to have a soul. Be it so. The immateriality of the human

'soul.' It has been well remarked, 'doth not fall, though the
 'souls of brutes are at the same time immaterial: nor do the
 'the rational soul's being such, depend upon the brute soul's
 'being not such. Though both are immaterial, it doth not
 'follow that both are therefore equal, or of the same kind of
 'immaterial Beings; which the objection tacitly supposes; or
 'that there are the same reasons why the souls of brutes should
 'subsist after they are separated from their material systems,
 'as that the human soul should. The one's being *rational*, and
 'the other *irrational*, is certainly a *specific difference*, which ar-
 'gues a *difference of design* in the Author of these two kinds
 'of immaterial beings; unless we would say that a Being in-
 'finitely wise made specifically different beings, and not for
 'different purposes. The same reasons do not conclude a soul
 'immortal, which conclude it immaterial; and though the
 'immateriality of it is not against its immortality, but rather a
 'strong symptom of it; yet, without better reasons, the con-
 'clusion would be precarious and ill-supported.*

Hitherto, we have been using the word *soul* as synonymous
 with the life of a thing, or as the cause why matter lives. This
 principle, being separable from matter, and not partaking of
 the necessary properties of matter, (namely, solidity, con-
 figuration, and inertness,) we term immaterial or spiritual. But
 what the soul is in its own essence, we know just as well as we
 know what is the essence of matter, which some have resolved
 into indivisible atoms, while Dr. Priestley, who seems to have
 waged war equally against mind and matter, makes it to be 'a
 'number of centres of attraction and repulsion.† Those who
 deny to organized matter an immaterial spontaneous mover,
 affirm in effect, that the configuration of certain parts is the
 cause of their motion, that function is the result of mere struc-
 ture, that the mechanism is the power that moves it: which as-
 sertions, however illogical, would be perfectly innocent, were
 it life only, vegetable or even animal life, which is supposed to
 be nothing more than a quality of solid, extended, sensible
 matter. But the absurdity does not stop here.

If the connexion between matter and motion is so inaccoun-
 table as to lead us to refer the gravitation of an apple, to an
 unknown law operating externally on the falling body; if the
 phenomenon of spontaneous internal motion or growth, being
 still more repugnant to the known sensible qualities of matter,
 refers us for its cause to an immaterial soul, acting upon and
 through the substance which undergoes that mysterious process
 or series of changes; how are we to conceive of a certain

* Baxter on the Soul. Vol. I. p. 211. † Rees's Cyclop. Art. MATTER.

arrangement of matter, as issuing in *consciousness*? Yet, such is the doctrine of the Materialist! Inert matter of a certain texture, under a certain arrangement of its parts called organization, becomes *living* matter. Let living matter be somewhat differently modified in its form and chemical constituents, and from that arrangement of solids and fluids, will result—*sensation*. Let that 'reticular contractile tissue with fluids in its inter-'*stices*,' which constitutes the essence of the animal structure, undergo another arrangement of its chemical and mechanical composition, and it will *think*! The structure is not simply in these several cases, 'the measure and criterion of the function,' but function is represented as the result of structure; and sensation and thought arise from its mechanical action. That which 'perceives, remembers, judges, reasons,' is, says our sapient Lecturer, the medulla of the brain, which, Bichat tells us, is dissolved by the action of caustic alkali. Thus, the thinking faculty is a species of matter whose chemical composition is capable of being held in solution by caustic alkali! Having proceeded so far towards the analysis of thought, who can tell but that, in the progress of animal chemistry, we may one day arrive at the art of producing that wonderful combination from which sentient, thinking matter may be originated?

There can be 'no thought without a brain.' 'I acknowledge,' says Mr. Lawrence, 'that we are entirely ignorant *how* the 'parts of the brain accomplish those purposes (of perceiving, 'remembering, judging, &c.), *as we are* how the liver secretes 'bile,' &c. There is nothing so convenient as an analogy. The thinking brain secretes thought, we do not know how; of course we do not, nor do we ask how. We are inquiring into facts. Now, the action of the brain being, like that of the liver, a mechanical, or, if you please, a chemical action, or something partaking of both, that which it secretes, or upon which it acts, must, like the bile elaborated by the liver, be a material substance capable of being so acted upon: it may be solid, fluid, or æriform, but it must be matter. If the thinking organ is matter, thought, as secreted by that organ, must needs be a product of analogous or correspondent nature. Otherwise, we should have an effect not answering to its cause, a material organ secreting an immaterial substance; and then, as Mr. Lawrence ingeniously argues, in exposing the physiological absurdity of those who contend 'that thought is not an act 'of the brain, but of an immaterial substance, residing in or 'connected with it,'—this large and curious structure would have nothing, after all, to do: its office would 'be only one 'remove above a sinecure.' Like the bile which is secreted by

the liver, the finer secretions of the thinking organ must needs partake of the known qualities of matter; to wit, extension, divisibility, figure, texture, and colour. This may at first stagger a novice unaccustomed to physiological speculations, and still labouring under metaphysical prejudices. But what can be plainer than that thought does actually possess the properties of matter? Do we not speak of *black* designs, of *green* projects, of *close* reasonings, of *thin* artifices, and *extended* speculations? Do we not speak of *analysing* a thought, which implies that it has parts? Do we not attach weight, solidity, and beauty to thought? And has not Mr. Lawrence taught us, that etymology is the key to physiological inquiries; that *spiritus* is only breath, and *anima* a wind? What is *cogitatio*, thought, but motion (*qu. coagitatio*)—a moving or stirring together? And is not motion a sensible quality? As to not being able to see a thought, would it not be enough that we can feel it? But Mr. Lawrence has seen it. At least, we gather as much from his expressions, when he says: 'Yet no feeling, no thought, no intellectual operation has ever been seen, except in conjunction with a brain.' There is no standing against ocular demonstration.

We have not yet arrived at the crowning absurdity of Materialism. Life and intellect, we have seen, are, on this hypothesis, identified with organization; and Mr. Lawrence goes so far as to intimate, that 'a Newton or a Shakspeare excels other mortals only by a more ample development of the anterior cerebral lobes, by having an extra inch of brain in the right place.'

'If,' says he, 'we come to inquire how, *the mechanism by which* these things are effected, we shall find every thing around us equally mysterious, equally incomprehensible, from the stone which falls to the earth, to the comet traversing the heavens, from the thread attracted by amber or sealing-wax, to the revolutions of planets in their orbits, from the formation of a maggot in putrid flesh, or a mite in cheese, to the production of a Newton or a Franklin.'

A. Newton or a Franklin the production of mechanism! This is, indeed, incomprehensible. We know not why the man who believes this, should reject Transubstantiation on account of its being incredible. And yet, we do not imagine that Mr. Lawrence is a Papist. But supposing for a moment, that it is the brain that *thinks*, what is that which *will*? Is that medullary matter too? To perceive, to remember, to judge, to reason, are enumerated by our Lecturer as acts of the brain. Whose acts are those volitions which relate to moral good and evil? We do not speak of the passions, for these, M. Bichat has informed us, are mere organic impulses, the product

of the action of that system of internal organs, the functions of which make up organic life. But we speak of those moral acts of volition, if Mr. Lawrence will allow us to use such an old fashioned word as moral, to which it has hitherto been customary to attach the ideas of virtuous or vicious, meritorious or blameworthy. Do *these* acts depend for their specific character on an extra inch of brain, on elasticity of fibre, or on physical temperament? Is that law of consciousness by which we arrive at the idea of moral responsibility, a law impressed upon matter? Is the conscience nothing more than the result of organization? We know not, and we care not, what answer our Physiologist would give to these questions. In his work, he has studiously evaded the subject of morals; although, far from deeming it a subject foreign from his inquiries, he tells us, that 'such inquiries afford the only clue to direct our course through the intricate mazes of morals', and that they lead specifically to the knowledge of the *moral* qualities of man. To be consistent, he must believe that virtue and vice, as well as genius, and fancy, and memory, are properties of matter. Goodness and depravity, then, are mere conditions of organic life. Gratitude, benevolence, hatred, cruelty, are nothing more than mechanical impulses, or functions of organized matter. Conscience is an animal emotion, and faith a morbid peculiarity of the nervous system. Thus are we conducted through the intricate mazes of morals, to a fatalism far more demoralizing, and far more absurd than either the atheistic necessity of chance, or the Mahomedan Predestination. And all this, as the result of the profound discoveries made 'amid the blood and filth of the dissecting-room!'

But let us examine the bearing of Mr. Lawrence's cardinal argument for the materiality of mind—we call it his, although it is a very old and stale sophism—as respects the moral nature of man.

'Examine,' he says, 'the mind, the grand prerogative of man. Where is the mind of the fœtus? where that of the child just born? Do we not see it actually built up before our eyes by the actions of the five external senses, and of the gradually developed faculties? Do we not trace it advancing by a slow progress through infancy and childhood, to the perfect expansion of its faculties in the adult; annihilated for a time by a blow on the head, or the shedding of a little blood in apoplexy; decaying as the body declines in old age; and finally reduced to an amount hardly perceptible, when the body, worn out by the mere exercise of the organs, reaches by the simple operation of natural decay, that state of decrepitude most aptly termed second childhood? Where then shall we find proofs of the mind's independence on the bodily structure? of that mind, which, like the corporeal frame, is infantile in the child, manly in the adult, sick and debilitated in disease, phrensied

or melancholy in the madman, enfeebled in the decline of life, doting in decrepitude, and annihilated by death?

'Take away from the mind of man, or *from that of any other animal*, the operations of the five external senses, and the functions of the brain, and what will be left behind?

The day is coming when Mr. Lawrence *will know what*.—We will not stay to remark on the inaccuracy of the above statement, as overlooking those important *exceptions* which, by disproving the universality of the alleged fact, invalidate the force of his conclusion even as regards the intellect. We admit the sympathetic connexion—who has ever called it in question?—between the organ and the immaterial principle. Nay, we may admit, that every act of mind involves some mechanical act of the brain. But we maintain that what sets the mechanism in motion, is not, and cannot be matter, because matter is incapable of spontaneously changing its own state. 'It is as absurd to say,' remarks Andrew Baxter, 'that the *spontaneous principle* is nothing but the subtile matter which by its action it conveys into the substance of the muscle destined to be the instrument of the designed motion; as it would be to say, that the *living force* applied (by the man) to the rod or winch of the pump, is nothing different from that winch or handle.' And it is as absurd, we may add, to bring forward the phenomena of disease or decay, as proofs that the mind is a mere function of mechanical structure, as it would be to argue from the necessary concurrence of mechanical principles in the action of the pump, and from the impossibility of working it when by any means the valves had become injured, that the living force which moved it, was in the pump. For what else is the cause of the appearances of feebleness or decay which the mind exhibits in infants, decrepit people, or idiots, but the ineptitude of the mechanical instruments and apparatus of voluntary motion? Does disease or age affect *the will*? Yet, willing is the essential act—some have maintained that it is the only action—of the human soul: 'all that it doth when it acts, is,' it has been said, 'only exerting an act of volition.' 'The common sense of mankind,' continues the acute metaphysician just referred to, 'doth not allow or imagine it possible, that disease or age should affect the will, or weaken the intensity of our desires; and we are (therefore) subject to no decays or depredations of time in respect of that which is the proper activity and power of the soul. But the Epicurean hath palmed upon us the accidents of the body, as belonging to the soul itself; because, *by the law of their present union*, it is forced to sympathize with them. It was while he looked

‘ upon his arms, that Milo wept and cried ; *At hi quidem jam mortui sunt.*’

As regards, then, that which is the very essence of mind—spontaneity ; as regards that which constitutes the essence of every moral action—the will ; as regards the specific character of our volitions as intense or feeble, virtuous or vicious ; the mind is shewn to be absolutely independent on the bodily structure. Between the physiological history of the individual, and his moral progress, there is absolutely no connexion or correspondence. The decay of muscular or of nervous force is attended by no diminution in the intensity of volition ; nor does the failure of the memory or the diminished facility of perception, indicate any failure, any diminution in the activity of the affections. And if it did, (as sometimes, though not uniformly, the affections seem to lose their vigour in old age, while the physical and mental powers remain unenfeebled ; that is to say, the bodily temperament undergoes a change, the mind remaining the same,) yet still, diminished force of action would leave the moral quality of that action, as good or evil, wholly unaccounted for. The doctrines of Phrenology and Craniology respecting innate propensities, far from favouring the supposition of the Materialist, present an insuperable objection to his hypothesis. For, granting that such original dispositions and propensities exist, the fact, that in a very large proportion of instances, they remain inert, are never betrayed in the conduct, and appear to be finally subdued and eradicated by a *moral process*, proves the existence of something within us mightier than the brain, since it can master it. We will not here anticipate the argument which Mr. Abernethy has so happily directed against the organological speculations, and to which we intend to direct the attention of our readers in a separate article. We shall simply repeat, that the formation of the moral character, the growth of virtuous or of vicious habits, the gradual or sudden change frequently superinduced upon previous habits, the total revolution sometimes effected in the character, the energy of the desires under disease, debility, and physical decay, and the triumph of the soul in death, are all facts in the history of mind, not merely unaccounted for by the crude speculations of the Materialist, but presenting a striking contrast to the sensible appearances and the pathological observations on which they are founded.

That the intellectual principle is merely disturbed by diseased structure or disordered bodily function, is rendered in the highest degree probable, if not certain, by the familiar phenomenon of a return of reason in the lunatic immediately preceding death. Mr. Lawrence tells us, that insanity is always

attended by diseased brain. How will he account for this sudden re-appearance of the rational faculty in a brain still remaining diseased, just before the final cessation of its functions? But there is another display of the undecaying energies of mind, still more familiar to those who have had opportunities of witnessing 'how a Christian can die.' We allude to the tranquil yet intense operation of the affections—faith and hope, love and joy, in the very last stage of bodily debility. Although the action of the heart shall be scarcely perceptible, and the languid circulation shall have ceased to communicate vital warmth to the extremities; although the brain itself shall partake in the general languor of the bodily functions, and the mental powers shall in consequence have become feeble, so that it is only at intervals and by painful efforts that the sufferer can collect his thoughts; although death shall have actually commenced his work upon all which he can destroy; at the moment that, according to the zoological doctrine, the man touches the very point of annihilation; yet, even then, the spirit which wills, which desires, which loves, the conscious spirit, undismayed, unenfeebled, shall exhibit the entireness of all its moral functions, and their total independence on the bodily structure, in a manner which shall make the sceptic half-believe and tremble.

The argument is by no means exhausted, but we must draw our observations to a close. Several distinct objections to the hypothesis of the Materialist, remain unnoticed. For instance, how mind acts upon matter, or how thought acts upon the nervous fluid and originates muscular motion, is, on his supposition and on ours, equally inexplicable. But it belongs to him to explain, how that which is confessedly immaterial, should have the effect it produces on the substance of the brain: for instance, why a physical agitation should be produced by the exhibition of a few lines of writing, the mere colour and figure of which are not adapted to produce any distinct sensation; and how matter can, without contact, act upon matter. The Scriptural argument, we have also intentionally waived. But there remains one consideration, which, notwithstanding that Mr. Lawrence might choose to call it theological, ought not to be excluded from a philosophical inquiry; and its force cannot be evaded by any one who believes in the personality of the Deity. Mr. Lawrence tells us, that there is 'no thought without a brain.' He affirms this on the ground of his own observation; the contrary supposition involving, in his opinion, either a physical impossibility, or, at best, a gratuitous hypothesis. He has never seen a thinking being without a brain, and he therefore treats the supposition that thought can subsist

without that organ, as a physiological absurdity. It becomes a philosopher, however, to bear in mind, as we hinted at the outset, that the laws of reasoning are common to all the departments of science, those departments being only artificial arrangements of the subjects of our knowledge. We find it convenient to arrange the facts with which experience, reasoning, or testimony makes us acquainted, first, under the twofold grand division—physics and ethics, to subdivide the former class into physiology, chemistry, mechanics, &c., and to break these down again into various subordinate heads of study or inquiry. But still, these distinctions are mere terms of arrangement. This mode of classification is rendered necessary by the limitation of our faculties and the imperfection of our knowledge. To suppose, therefore, that one subdivision can present truths at variance with those which class under another subdivision, is highly irrational; and it is equally so, to imagine that we have nothing to do, in pursuing one branch of inquiry, with what is certainly true occurring under another branch. It never can be wise, to reject truth because it is not that kind of truth we are in search of, or to reject, in that search, any aid, or any species of evidence, because it is not that mode of proof which we have assumed to be proper to our immediate subject.

Admitting, then, the propriety of the distinction between the subjects of physiological science and those which are generally considered as belonging to theology, we must still maintain, that the physiologist cannot be at liberty to set aside any theological doctrine that bears upon his reasonings, till he has proved that doctrine to be false. The presumption in favour of its truth, is at least strong enough to render a disbelief previous to examination, irrational. A man ought to have good ground for his doubt as well as for his belief. His doubt may proceed from his ignorance; and in that case it can only mislead his inquiries. A man who doubts what others believe, especially what the wisest of men have believed, and have believed age after age, if he has not superior knowledge to rest those doubts upon it, acts a part as unphilosophical as it may be perilous. And if he should discover a solicitude under such circumstances, to propagate his negative belief, to disseminate those unreasonable doubts, should he even betray warmth and intolerance in the assertion of them, and pride himself on having, by his contempt of evidence, fortified himself in a cheerless uncertainty, we must seek for an explanation of his conduct, not in any rational principle, but in a malignant perversity of intellect. It has been well remarked, and Mr. Lawrence only adds another instance to the numberless illustrations of the fact, that

'no man ever set up to be a cool doubter, but with the view of being a warm zealot.'

We have digressed from the theological consideration to which we wish to advert as, in our view, of sufficient force in itself to overturn the whole baseless hypothesis of Materialism. It is this. There is at least *one mode of thought without a brain*; a mode, we admit, infinitely transcending our conception, and to which the intellectual functions of human beings may be thought to furnish a very faint analogy,—the mode of the Divine Existence. We are not insisting, however, upon any resemblance between the acts of an infinite and the operations of a finite mind. But we cannot conceive of the Deity otherwise than as possessing in an infinite degree, and under modes partaking of the inscrutable nature of his existence, thought, power, volition, the attributes of mind, and as being strictly and perfectly immaterial. There is, then, as existing in the Divine mind, thought without organization; or to speak in a manner more becoming the subject, *there is such a thing as mind, because there is God*. And the existence of mind being thus ascertained, together with its total separation from matter in at least that one perfect and infinite mode of existence, it is impossible to prove that a *finite* mind may not exist independent of matter. Nay, more; a very strong presumption is thus afforded, that the thing is possible. Its being conceivable, shews that no contradiction, consequently no absurdity, is involved in the supposition. Our ignorance as to the mode in which it could so subsist, is no valid objection, since we are equally ignorant how the Divine mind subsists; and the objection would equally apply to the very existence of God. To atheism, indeed, materialism will always be found tending; as from something very closely allied to atheism it proceeds. In the case of Mr. Pring, (although *his* notion of an organic spirit is more rational than that of a self-moving organization,) materialism appears in its genuine character. "And even as they did not like to retain God in their knowledge," says St. Paul in accounting for the crimes of the Pagan philosophers. We may assign the same cause for the follies of our own infidels: they want to get rid of the idea of God. But true philosophy embraces as the object of its search and its affection, *all truth*: it will avail itself of every mode of proof; it will welcome every species of evidence. In this respect, the sciolists and sophists of the French school, whom Mr. Lawrence worships, shew themselves to be any thing but true philosophers. But "*we know*," on evidence their puny efforts can never obscure, much less invalidate, "that if our earthly residence of this sort

"were dissolved, we have in the heavens, a building of God,
"not made with hands, eternal; and therefore are we always
"confident. Knowing that while we are at home in the body,
"we are absent from the Lord, we are confident, and willing
"rather to be absent from the body and to be present with the
"Lord."

Art. II. Travels in the Interior of Southern Africa. By William J. Burchell, Esq. Vol. I. 4to. pp. 582. Price £4. 14s. 6d. London. 1822.

THE details of Mr. Burchell's travels have been looked for with considerable interest. It was known that he had employed several years in active researches; that he had applied himself diligently to the elucidation of the geography, the natural history, and the national distinctions of the Southern regions of Africa; and that he had succeeded in obtaining an immense collection of specimens in the various departments of animal and vegetable production. In prosecuting his investigations, he travelled over ground previously unexplored, which has enabled him to supply much valuable information, and to clear up some of the doubts and difficulties which have hitherto been connected with our knowledge of those tracts. Under these circumstances, we cannot but regret that he has adopted a mode of publication calculated in many respects to repel curiosity, and to detract from the interest which a vigorous compression of his materials into one volume might have excited. Klaarwater and the country in the vicinity of the different branches of the Gariep, limited the excursions described in this first volume: the more novel and gratifying researches into the further regions, have been altogether postponed until the appearance of the second. The travels of Latrobe, Lichstenstein, Barrow, Campbell, and others, with the papers of the Missionary Transactions, have long made us familiar with the scenery and the native tribes which are described in this portion of the work; and Mr. Burchell's diligent investigations of natural history require something more in the way of graphic illustration, to make them universally acceptable.

It was on the 26th of November, 1810, that Mr. B. landed at Cape Town, after having been in considerable danger from the stormy weather so common in that quarter, and which gave to the Southern extremity of Africa its original name. Here he met with a cordial reception from Mr. Heese, the Lutheran minister, at whose house he took up his residence, and who forwarded in every way his projects of scientific research.

Botanizing rambles in the neighbourhood of the Cape, with excursions to Zwarteburg, Genadenthal, Stellenbosch, and Tulbagh, occupied the time pleasantly and usefully until June 19, 1811, when, after having experienced great difficulty in procuring a sufficient number of natives to attend him, he set out for the interior. Previously to his departure, considerable anxiety had been excited by several shocks of earthquake. The first, indeed, seems to have originated, not in the earth, but in the atmosphere: loud explosions, resembling the burst of thunder, shook the buildings to their foundations, and drove the terrified inhabitants into the open air. The sky was cloudless and calm, but a misty vapour, like that which frequently accompanies damp and sultry weather, hung on the surrounding objects. The second occurrence of this alarming phenomenon, was altogether different in its character. There was no loud and sudden report, but the earth vibrated, while a hollow tremulous sound, 'somewhat resembling a smothered howling,' seemed to pass along the ground from North to South.

Mr. Burchell had for a fellow-traveller, Mr. Anderson the missionary, who, with his wife, was returning to Klaarwater, from which station he had been absent two years. The preparations made by Mr. B. were on a scale from which we should have been disposed to anticipate much inconvenience. His arrangements, however, seem to have been so judiciously made, as to obviate this in a great degree; and his waggon, with its well contrived adjustment of chests, bedding, canvas partition, and vacant space, answered in all respects as a commodious travelling habitation. He carried with him a library of more than fifty volumes, but he does not seem to have relied sufficiently on the pencil for obviating the necessity of finding room for sundry articles of bulk, such as 'deal packing-cases,' and 'reams of paper.' We admit that it is more satisfactory to have brought home the actual subjects than mere drawings; especially as we have some doubts of Mr. Burchell's skill as an artist; but, in the first instance, it would have been wiser to provide as light an equipment as possible, relying on colour and camel's hair, than to start with a vehicle 'greatly overloaded,' and to incur the risk of failure in the conveyance of specimens, collected with difficulty, and prepared with infinite trouble. In fact, notwithstanding the judgement with which he had arranged his furniture, the waggon was found of such heavy draught, as to induce him to provide an additional conveyance of the same kind at a very early stage of his journey. The road to Tulbagh was passed over without other difficulties than those occasioned by the usual casualties of travelling, aggravated by the weight of the luggage, which pressed the wheels so

deeply into a soft and sandy part of the soil, as to cause the breaking of the pole through the awkwardness of the Hottentots.

The diary of Mr. Burchell's progress from one station to another, is marked by little interest or variety. Mr. B. has not the art of imparting vivacity to mere routine movements by a spirited style of narration, nor of stimulating curiosity by original speculations or profound reflections. Of his attempts at the latter, the following is a very unfortunate specimen.

' After supper, the night being calm, and the sky serene, all the Hottentots were called together for *prayers*. They assembled around our fire, seating themselves orderly on the ground, and, with well-tuned voices, joined in an evening hymn, in which the missionaries and their wives took the lead. After this, a long extemporaneous prayer was said by one of the missionaries; and, as soon as this was finished, they retired to sleep round their respective fires. To me, an assemblage of this kind, in the open air, and under such circumstances as the present, was a scene both novel and interesting; to which, the dark hour of night, and the wild loneliness of the spot, gave an effect that was legendary and romantic; and I could easily have thought it a caravan of pilgrims travelling to the Holy Land. But the pleasing spell of fancy was dissipated, and all my warm emotions cooled, when reason reminded me that it was only a party of people, who, with perhaps a few exceptions, had learnt to sing psalms by rote, and whose motives for admitting missionaries to dwell with them, might probably not proceed from a sentiment purely religious.

' I cannot imagine any thing more delightful and gratifying to a good and feeling mind, than the act of returning thanks with devout gratitude to the great and good Creator of the universe, for the numerous blessings we are daily permitted to enjoy; and of imploring the aid of his Divine Spirit, in strengthening our hearts in the love and pursuit of virtue. Could but the rude uncultivated savage be converted to sentiments such as these, with what satisfaction would not every philanthropic man view crowds of missionaries pouring over all the uncivilized countries of the globe. But, alas! human nature does not admit of so much perfection, and this scheme, so fascinating to the enthusiast, may, so far as its professed object is concerned, prove at last to have been only an Utopian vision. Yet our benevolence towards our fellow men, while it is within reasonable limits, has no irremovable cause for despairing of being able, by judicious means, to convey the blessings of civilized life to nations now lost in the darkness of ignorance; nor ought the failure of those who reject the aid of reason and common sense, to operate in deterring us from the attempt.' pp. 224, 5.

We dare not flatter ourselves that we thoroughly understand this fine specimen of oracular profundity. It seems a little unreasonable that Mr. Burchell should be out of humour with a handful of poor Hottentots engaged in their evening devotions, because it was not a caravan of 'pilgrims travelling to

'the Holy Land—Mecca or Jerusalem?' Nor can we admire the promptitude and self-complacency with which he decides on motives, and claims to himself the privilege of conceding or of withholding the praise of rationality, in transactions where his knowledge is superficial, and his inductions absurdly erroneous. The savage is, it seems, to be instructed in the great duty of gratitude to God, and in the exercise of prayer for Divine assistance in order to a virtuous life. We are glad that Mr. Burchell will admit so much as this. But to urge upon a Pagan, the common-place incentives to virtue and religion, is to address him in an unknown tongue. To tell him of the duties of morality, the importance of self-restraint, and the expediency of decent habits, may seem wise in theory, but, in practice, it has uniformly been found miserably inefficient. Yet, to adopt the only effectual plan, and it is proceeding upon tried ground,—to hold up to the Heathen the great and simple revelations of God's word, to enforce on him the danger of his condition, the depravity of his heart, his need of a Saviour, and to set before him the great salvation, all this is, 'to reject the aid of reason and common sense!' We shall have no controversy with Mr. Burchell on this point. With a reasoner of his class, we should be hopeless of success.

'At one of the fires,' on a subsequent halt, 'an amusement of a very singular and nearly unintelligible kind, was the source of great merriment, not only to the performers themselves, but to all the bystanders. They called it *Kaartspel* (card-playing), a word, in this instance, strangely misapplied. Two Hottentots seated opposite to each other on the ground, were vociferating, as if in a rage, some particular expressions in their own language; laughing violently; throwing their bodies on either side; tossing their arms in all directions; at one moment with their hands close together; at another stretched out wide apart; up in the air at one time, or in an instant, down on the ground; sometimes with them closed, at others, exhibiting them open to their opponent. Frequently in the heat of their game, they started up on their knees, falling back immediately on the ground again; and all this in such a quick, wild, extraordinary manner, that it was impossible, after watching their motions for a long time, to discover the nature of their game, or to comprehend the principle on which it was founded.' pp. 233, 4.

This game is said to be of great antiquity, and to require some talent to play it dexterously. It consists only in holding a small piece of stick in one hand, and in concealing it so as to puzzle the opponent in his attempts to guess whether it be in the right or the left.

Mr. Burchell's diary is for the most part of a rather indiscriminate kind; and as we are not much inclined to enumerate the ~~Boors~~ with whom he made acquaintance, the unimportant

variations in his road, the different specimens with which he enriched his *Herbarium*, and the numberless occurrences which were very properly set down in his private journal, but seem not quite important enough to find a place in an expensive quarto, we must refrain from any abstract of the work. We must not even pause to commemorate the dangerous explosion of the Author's rifle, or the catastrophe of *Carel Krieger*, a fearless hunter who has bequeathed his name to the spot where he met his fate, or the really affecting little narration of the hunted Eland. The following note, however, as one of a series of rather effective attacks upon a popular writer, whose authority respecting African matters stands high with the public, is deserving of attention.

'A book, the numerous errors and misrepresentations of which Professor Lichtenstein has, in his '*Travels in Southern Africa*,' taken the trouble fully to expose, tells its readers, that the Koranas are a formidable and cruel tribe of Bosjesmans, and that they dwell 'directly east from the Roggeveld,' which, 'for several months in the year, is entirely covered with snow;' (a specimen of the accuracy of that writer's description of the colony;) and concludes its account of that people by stating, with peculiar sagacity, that, 'though very good friends among each other while poor, from the moment they have obtained by plunder a quantity of cattle, they begin to quarrel about the division of the spoil; and they are said to carry this sometimes to such an excess, that they continue the fight and massacre, till, like the soldiers of Cadmus, very few remain on the field.' Barrow's *Travels*, p. 404. In modern days, I confess, I know of nothing like this, except the story of the two *Kilkenny cats*, which fought 'to such an excess,' that they actually devoured each other, and nothing was found remaining on the field, but the tips of their tails.'

On the 30th of September, 1811, Mr. Burchell reached Klaarwater, where he received a most friendly welcome from the Missionaries. Here he determined on making a sufficient stay to recruit the strength of the oxen, which had been completely exhausted by the journey to this point. Mr. Burchell does not seem to have felt himself quite at ease in his new associations. The doctrine of the resident teachers does not appear to have been altogether to his taste; and he was evidently much annoyed by the necessity, imposed on him by a due regard to propriety, of attending public worship. The preaching did not suit him: its 'scope and bearing' were not 'altogether such as' he would 'have chosen,' had he been in the situation of the instructors, and desirous of making his 'hearers lead a more virtuous and religious life.' Then follows the usual intimation, that 'enthusiasm' was at the bottom of all this; to which is subjoined the information, which excites a

little curiosity as to what 'doctrine' might meet with Mr. Burchell's enlightened approbation, that two of the preachers were Calvinists, and one an Arminian. The fact seems to be, that Mr. Burchell would have felt more at his ease among less pious companions; and we have something like a suspicion that, especially in a subsequent difference of opinion to which we shall presently advert, there were reasons on the side of the Missionaries, which are not fully stated in the narrative before us. We find in the passage on which we are now commenting, a somewhat dry and significant concession, that 'every man, *sincere* in his religious enthusiasm, and *pure* in his intentions, is entitled to respect, whatever sect or religion he may belong to.' If Mr. Burchell thought it absolutely necessary to bring forward a remark so excessively common-place, and deriving no additional weight from the person who states it, we cannot understand his object in giving a peculiar emphasis to the words in *Italics*. Does he mean to insinuate that the sincerity and pure intentions of the Missionaries were rendered questionable by any thing that came under his notice in their habits and characters? If it were so, it might have been his duty to make the charge specifically and openly. But these half-defined insinuations are unmanly and injurious. The subsequent observations, which are too long and too clumsily written to invite transcription, not only insinuate that no beneficial effect has resulted from the establishment of the mission, but very intelligibly impute exaggeration, and even 'deception,' to the statements of its prosperity which have been communicated to the world. This is an imputation which can only be disposed of officially; and we have not the necessary documents to enable us to meet it satisfactorily; but we have no hesitation in expressing our conviction of its rashness and indecency. Mr. Burchell seems to be of too quarrelsome and overweening a temper to command our implicit confidence in statements involving offensive personalities, even if we had not good reason for relying on the honour and integrity of the men whom he ventures thus grossly to asperse.

On the 24th of October, Mr. Burchell, accompanied by Mr. Jansz and a large body of Hottentots, with no fewer than ten waggons in this South African caravan, set out on a short expedition to explore some of the branches of the Gariep river. Among his attendants was a large dog, who affords an opportunity for the introduction of a very dull piece of pleasantry, which, if it were shorter, we would cite as an excellent specimen of lumbering jocoseness. It is more important to notice the fact, which Mr. B. adverts to in this place, that when he returned from Africa, he brought with him a hundred

and twenty skins of quadrupeds; forty-three of 'the largest and finest' of which, he presented to the British Museum, having rejected a tender of purchase from a foreign institution. Of these, it appears that, in December 1821, not more than five were prepared for public inspection. The reason assigned is, want of funds. Mr. Burchell is entitled to complain of this; but there is an air of petulance in his note, which it would have been more dignified to avoid. On the 25th, the paltry halted on the bank of the river, then in a state of formidable inundation. While at this place, Mr. B. had an opportunity of proving the efficacy of the solution of ammonia in an apparently hopeless case of serpent poison. On the 29th, while the party was moving forward,—

'The dogs, to avoid the violent heat of the sun, ran along beneath the shade of the waggon; but my poor unfortunate little *terrier*, through some mismanagement of his own as he ran by the side of the wheel, suffered his foot to be run over, and had scarcely time to utter a cry before his head was crushed. The first notice I received of the accident was the lifeless body of my faithful little dog, brought to me by one of the Hottentots. Although it was but an animal, I could not help feeling a shock, and shall not be ashamed to confess that this sad occurrence prevented all further enjoyment for the rest of the day. Such misfortunes are, from the cause just explained, not unfrequent in hot weather; and during the journey from Cape Town, several dogs of the caravan were lost in this manner.'

The chase of the hippopotamus was the great object which had induced so many of the natives to accompany Mr. Burchell to the river; and at length one was shot by the Klaarwater captain. Mr. B. and his Hottentot, Gert, hastened to the spot; and as neither of them had seen the *zee-koe* (sea-cow) before, they were much gratified when they saw the enormous and shapeless carcase drawn up on the bank.

'This animal is entirely of one uniform colour, which may be correctly imitated by a light tint of China ink. The hide, above an inch in thickness and hardly flexible, was dragged off, as if they had been tearing the planks from a ship's side. It was carefully divided into such pieces as would best admit of being cut into shamboks (whips); as these constituted, to the Klaarwater people, the greatest part of the profits. The ribs are covered with a thick layer of fat, celebrated as the greatest delicacy; and known to the colonists as a rarity by the name of 'Zeekoe-spek' (sea-cow-pork). This can only be preserved by salting; as, on attempting to dry it in the sun in the same manner as the other parts of the animal, it melts away. The rest of the flesh consists entirely of lean; and was, as usual with all other game, cut into large slices, and dried on the bushes, reserving only enough for present use. This latter portion, however, was no small quantity, as, in addition to a con-

siderable number of self-invited Hottentots, who all of course expected a feast, there was also a party of Bushmen, consisting of six men and five women, whom the report of the muskets had attracted to the spot.

The carcase found employment, in one way or an other, for every individual in the party. Mr. Burchell made a drawing of the head; men, women, and dogs were busily occupied in 'carving, broiling, gnawing' or 'chewing'; the Bushmen secured the entrails and offal; and even Mr. B., when his scientific appetite was satisfied, ate, with keen relish, 'a hippopotamus steak.' Among the natives was a young 'Bush-girl,' who exhibited a complete sample of South African beauty and finery. Her person was adorned with an 'immoderate quantity' of grease, red ochre, buku, and shining powder; she wore on her arms and legs a number of leathern rings; and from her hair three ivory balls hung over her face. The lady's voracity was unchecked by any apprehension of diminishing her attractions; for when Mr. Burchell retired from the scene, he left her and his large dog 'both eagerly employed in tearing away the remaining flesh from the skull, and from between the joints of the huge backbone.'

In this journey, the Gnu was first seen by Mr. Burchell, who describes it in very different terms from those employed by Mr. Barrow. The latter assigns to it the different peculiarities of 'the horse, the ox, the stag, and the antelope,' while the present Traveller, after pointing out some general marks of distinction, observes of it, that 'it is an antelope, and that is all.' A kraal of Bushmen which he soon after encountered, presented a most distressing picture of a set of beings, the apparent outcasts of creation. Their habitation was a cavern. Their possessions were limited to the dirty shred of skin which hung on their shoulders, a few hassagays, their bows and arrows, a knife, and two or three ostrich egg-shells. There was an air of squalid misery about them, surpassing even the wretchedness so common among their tribes; and the four men who first approached the waggon, 'exhibited their lank, shrivelled bodies, and dry, parched arms and legs,' as an appeal to the charity of their well furnished visitants. 'They looked first wishfully' at the flesh-pots which were on the fire, and then 'submissively' at the happy possessors of the luxuries which greeted their sight and smell, and provoked their ravenous appetite. On being amply supplied, they fed with 'dog-like voracity' and selfishness, reserving none for their absent families, and abandoned themselves afterwards, thoughtless of any thing beyond the sensation of the moment, to the unutterable enjoyment of smoking the tobacco which was furnished to

~~these are not boys, but girls.~~ Subsequently, a few females made their appearance. These poor creatures,

who were past the middle age, were extremely filthy and ugly; their small blinking eyes seemed as if nearly closed, or sunk into their heavily wrinkled, filled with dirt, covered their faces and body; their hair was clotted together in large lumps, with the accumulated grease and dust of years, perhaps of their whole lives; and the odour with which they tainted the air, kept me at the distance of a couple of yards, the nearest at which a person having any delicacy of smell, could endure their presence. A wooden bowl, in which was left a quantity of liquid Hippopotamus grease, was eagerly seized upon, and its contents drunk off with an avidity most nauseous and disgusting to behold; while that which still adhered to the bowl, they carefully scraped out with their hands, and smeared upon their bodies. Curious to know what degree of intellect these beings possessed, I endeavoured, by means of an interpreter, to question them on a few moral points; but he declared they were so stupid that it was not in his power to make them comprehend at all.

The effect of their good living during four days, was rather ludicrously manifested in the rapid fattening of these poor creatures. Their skin no longer hung in wrinkles on their emaciated bodies, but exhibited a sleek and smooth appearance, not a little improved by the rich anointing of grease which they rubbed eagerly over all their limbs.

When Mr. Burchell returned to Klaarwater, he commenced preparations for his intended journey into the Interior. He found, however, that, independently of the difficulties which belonged to the enterprise itself, he had to encounter an opposition on the part of the Missionaries, which was, in his view, altogether irrational and inexcusable. We shall touch but lightly on this subject for two reasons; first, because we think that enough appears on the face of the transaction to justify those worthy men in their interposition; secondly and chiefly, because we are quite satisfied that all the circumstances are not before us. Enough is stated to shew, that the conduct of the Missionaries towards Mr. Burchell was kind and hospitable; while besides the occasional indications of a spirit and temper not of the most placable kind, he betrays a rooted and ignorant hostility against evangelical religion, which may afford an explanation both of the cool reception which the ministers of that faith might give to unreasonable proposals, and of the resentment which was excited by their conduct. The result was, that Mr. B. determined on returning to the Colony in a new direction, that he might procure at Graaffreynet the necessary supplies and attendants. After some counteraction on the part of the Missionaries, one of them, Mr. Jansz, lent him a horse,

and the volume closes just as the only novel route is about to be entered upon.

Of the plates, those at least which are large and coloured, we regret our inability to say any thing in the way of eulogy: the wood-cut vignettes are better executed and more interesting. The map has been drawn up with great care, and exhibits every appearance of accuracy: its scale is large, and it comprehends all that is specifically known of Southern Africa, with the exception of the extreme limits of Mr. Campbell's journey and inquiries. The second volume will contain Mr. Burchell's visit to Litakun, and the region around and beyond that city.

Art. III. *May you like it.* By a Country Curate. 12mo. pp. xii, 272. Price 6s. London. 1822.

A quaint and unmeaning title to a very delightful volume of Moral Tales, displaying a happier combination of French liveliness of style with true English sentiment, than any work which we recollect to have seen for a long time. The Author intimates that they were really written after tea, amid a quiet family circle, for whose amusement they were first undertaken. Perhaps they could not have been written under a happier influence. Religion is purposely interwoven with every Tale; and this most delicate task is executed with the skill which can be learned only in the school of sorrow. 'I have seen such effects produced and preserved by that inner spring' (Religion), says the Writer; 'and I cannot resist, even in this humble manner, attempting to prove how much real joy there is, even in the saddest trials of the Christian; a joy which is seen in its effects but partially by the world; a joy which has never found language to express itself, a peace that passeth all understanding.' In this respect, the volume has a merit and a charm which distinguish it from the best productions of the kind with which we might be tempted to class or compare it. When we speak of French moralists, we do not refer to Voltaire, nor even to Marmontel, although the tales of the latter are some of them as beautiful as any thing in that language. But we think of the friend of our childhood, Berquin, of whom our unknown Author has often reminded us. His "Rosine" has much the air of a translation from the French, although it is but fair to state, that it has all the spirit of an original. The "Childhood of Charles Spencer," too, is something in the spirit of the interesting *Friend of Children*. Mackenzie and Geoffrey Crayon are insimitable in their way: since the days of the *Spectator*, we

have had nothing equal to them. But, without ascribing to the Author of this little volume an equal measure of originality, we must say that he discovers more unaffected feeling than even the "Man of feeling;" while he is a Christian moralist of a far higher order. His tales are not mere pictures: they are lessons of the most instructive kind. They are not the mere vehicles of refined or virtuous sentiment: they are illustrations of the highest principles of action.

The Author has given us no table of contents, nor do we deem it necessary to take an inventory of his portfolio. Naomi is a beautiful tale, but it will not furnish a detached extract. We are not told whether it rests on any facts, but we recollect to have heard a very interesting account of a Jew in America, who had become a Christian under circumstances somewhat similar. His only daughter had, unknown to him, embraced the faith of Jesus of Nazareth, in consequence of perusing the New Testament, a copy of which, if we recollect right, she had accidentally met with. On her death-bed, she entreated him to grant her one last request. He eagerly promised to fulfil it. "Never again, dearest father, speak against Jesus of Nazareth. He is the Saviour: He is my Saviour." In an agonizing conflict of grief and anger, the father rushed out of the room, where an attendant brought him word that the spirit had fled. His only daughter, his all on earth, was gone. In a softened mood, he opened her New Testament; he read, and became convinced, that Jesus is the Christ. In Naomi, the father dies first. One cannot but believe there are many such facts, and if our Author's characters are fictitious, they are not ideal.

Nothing has pleased us more in the volume than "the Childhood of Charles Spencer." But Reviewers, like other men, have sometimes their caprices and singularities. It is the only tale for which the Writer apologises. 'I am aware,' he says, 'that it may be deemed only fit for a child's perusal; but I am one of those who delight in observing children and their manners. The mind turns to such simplicity and freshness, as the eye to the first daisies of spring, to the first green blades of young wheat.'—We shall venture upon an extract, premising, on behalf of the Author, that to those of our readers who cannot relish—we dare not say cannot understand it—there are many things in the volume which will appear far prettier and cleverer.

THE CHILDHOOD OF CHARLES SPENCER.

Written by Himself at the Age of Thirteen.

'I never could believe that there was not such a person as the real Robinson Crusoe: some one told me, when first I read the account of

his adventures, that they were written by a person named Defoe. I could not help doubting. "Defoe has been suspected," it was added, "of having unjustly given himself out as the author of Robinson Crusoe, but he really composed the book from the journal of Alexander Selkirk; a man, whose residence on a desert island, in many circumstances resembled that of Robinson Crusoe. I thought this account more probable, I felt highly indignant at the conduct of Defoe, but still I could hardly believe that Robinson Crusoe was an assumed name, there seemed so much truth in the story.—Perhaps I was a silly child, then; but I know it seemed very fine to believe all about Robinson Crusoe.

'I always have intended, since I read Robinson Crusoe, to write my own adventures; and I have always had a sort of strange wish to be cast on the shore of some desolate island. If my father had not been unhappy, I think I should have run away sometimes; once, in particular, I remember, after I had been walking with George Harman, and talking about foreign countries—I forgot to say who George Harman is, though; why, he is a midshipman, who has been now six years in the navy—I was almost tempted to become a sailor; but, as I said before, I could not bear to make my father unhappy. This wish of mine was wrong, I know; but I must speak of my faults. The reason I am now writing, is, that I am unable to leave the house: I was climbing to the top of one of the oaks behind our house, and I fell down and sprained my ankle.

* * * * *

'Let me remember all that I can, while my mother lived; whom I loved so very much, and who I am sure loved me quite as well as I did her. I always knelt before her when I said my prayers; and leaned my clasped hands on her knees.—I gave her a great deal of trouble: but she never seemed angry with me; and whenever I had behaved badly, she always used to say: "you should pray to God, Charles, after these fits of passion, that he may forgive you, and help you to govern your temper." I always used to stop after I had said: "Lord, I beseech Thee;" and turning round to my mother, ask, *what* I ought to say next. "What would you say, if you wished me to do any thing for you, Charles?" Still she generally helped me out in my prayer. I was very happy, when she kissed me afterwards; and I always felt as if I could not displease God again; but perhaps, the very day after, I was as naughty as ever.

'My dear mother died when I was four years old. I remember that she held out her hand to me, just before she kissed me for the last time; and it was so very thin and white; her eyes too, looked larger than they ever seemed, and of a deeper blue; she turned round to my father that night, and said: "Let Charles sit up a little longer this evening, my love."—My father only looked at her; I wondered he did not answer; but I believe it was because he could not speak just then; for I saw him crying behind the bed-curtains soon after. When I woke the next morning, they told me mamma was dead. I did not pay much attention to what they said, for I did not know what it meant to be dead: I did not think the morning seemed at all gloomy; for the sun was shining as brightly as ever, and when I went out into our field, the larks were singing

as cheerfully as ever, nothing seemed dull. I was sitting under the large hawthorn tree, at the end of our field; and watching a goldfinch which was dancing among the slender branches; while every now and then, a little shower of white blossoms came flying down to the ground. I was always very fond of peeping up from under a tree, and observing how many little shady arbours were formed among the boughs; and how transparently green and bright the leaves appeared, when seen from quite beneath. The merry goldfinch had just flown away, when Elizabeth came out; and I began to think about my mother again: "What does 'dead' mean Elizabeth?" I asked, "for Jenny says, mamma is dead." My sister only began to weep; but at last she said: "Dead, means," she looked round, and hesitated; but she saw the hawthorn blossoms on the grass, and said: "these flowers are dead, Charles: those on the tree, which have that beautiful pink colour blushing over them, are the most fresh, those which look dark in the centre, are dying: after a few days, these which are now white on the ground, will have wasted away, and will not be seen any more: some of the blossoms are shaken off by very rough winds, and your mamma died as they do."—Here Elizabeth wept again: "but all these," she added, "after hanging on the tree some time, must fall off and die; as persons who are as old as grandpapa must die." Elizabeth told me a great deal more, and explained why mamma was different from the hawthorn blossoms; because she had a soul, which always lives; and she told me, that if I obeyed God, I might see my mother again, after I was dead, in heaven. I was very happy to hear that; because I had begun to fear, that she would never be seen again, like the dead flowers.—I supposed then, that my eldest sister, Magdalen, was dead; for I had never seen her, since she had left home, to stay with her aunt in Devonshire; and no one had talked about her for many months. I just remember that she was very good natured, and much prettier than Elizabeth: she had bright gold coloured hair, which hung down nearly to her little waist, in such large shining curls! She was a very merry girl, and always made my father and mother laugh, when she was with them.

I wished I could see my mother, but I hardly knew whether she had not wasted away into nothing, as I saw the fallen hawthorn blossoms had. A few days after, I was so surprised to see a large long box carried down stairs one morning, covered with black cloth. I went up to the men, and asked what they were carrying, which seemed so heavy. One of them, a silly looking lad, answered; "Your mother's coffin, little master." I ran down stairs to tell my father, and ask what that silly looking lad meant; but he was not in his study. I went to the window, and looking out, I saw the men carrying something: I guessed it must be the same box; only it was hidden by a long black sheet, edged with white; my father and Elizabeth were walking after them, very slowly. I ran out without my hat, and asked my father to take me with them. I did not overtake him till he had reached the church-yard. An old woman came, and said, "you had better come home with me again, master Charles;" but I hid myself within the long cloak which my father wore; and, taking hold of his hand, said, "No, no, mayn't I stay

with you, father? He had not noticed me before, but now he pressed my hand more closely within his, and said to the poor woman, very mildly: "I will keep him with me."—We entered the church, and I trembled all over: every one looked so grave, and a loud mournful bell tolled just over my head, which I had not heard before.

My father was very attentive to the service, but I saw, that he always looked at the coffin, and moved his head quickly whenever it was moved. I could not think what the great pit was made for, in the church-yard. I had guessed, from what I heard the clergyman say, that my mother's body was in the coffin; but I did not guess, they were going to bury the coffin in the ground, because the hawthorn blossoms were not buried, and the grass in the church-yard, was just as green as that in the field. My father stood at one end of the grave, with his head uncovered; he never once moved his eyes, but his face was very pale, and his lips shook. I was frightened, and only just peeped my head out of his long cloak. Elizabeth stood very near him, but a thick veil hung down over her face, and through it I saw, she held her handkerchief before her eyes. When the coffin sounded at the bottom of the grave, my father started, and shivered, just as if he had been cold; it was odd, I thought then, for the weather was mild and warm: I did not know, that he shivered from grief; soon after this my father walked away; I wondered why he should go, and leave my mother's body in that deep dark hole; I had half a mind to stay, but my poor father looked so mournful, that I slowly accompanied him home.—I had cried a little once or twice, but I had never missed my mother so much, till when I passed her room door as I went up stairs to bed. I ran up faster than Jenny, and I could not help going in: it was almost dark, the cold air came in through the open windows, the carpets were all taken up, and the room looked very desolate. My mother's favourite little work-table was pushed up in a corner, and on it lay a turncrew and some screws: in the middle of the room were two odd looking stands, like those which they put the coffin on, in the church, and some sawdust was thinly strewed on the floor. I was standing in this room, almost ready to cry, and thinking of my dear, dear mother, and that I should perhaps grow up to be a man, and never see her again till I died. I had never felt so very very miserable as I then did; I have never felt so miserable since.—It grew darker and darker, still I was standing in the middle of the room. I began by degrees to be afraid of moving; and I put both my hands before my eyes, that I might not see any thing, for every thing looked so melancholy. All at once, I heard something pass rustling by my head; and the, I heard it flutter against the window. I did not consider one moment; but I burst out into a loud fit of crying. Jenny heard me: she had been looking about, for she could not think where I had gone. When she came in, I ran to her, and began to make more noise; I would not tell her why I cried out, nor would I go away with her; but I seemed as if her presence only gave me the liberty of crying more violently. I would not be pacified when Elizabeth came into the room. She spoke to me; I turned round, taking away Jenny's apron, behind which I had hidden my face. I minded all Elizabeth told me directly, for she spoke just like my mo-

ther. "Act like a manly boy, my dear Charles," she said, "and tell me calmly, why you are so frightened."—"Oh! there it is, there it is," I cried loudly, for during the time my sister had spoken so quietly, I heard the loud fluttering again. Elizabeth guessed instantly what had frightened me; she went up to the window, and, coming again to me, took my hand to lead me to the window. "Oh; no, no," I cried out, but at last I let her draw me forward; I kept my eyes covered at first by my hands, but at last I opened them, finger by finger, and saw a large moth beating its wings against the window, and seeming quite as terrified as I had been. Elizabeth sat by my bed-side that night, (she always heard me say my prayers, after my mother died;) and talked to me, till I fell fast asleep. When I woke the next morning, I went up to the window; the first thing I saw was the church; I remembered that my mother's body had been lying out all night, and ran as fast as I could to the church-yard. The dark pit was not to be seen, nor could I find where it had been for some time. On the spot was a sort of mound raised up, like many others in the church-yard, covered with fresh turf, and bound together with osiers. One little cowslip was growing up among the grass; the soft pale green stem of this flower, was no longer than a long blade of grass; but I was quite glad to see it, and every morning I went to look if the little buds were blown, and when the weather was very dry, I always watered it. After it left off blowing, I never forgot it; but loved its little crimped half-hidden leaves, better than all the brightest summer flowers: now, there are more than thirty cowslips on my mother's grave. A cowslip was her favourite flower."

There are scattered through the volume some poems of rather unequal merit, which the Writer, in modest deprecation of criticism, allows to be 'very gentlemanly poetry.' They exhibit, however, that genuine taste which, if it is not genius, is something better as regards the possessor, and answers the purpose of the reader almost as well. There is great elegance as well as feeling in some of them. For instance.

‘ ON CHARLOTTE.

‘ Weep no more, that her azure eyes
Hath ceas'd to glisten,
That her wavy locks in the damp grave lie,
That her lip hath lost its crimson dye,
That you vainly listen
For her voice of witching melody.

‘ Weep no more, that each fleeting grace
This earth had given,
Hath left for ever her form and face,
That her soul hath run its mortal race;
And the joys of heaven
The changing woes of this world replace.

May you like it.

' Weep no more! Oh! weep no more!
 Would'st thou renew
 The colours that deck'd the worm before?
 Wouldst thou its growling shape restore
 For the lovelier hue,
 The lighter wings which heavenward soar?

THE HAREBELL.

' With drooping bells of clearest blue,
 Thou didst attract my childish view,
 Almost resembling
 The azure butterflies that flew
 Where on the heath thy blossoms grew,
 So lightly trembling.

' Where feathery fern and golden broom
 Increase the sand-rock cavern's gloom,
 I've seen thee tangled,
 'Mid tufts of purple heather bloom
 By vain Arachne's treacherous loom,
 With dew-drops spangled.

' 'Mid ruins crumbling to decay,
 Thy flowers their heavenly hues display,
 Still freshly springing,
 Where pride and pomp have past away,
 On mossy tomb and turret gray,
 Like friendship clinging.

' When glow-worm lamps illumine the scene,
 And silvery daisies dot the green,
 Thy flowers revealing,
 Perchance to soothe the fairy-queen,
 With faint sweet tones on night serene,
 Thy soft bells pealing.—

' But most I love thine azure braid,
 When softer flowers are all decayed,
 And thou appearest,
 Stealing beneath the hedge-row shade,
 Like joys that linger as they fade,
 Whose last are dearest.

' Thou art the flower of memory;
 The pensive soul recalls in thee
 The year's past pleasures;
 And, led by kindred thought, will flee,
 Till, back to careless infancy,
 The path she measures.

' Beneath autumnal breezes bleak,
So faintly fair, so sadly meek,
I've seen thee bending,
Pale as the pale blue veins that streak
Consumption's thin, transparent check,
With death-hues blending.

' Thou shalt be sorrow's love and mine;
The violet and the eglantine
With spring are banished.
In summer's beam the roses shine,
But I of thee my wreath will twine,
When these are vanished.'

' THE CAPTIVE LARK.

' Sweet bird! it grieves my very heart
To hear thy notes of joyous thrill,
And find thee, here, a prisoner
Against thy will.

' A tuft of wither'd grass alone
To recompense the breezy lawn;
A city's foggy atmosphere
For Phæbus' dawn.

' I cannot bear to see thee thrust
Through prison's bars thy crested head,
And hopeless run from side to side
With dodging tread.

' Thy luxury of song was given
For welkin wide and dewy heath,
Where Spring leaves on the snow-white thorn,
Her blush and breath.

' When Nature sought with grateful heart,
For all her realm a wing, a voice,
To soar with matin song to Heaven,
Thou wert her choice.

' The careless breeze that hovers round,
With nought to chain its wandering,
Alone could match, if thou wert free,
Thy sportive wing.

' And shaken by thy Heav'nward flight,
When trembling harebells weep with dew,
That voice of rapture scarce betrays
That wing to view.'

Art. IV. *The Poems of Caius Valerius Catullus* translated, with a Preface and Notes. By the Hon. George Lamb. In 2 vols. 12mo. Price 12s. London. 1821.

THERE are few entire translations of Catullus. The only version in our own language prior to Mr. Lamb's, is that published anonymously in 1796. There are two in French, that by Pezay in 1771, and Noel's in 1806; but they are both in prose. We are by no means enthusiastic admirers of French verse. It would be, however, wasting words to remark, that French prose is utterly incompetent to express the strength, spirit, and beauty of a Latin poet. The Italians have been more successful. Besides Puccini's translation, printed at Pisa in 1806, which is noticed by Mr. Lamb in his preface, there is the earlier version, of which he has taken no notice, by Luigi Subleyras, with the Latin text, in 1770.

For this paucity of complete translations, there are sufficient reasons. The indelicacies of Catullus are scattered with so unsparing a hand over his writings, as to amount nearly to a moral prohibition against rendering him into a modern language. His fairest graces are for ever overshadowed by contiguous deformities. '*J' appelle un chat un chat*,' said Boileau, when he claimed freedom of speech for himself and his brother satirists. But the Bard of Verona carries the privilege of calling things by their names to its utmost boundaries. Words which common consent has long since banished from the polished intercourse of life, to the exclusive use of the low and the profligate, images whose very entrance into the mind is forbidden by the triple guards of religion, virtue, and example, unblushingly take their place by the side of sentiments breathing the soul of moral purity, and sentences polished to the last refinement of Roman elegance. Nor are the weeds that thus choke the soil, only of casual growth. They are not unfrequently cultured with the same care which he expends on the choicest flowers. That which affrighted modesty trembles as it names, the most loathsome of our sensualities, the most deformed of our vices,—all that we strive to forget in a pardonable reverence for the dignity of our nature, appears in Catullus, dressed in the most studied attire, and gracefully enveloped in the most beauteous folds of a pure and almost Attic diction. So instinctively is he attracted towards obscenity, that even when he has evidently in view a high and dignified moral purpose, he suddenly abandons his quarry, to rake in the filth and feculence of the dunghill.

In criticizing an ancient author, we must take care, however, not to try him as it were by *ex post facto* laws. There are many circumstances which ought to temper our severity

while we advert to his grossness, and which it would imply great inattention to the philosophy of the human mind, to leave out of our consideration. It would be most unjust, not to make the requisite allowances for that great revolution which the substitution of a purer religion and a more elevated system of ethics, for a mythology polluted with unclean rites, and abounding in sensual images, has effected in the moral constitution of society. Cleansing the heart of its defilements, Christianity has wrought also a correspondent change in the language which interprets the heart. But, independently of this mighty engine of human reformation, other causes have cooperated; among which, let us not overlook the influence which the gentler half of the species have acquired over the feelings and opinions of the modern world. Certain, however, it is, that the gross and plain-spoken diction which, in the ancient state of society, was not merely in daily and vernacular use, but incorporated into their most finished compositions, which flowed from the female lips without exciting a blush, and fell from the mouths of sages to illustrate a dialectic discourse or an ethical argument, has given way to a speech fastidiously refined to a degree bordering upon affectation.

We do not wish to discuss the matter either morally or metaphysically, but to state the case as it affects the labours of translation from ancient authors. Those words which have fallen into so much disgrace in modern times, were so interwoven in the familiar speech as well as the elaborate compositions of the times, that, to exclude them, we must pick out and take to pieces the whole embroidery of their poetry and their eloquence. Hence arises the difficulty of translating them. It is to little purpose to say, that the sentiment may be transferred, and the language left behind. So nice is the machinery of human discourse, that no small part of the sentiment consists in the very word itself which is employed to express it; and the Translator will find it impossible, with all the coaxing and intreaty which he can use, to persuade the sentiment to migrate from the word, and to take up its residence in a more diffuse or circumlocutory expression. Hence, also, every nation has its stock of untranslatable words, embodying the sentiments and peculiarities of thinking that are incident to that nation. This is what we mean when we talk about the genius of a language; which is nothing more than the moral habitudes of a people, swaying and moulding its forms of speech. Much, then, of the distinct and appropriate character of a literature, must needs be lost when we are forbidden to translate its common and received phraseology.

Perhaps it may appear a somewhat equivocal compliment to

those great masters of composition, to rest the difficulty of translating them on the licentiousness of their diction. But is there nothing to be said in their behalf, beyond the extenuations which we have suggested already? It does not necessarily follow, on the one hand, that the coarse and unhewn phraseology of the ancients, that straight-forward phrase which scorned all paraphrase or circumlocution, and without softening or diluting an indelicate image, consisted of words which corresponded most nearly to the thing to be represented,—is utterly disconnected with that purity and refinement of sentiment, on which we value ourselves so highly. Nor is it an undeniable conclusion on the other hand, that the studied periphrases of modern language, in which one offensive word is supplied by a combination of others expressive of the same thing, are an unerring test of delicacy of thought or of feeling. Our own language, for instance, in a cycle of time of no very considerable extent, has undergone a similar transition; and, in reference to our present subject, one not unworthy of attention. In nothing is this transition more evident, than in the utter exile from the saloon or drawing-room to the stable or kitchen, of words, the familiar utterance of which a century ago neither shocked the delicacy of fashion nor polluted the lips of beauty. Chaucer, who was the first refiner of our mother-tongue, like Boccaccio, who is still the standard of Italian purity, has plain English words which would not be endured at present. Yet, in point of fact, little is gained to purity of sentiment or to morals, by rejecting the words and preserving the sentiment; that is, by dressing up precisely the same image in paraphrastic and indirect, instead of direct and simple phraseology. Is Pope's *Wife of Bath* a chaster composition than the original tale fresh from 'the well of English undefiled'? The most singular part of the phenomenon is, that while those phrases are condemned to the exclusive use of the low and vulgar, they are replaced by others which are supposed to be more intrinsically delicate, although they convey the same image, or at least stand conventionally for the same thing. It is needless to explain our meaning with more minuteness. It may be enough to hint at one word, which representing an ordinary appearance on the surface of the body, was formerly used in common discourse, and by the best writers, but against which, custom has lately issued its edict; it is now, therefore, exchanged for another, which varies from it in sound only, while it imparts the same meaning. To such an extreme has this delicacy been carried, that a rustic in our remote counties would be actually puzzled to understand the substitutions which have gradually taken place in the sterling English of his country. But, since

every combination of sounds and syllables is arbitrary and conventional, it is obvious that little is gained to delicacy, nothing certainly to morals, by the mere use of one sound or combination for another.

Now, the same revolution which our own language has undergone with regard to itself, it has also, in common, we believe, with all the languages built upon the ruins of the Roman, undergone with regard to the languages of the ancients. Words which the polite and elegant were not ashamed to use, words which illustrated the reasonings of the philosopher, which either *Aspasia* or *Socrates* would have uttered without hesitation, cannot be translated without the violation of all decency into modern tongues. The explication of this circumstance would lead us too far. It is not enough to say, that our improved state of morals will adequately account for it. There is no such necessary connexion between a refined and fastidious delicacy of language, and an unblemished purity of public morals. It may, however, put us into better humour with the plain-spokenness of the ancients, if we advert to a law or principle in all languages, which we think has not been sufficiently attended to; namely, the independence of words upon the *exact* pictures or images of the things for which they nominally stand. Will not this half absolve them from the hasty reproaches with which we are apt to visit them upon every supposed violation of decorum? Try many of the most offensive words by this test. In strictness, they are conjoined with foul and loathsome images. But this law of language interposes, and separates the word from the image. The word at least, whether from some secret melody, or from whatever charm, was retained in use, long after it had ceased to conjure up the impure image, and thus became, in alliance with others, a symbol merely of certain passions or sentiments, of indignation, scorn, or some other emotion of the same kind in the bosom of the poet. Now, if this word be translated, that is, replaced by a corresponding one belonging to another dialect, it is ten to one against our getting a particle of the sentiment or passion which dictated its original use; but we shall be sure of the unmixed impurity of the image which, in its primitive application, it was intended to convey.

We will explain ourselves briefly by referring to the very poet who is now under our consideration. *Catullus*, in verses which breathe his loftiest, and we might say, his most virtuous disdain and indignation at the abandoned profligates of his day, uses words which repel all literal translation, but which, it abundantly appears from the sense and context of the passages where they occur, had lost their primitive pollution,—had, in

fact, ceased to be conjoined with the thing or image for which it stood. It will be unnecessary to dwell upon this topic. Every classical scholar will immediately apprehend us, although we are prohibited from minuter explanations. The Hendecasyllables to Aurelius and Furius, and those to *Q. Cassius* upon *Mamurra*, will be sufficient keys to our meaning. We are not contending for the absolute purity of the Latin poet. While we deem it no more than reasonable, to extend to him the privileges of his country and his language, yet, when he has had the full benefit of this mitigatory plea, there will, we fear, remain positive offences against modesty and decorum, that must for ever rise up in judgement against him.

This circumstance forms, certainly, not the least of the difficulties of translating Catullus, inasmuch as it involves the Translator in a conflict alike with his own language, and with that from which he translates. But there is another peculiarity, though of a widely different quality, in Catullus, which augments still more the peril and perplexity of his Translator. It is that characteristic which has hardly a name but in one language; that *apollus*, as the classic would call it, that ineffable grace, that unaffected and negligent beauty, which, while it seems to borrow nothing from art, no art can imitate; breathing as it were the unperfumed sweetness of nature, yet, redolent of nothing—*ut mulieres bene olent, quia nil olent*. His melodies, like those breathed at random by the passing winds upon the harp of Æolus, surpass all the artifice of studied modulation. Add to this, that *curious felicity* applied by Petronius to Horace, but which is emphatically the property of Catullus.

Nor is this all. He has another quality, which requires in his Translator an ear more metrically attuned than is usual with those critics or commentators by whom he has been heretofore illustrated. What we mean, is this. Many of his sweetest but simplest effusions, such, for instance, as the *Acme* and *Septimius*, and that which begins

Varus me meus ad suos amores—

both of which, though framed in that easy and negligent measure of which he is without competition the most potent master, conceal as it were their lyrical texture, and assume the character of a flowing continuous discourse, unfettered with metrical rules, unbroken by metrical divisions, and divided only by the natural order of the sentences. Yet, they are not the less metrical. On the contrary, the nicest and most painful skill of the Poet has been expended on the versification. Now, to translate into English, (which, strictly speaking, is a language of rhythm and accentuation, and not of metre,) these

inimitable pieces, of which the latent, though not the apparent charm is the exquisite polish of the metre, would be perfectly hopeless. Probably, it was this intractable quality in Catullus, and the modest despair of seizing it, not without an internal persuasion, perhaps, of the insignificant clink of French verse, that suggested to Pezay and Noel the idea of a prose translation. They do not, indeed, assign that as their reason; but they might nevertheless have felt the difficulty, though unable to account for it. 'Ce sont de petits chef d'œuvres', says La Harpe, 'ou il n'y est pas un mot qui ne soit précieux, mais qu'il est aussi impossible d'analyser que de traduire.'

The higher specimens, however, of the powers of Catullus, which exhibit much of the stateliness and grandeur of the Epic muse, appear to us much more susceptible of translation. And while we advert to this higher character of his poetry, we are reminded of the unjust measure which has been meted to this charming Poet by that race of minor critics and commentators, who have successively echoed the blundering estimate of a writer with whom they were acquainted only by halves. He has, in fact, been considered, like Anacreon, as the minstrel only of wine and pleasure; whereas it is but on one occasion, in his verses to his cup-bearer, that he betrays any fondness for the juice of the grape; and even then, it was in subservience to the taste of a lady, for whom he seems solicitous to broach his oldest cask.

'Inger mī calices amariores
Ut lex Postumiæ jubet magistræ.'

But it is astonishing how this character of Catullus has been banded from one to another, and received by each with the most indolent acquiescence. 'His verses respire only love and revelry,' says one. Another says, that they are 'échappés au délire de l'Orgie ou de l'Amour.' Love, indeed, of the most ardent and devoted kind, appears in many of his verses. But the Poet whom Virgil did not disdain to copy, whom Ovid, and even the philosophic Persius have plundered, belongs to a higher order. 'That strain I heard was of a higher mood.' Atys, if no other monument of his greater powers had been extant, Atys, surely, would be of itself sufficient to vindicate his claim to a higher classification. Catullus, in this short poem, has soared with an unrestrained daring far beyond the regular and licensed proprieties which fetter other poets. The metre is as wild and grotesque as the subject. Swiftly impetuous in its numbers, it breathes the warmest inspiration of genius, wholly unfettered, indeed, by the rules of art, but never offending against the principles of taste. Nothing was

ever more happily executed, as well as more boldly conceived, than the change of sex, by the use of the feminine inflexion; a transition which the idiom of our own language renders impracticable. The address of Atys in the momentary calm of exhausted frenzy, to her native shores,—those shores which her strained eye-balls traced amid the obscure mists of the ocean, is unequalled for its pathos. That which comes nearest to it in point of feeling, is the exquisite apostrophe of Alcestis to her nuptial couch in the beautiful tragedy of Euripides. They can best feel and best appreciate the tenderness of the passage, who have been widely severed from their native country, the country of their charities and affections, and have solaced themselves by imaging amid the misty solitudes of the waters, the beloved spot which the heart incessantly pants to revisit. Who is there that will hesitate to allow the interrogatory of Atys to be the unadulterated eloquence of Nature?

“Ubinam, aut quibus locis te positam, patria, rear?”

There is another class of his compositions, in which Catullus displays a rare and unrivalled excellence. He is emphatically the poet of friendship.

‘This is a strain,’ Mr. Lamb justly remarks, ‘in which only a genius originally pure, however polluted by the immorality of its era; could descant with appropriate sentiment; which speaks with all the kindly warmth of love, while it refrains from its unreasoning rage; that adopts all its delicacy, without any tinge of its grossness.’ p. xli.

It is pleasing to repose upon these delicious spots of poetry. And assuredly, if verses ever breathed the soul of friendship, the lines to Hortalus, the epistle to Manlius, and the affecting invocation at the tomb of his brother—the meed of the me-
‘lodious tear’—will abundantly testify how sensitively alive he was to that generous impulse. The latter piece is a faithful tablet of natural and unexaggerated grief, transcending the studied sorrows of Tibullus and Hammond, and reflecting more the mind and temper of the man, than the studied and artificial sorrows of the poet. There are, moreover, other poems, which give back an equally faithful reflection of his feelings. If it were our purpose to supply the imperfect accounts of Catullus which have reached us, by traits of his personal and domestic character, they would be found strongly impressed in the verses to his Farm; but, above all, in the inimitable and unimitated address to Sirmio. It is in this delightful piece, that he has depicted his mind worn and sated with the round of foreign pleasures, panting for its home with an ardour increased by estrangement, and sighing for that little circle of home-felt com-

forts which have been the fondest fellowships of his soul. Such is his joy on regaining his beloved peninsula, that he seems almost incredulous of his own happiness.

Vix mi ipse credens, Thyniam atque Bithynos
Liquisse campos, et videre te in tuto.

There is nothing strained, or forced, or unnatural in this delicious expression of feeling. Upon this, as well as upon similar occasions, it is the peculiar happiness of Catullus, that the best and most appropriate words start up in obedience to his summons. He is all ease and nature, repose and softness; and while we hang over his elegant versification, we are conscious of that delightful calm, in which the wearied heart seeks a refuge from the stormy agitations and tossings of life. It is 'the soft green of the soul,' upon which we gladly recline in a temporary oblivion of care and inquietude.

But while we have been thus detained by the recapitulation of the principal charms of Catullus, we have been unmindful of our duty to Mr. Lamb. It is time, therefore, to consider the merits of his translation. Having already enumerated some of the difficulties inseparable from a translation of such an author; candour and even justice require, that the work should be examined with an indulgent reference to those difficulties. To have surmounted them in some instances, and to have eluded them with great skill in others, is no slight praise; and we willingly award it to Mr. Lamb. But that he has effectively translated this hitherto untranslated poet, would be a concession which we could not make conscientiously. In many respects, he is superior to the Translator of 1794; but he frequently falls below him in those qualities of terseness and simplicity, which are indispensable in a translation of Catullus. So reluctant and coy, as it were, are these beauties, so inaccessible to an English versifier, that it is only in a small proportion of the shorter effusions, that we can compliment Mr. Lamb upon his success. We have hinted our opinion as to the greater comparative facility of imitating the more solemn or heroic pieces. In conformity with our theory, we find Mr. Lamb more happy in the *Atys*, the *Peleus* and *Thetis*, &c. than in *Acme* and *Sep-timius*, and the rest of those exquisite miniatures, where the slightest aberration of the pencil is fatal to the copy. In the *Atys*, he has adopted a metre which, though not generally applied to elevated subjects, is, we incline to think, adapted to convey the hurry and impetuosity of the original more felicitously than, perhaps, any other. But our commendation of Mr. Lamb's version must not be unqualified. The poem, short

as it is, is remarkable for two distinct characters; the utmost vehemence and frenzy of passion in the commencement, which afterwards subsides, by a scarcely perceptible transition, to those plaintive and sorrowing accents in which she retraces the recollections of all that she had once been, and all that she had once loved. For this reason, it has struck us, that the ejaculation beginning with

‘ *Patria o mea creatrix ! patria o mea genetrix !*—

required a much sedater and more dignified measure.

In the exquisite and fascinating epigrams which *Martial* evidently copied as his models, Mr. Lamb has not uniformly succeeded. He is too periphrastic, and inserts Ovidian graces, which but ill accord with the terseness and purity of his original. For instance, he has expanded into several couplets, the lines which begin thus :

*Nulla potest mulier tantum se dicere amatam,
Vere, quantum a me, Lesbia, amata, mea, es.* &c. &c.

The anonymous Translator of 1796 has thus skilfully rendered them.

‘ No nymph amid the much loved few,
Is loved as thou art loved by me ;
No love was e’er so fond, so true,
As my fond love, sweet maid, for thee !

‘ Yes, e’en thy faults, bewitching fair,
With such delights my soul possess,
That whether faithless or sincere,
I cannot love thee more or less.’

We take the following specimen, not as the happiest, but as one which best suits our purpose.

‘ THE RITES AT HIS BROTHER’S GRAVE.

‘ Brother, I come o’er many seas and lands
To the sad rite which pious love ordains,
To pay thee the last gift that death demands,
And oft, though vain, invoke thy mute remains :
Since death has ravish’d half myself in thee,
Oh wretched brother, sadly torn from me !

‘ And now ere fate our souls shall re-unite,
To give me back all it hath snatch’d away,
Receive the gifts, our fathers’ ancient rite
To shades departed still was wont to pay ;
Gifts wet with tears, of heartfelt grief that tell,
And ever, brother, bless thee, and farewell !

Mr. Lamb's version is unequal: in detached pieces, he is occasionally excellent, and then, as if wearied and worn out with his effort, sinks into tameness and insipidity.

Art. V. *Elements of Thought*; or First Lessons in the Knowledge of the Mind: including Familiar Explanations of the Terms employed on Subjects relating to the Intellectual Powers. By Isaac Taylor, junior. 12mo. pp. viii, 208. Price 4s. 6d. London. 1822.

THIS is a work for which we should have been very thankful in our school days. Many persons, we think, without having any distinct idea of what sort of book was needed, must, at some period of their life, have felt their want of just such an introduction as this to metaphysical inquiries. The dry and frequently enigmatical definitions scattered through an English dictionary, supply but little assistance to the novice. The technical rules of logic, and even those general directions for the improvement of the mind, which are of far greater practical utility, contribute but little to remove the embarrassment and perplexity which are experienced on first encountering the mysterious language of philosophy. That the difficulty consists chiefly in the terms employed, is evident, since the abstruse problems in the higher branches of Arithmetic, which are mastered with ease by boys of ordinary quickness of faculty, do not require a less arduous effort of attention, than a metaphysical proposition. Figures, however, have a definite power: words have not. The axioms of Euclid, the principles of all mathematical reasoning, are little more than *arithmetic in words*: they are almost as definite, and the rules as certain, as the language and the laws of figures, because they are conversant only with simple abstract ideas. The notions conveyed by a metaphysical proposition consist, for the most part, of complex abstractions, which, in order to be explained, must be analysed, but refuse to be defined. Hence, a definition of an abstract term of this description, has almost always the effect of obscuring the subject, and is generally less intelligible than the original term. The recent disputes about the proper definition of wealth or riches, and that of value, carried on by our political economists, is an illustration in point. The meaning of metaphysical terms can be explained to a learner, only by illustrations: he arrives at a knowledge of their meaning in the same way as he first acquires a knowledge of words at all, by seeing how they are used. By an illustration, an abstract notion is translated into the language of simple signs; whereas a definition only substitutes for one abstract term an abstraction still more refined or complex. Were the terms of metaphysical

reasoning understood, there would be little difficulty in embracing its most intricate propositions. A communication being once opened between this department of thought, and the student's previous knowledge, he would readily penetrate into the mysteries of the science; for all the difficulty of acquiring new ideas, depends on the remoteness or slenderness of their connexion with our previous ideas. There must be some link between what we know and what we do not know, in order to our extending our knowledge. Abstract inquiries are, from their very nature, remote from our ordinary associations and modes of thinking; but not more so than many of the researches connected with the physical sciences. Let once a few distinct ideas on these subjects make good their lodgement in the mind; they will serve as hooks and eyes for all ideas of the same class; and the facility of pursuing such investigations will increase at every step, as the phraseology becomes more and more familiar to us, and the subject becomes more intimately related to our antecedent acquirements.

Mr. Taylor's volume combines the advantages of an Introduction to the Study of Mind, a Grammar of First Principles, and a Vocabulary of Terms. He has not, indeed, aimed, he tells us, at producing regular Elements either of Metaphysics or of Logic; 'believing that the first book which is put into the hands of a young person with the view of inviting his attention to subjects purely intellectual, should be select rather than comprehensive in its topics, and desultory in its form rather than rigidly logical.' But if Metaphysics be taken to signify correct thinking, and logic, correct reasoning, which is Dr. Watts's view of the matter, the Elements of both sciences will be found substantially, though not formally and methodically contained in this little volume, together with the happiest specimens of their application. 'The introduction,' remarks Dr. Watts, 'of so many subtleties, nice distinctions, and insignificant terms without clear ideas, has brought a great part of the Logic and Metaphysics of the schools into just contempt. Their Logic has appeared the mere art of wrangling, and their Metaphysics the skill of splitting a hair, of distinguishing without a difference, and of putting long hard names upon common things, and sometimes upon a confused jumble of things which have no clear ideas belonging to them. It is certain that an unknown heap of trifles and impertinences have been intermingled with these useful parts of learning, upon which account, many persons in this polite age have made it a part of their breeding to throw a jest upon them; and to rally them well has been esteemed a more valuable

talent than to understand them. But this is running into wide extremes; nor ought these parts of science to be abandoned by the wise, because some writers of former ages have played the fool with them. *True Logic* teaches us to use our reason well, and brings a light into the understanding. *True Metaphysics*, or Ontology, casts a light upon all the objects of thought and meditation.* We do not, it may be said, want our boys to be metaphysicians. A wise parent would wish, however, to have his boy armed at all points against the imposing sophistry, and "oppositions of science falsely so called," which assume the shape of metaphysical reasoning. When it is considered how many a youth has been entangled by the cobweb subtleties of infidel casuists, and how many a full-grown novice in such studies has been deceived by some specious generalities, how Metaphysics have been mixed up with every subject of practical interest,—with the dogmas of the Socinian, the philippics of the Anti-Calvinist, the speculations of the Politician, the theories of the Physiologist, with even dry Philology, and perpetually with Ethics,—the attempt to depreciate the importance and utility of such studies, must appear strangely weak or short-sighted. The indirect advantages resulting from them are so considerable, that, were the knowledge actually to be obtained by the pursuit, far less important in its nature or less useful its application, they would still amply repay the attention they demand. They belong to 'a region of thought,' as Mr. Taylor remarks, 'where the mind best acquires force, accuracy, and comprehension.' But, in fact, the topics which they embrace, are so intimately allied to others of a more practical nature, that no education can be justly deemed liberal or complete, which has not introduced the mind to at least the 'Elements' of philosophical thinking, and laid the foundation, in clear ideas of the principal terms employed, for a competent exercise of the faculties on such subjects in after-life.

A work of the present description was much wanted; and the *desideratum* could not have been more efficiently supplied. It is pre-eminently adapted to convey clear ideas on points which are the last to admit of them. We allude not merely to terms, but to things; and, among other things, to the true design of intellectual philosophy itself. The Author will have rendered an important service to Society, should his volume succeed in making that design better understood, and in lessening the prevailing prejudice against all that is included under

the sweeping name of Metaphysics, by shewing that, at least in its elements, the science is neither unintelligible nor mysterious. In Part I. it has been his object to explain those operations of the mind which are involved in philosophical reasoning. The following are the chief topics: On the ~~three~~ different modes of expression, the *colloquial*, the *figurative*, and the *philosophical*; on the advantage of cultivating the art or power of thinking; on the property peculiar to man of originating his own thoughts; on the formation of general notions; meaning of the words, *genus*, *species*, and *generalization*; origin and nature of *abstract notions*; difference between *simple* abstract, and *complex* abstract notions; on *analysis*, *classification*, and *arrangement*; on different efforts of abstraction. Part II. contains, in alphabetical order, brief and familiar explanations of the principal terms employed in philosophical inquiries; and in this division of the work are given some 'brief hints relating to the practical employment of the intellectual powers.' A Summary is subjoined, in which are exhibited the connexion and mutual relation of the terms explained in the Vocabulary.

In shewing how we arrive at different kinds of abstract notions, the Author remarks, that the simplest sort are those which we form of the *qualities* of objects known to us by the senses. The following familiar explanation is given as an example of a complex abstract notion.

'When we think of a watch, a plant, an animal, do we not perceive that there is some circumstance in which they are alike? Let us then inquire what it is in which a plant, an animal, and a watch agree. We may take any one of these three things, and endeavour to form such a description of it, as shall suit the other two with equal correctness. Let us then take the last of them and describe it thus. A watch is a machine, so constructed as to measure time by the regulation of a pendulum. This, however, is a description of the watch which will suit neither the plant nor the animal. We take, then, the plant. A plant is a thing which grows from the ground, gradually increases in size, lasts a certain time, and then decays. This description will suit neither the watch nor the animal. Let us try then to describe the animal. An animal is a being which grows, and which moves by its own will; and which, after it has for some time preserved its state, decays or is destroyed. But this description of an animal will not suit the plant or the watch. We have not, therefore, yet described that abstract notion which may cause us to think of these three things as having some resemblance.

'Let us then describe a watch thus: It is a body, consisting of various parts, so related to each other as to produce certain constant movements and changes, with a view to some end or design. Now any thing to which this description may be applied, is called an *organized body*; and the name of this abstract notion, formed in the mind by comparing such bodies, is *organization*. Organization is that in which a

plant, and an animal, and a watch agree; for we may say of one of them with as much propriety as of another, that it is a body consisting of various parts, so adjusted as to produce certain changes and movements, all having a tendency to some end or design.

There is, however, another abstract notion in which the plant and the animal agree; but which does not belong to the watch. This is *Life*. We cannot tell in what life consists, but we see that it is something more than man is able to communicate to any machine. We can only describe it by the effects which we observe. These effects are, a constant movement among the parts of the body; a gradual increase in size, for a certain time; and a regular succession of changes ending in the dissolution of the whole. This principle of life may be compared to the action of the spring of a watch: but it would be a foolish misapplication of words to call the spring, the *life* of a watch; as though the elasticity of the spring, and the principle of life in a plant or an animal, were nearly the same things. Life is something which we do not understand; but the effects of life which we observe, are joined together by the mind, and form an abstract notion: and whenever we see these effects, we remember the notion, and the name of it, and we say, such a thing has life;—either vegetable life, or animal life.

It appears then, that the mind not only forms abstract notions of simple qualities, such as *redness, sweetness, roughness*, but also, that it has abstract notions in which a number of circumstances or qualities are joined together; such as those signified by the words *ductility, fluidity, virtue, organization*.

The articles *argument, belief, demonstration, cause, doubt, judgement, necessity, sophistry, testimony*, in the Vocabulary, are particularly valuable. They are admirable specimens of clear and sound thinking on points of fundamental importance. Cause and Effect are thus explained:

CAUSE. We are conscious of being able to *change* the thoughts in our own minds as we *will*; and also to change the position or state of our bodies, and, in some degree, the position or state of things about us, as we *will*. This feeling of being able to change the state of things, according to our *will*, gives us a notion which we call **POWER**. Now any thing which has really, or which *seems* to have power to change the state of other things, is called a **CAUSE**: the change that takes place is called an **EFFECT**.

When we have observed that one event constantly takes place immediately or soon after some other event, we cannot avoid believing that the first event has produced that which follows: therefore we commonly call the first event a *cause*, and the second, an *effect*. For example: when we see that, soon after the rising of the Sun, the hoar-frost dissolves, or that the petals of flowers expand, we say that the Sun is the Cause,—and that the melting of the frost, or the opening of the flowers, is the Effect of this Cause.

If we were to observe that a clock had stopped at sun-set, we should take no particular notice of the circumstance. But if it were constantly

to stop at sun-set, we should suppose that the setting of the sun was the cause of the stopping of the clock. And if all clocks stopped at sun-set, we should not be able to doubt that the light of the sun was, in some way, the cause of the motion of clocks, although we could not find out how the sun acted upon the wheels, so as to produce this effect.

'We see, therefore, that it is natural to us, whenever we see any change take place in the state of things, to believe that there is something which has the power to produce this change, and which we call the cause of it. It is also equally natural to us to believe that, when two events constantly take place, one immediately after another, the first of them is the cause of the second.'

Under the word *Power*, occur the following additional remarks on Cause and Effect.

'POWER. It has already been said, (see CAUSE,) that the notion of Power is a simple abstraction, derived from our consciousness, when, by an act of the will, we produce a change, either in the mind itself, or in the position of the body by the action of the muscles. The mind naturally and involuntarily connects this notion of *Power* with whatever seems to produce an effect. Hence it is common to say, that every cause has in it the power to produce its proper effect. We speak of the Powers of nature, generally; or, in particular instances, of the Power of the Sun to produce the evaporation of fluids, and the ripening of fruits; of the elastic Power of the Atmosphere; the expansive Power of Steam, &c.

'This mode of speaking ought to be understood simply as expressing the antecedence of one event, and the uniform sequence of another event; the first called a Cause, the second an Effect. Our inquiries into the laws of Nature, carry us no further than to ascertain what events are uniformly consequent, the one on the other. We know of no Power but that which belongs to the Mind. It is an old definition of Mind and Matter, agreeable to this definition of Power,—Mind is that which moves; Matter is that which is moved.'

The natural persuasion here alluded to, that every effect has a cause, and that the connexion of certain causes with certain effects is constant, is further illustrated under the article *Inference*. In these few paragraphs, we have compressed the sum and substance of many wire-drawn pages of philosophizing. The articles Contingent, Necessity, and Probability pursue the subject.

'CONTINGENT, from *contingo*, to touch; to hit; to happen.

'When any event takes place which seems to us to have no cause why it should happen in one way rather than another, it is called a *contingent event*: as, for example, the falling of a leaf on a certain spot; or the turning up of any particular number, when the dice are thrown. In reality, nothing happens by chance: or, to speak more properly, chance is a word which has no real meaning, except it be taken as a convenient

name for our ignorance of the cause of some effect. If we see a leaden bullet fall to the ground, we know *beforehand* that it will fall on the spot perpendicularly under it; because we know it to be influenced *only* by the attraction of gravity; and therefore, when it actually falls where we had expected it to fall, we do not say that it fell there by chance, for we think that it could not have fallen any where else. But when we see a leaf fall, we cannot tell beforehand where it will alight upon the ground, because it is influenced by changing currents of air, as well as by the attraction of gravity; therefore we imagine that it falls where it does by chance: and its falling on one spot, or on another, is called a *contingent event*. But this way of speaking only means that we cannot tell *beforehand* how the thing will happen. Nothing comes to pass without a cause.

The rising of the Sun to-morrow is not called a contingent event; because we consider it as certain. The fineness of the day we think contingent, because we cannot foretel the state of the weather; but if we knew all the causes which influence the state of the atmosphere, and how they follow each other, so as to produce rain, or drought, *then*, we should no longer speak of a fine day as an accidental or contingent event, because it would take place according to our expectation. See NECESSITY.

NECESSITY is opposed to *contingency*. Future events of which we do not know the causes that may influence them, are called *contingent*; but events of which we know the causes, so that we are able certainly to foretel what will happen, are called *necessary*. The only difference between what we call contingent and what we call necessary, exists in our own minds, and depends upon different degrees of knowledge. Every event has a cause; and every cause produces its effects certainly in connexion with other causes.

The very same event may be considered as *contingent* by one man, and as coming to pass necessarily by another. A bowing wall is observed by two persons: if the first is asked whether it will stand a year longer, he replies,—‘It may fall, probably; but it is *possible* that it may stand a year: its falling is a contingent event.’ The other person, who is a builder, has examined the state of the wall; he perceives that it is constantly declining from the perpendicular; he sees that it *must* fall in a few days: he, therefore, considers the event, not as contingent, but as *necessary*. The difference in the opinion of these two persons, results from their different degrees of knowledge. Whoever knows *perfectly* all the causes which will influence an event, views that event, not as contingent, but as necessary.

Necessity is often opposed to *Liberty*, when the actions of the mind are spoken of. A being who has liberty, or who, as it is termed, is a *free agent*, is one who *wills*, and who *does what he wills*. We speak of the future actions of men as *contingent*, because we cannot know the motives or circumstances which will be the causes of the actions. But we do not so often speak of our own future actions as contingent; because we commonly suppose ourselves to know the motives by which our actions will be determined. Yet it is plain that one man's actions are

not really more contingent than those of another. We can imagine ourselves to be placed in circumstances, wherein we could foretel *certainly* what our conduct would be; (supposing no other causes than those which we are aware of, will be present to influence us;) and yet, while we thus think of our future conduct as certain, or *necessary*, we still feel ourselves perfectly free. We are sure that we are *free agents*, whenever we can choose, and follow our choice. The future actions of men are known to God, because he knows *all the causes* that will influence their actions.

The size of the volume will not justify our making any further extracts. These will suffice to shew that it has no ordinary pretensions to clearness, accuracy, and strength of reasoning. Although, from the nature of the subjects, there is little that can be considered as absolutely new in the matter, the work is distinguished from a mere compilation, by that air of originality which every subject acquires from being passed through the mind of a vigorous thinker. The marks of this process are visible in every sentence, in the condensation and simple force of the language. It is evidently the production of a person long habituated to close thinking, and familiar with the whole range of metaphysical inquiry. It cannot fail to be highly acceptable to the higher classes in schools, and may be consulted with great advantage by persons of all ages, who wish to extend or to correct, at a small expense of time, their imperfect acquaintance with the terms and subjects to which it relates.

Art. VI. *Lectures on the Reciprocal Obligations of Life; or a Practical Exposition of Domestic, Ecclesiastical, Patriotic, and Mercantile Duties.* By John Morison, Minister of Trevor Chapel, Brompton. 12mo. pp. 362. Price 7s. London. 1822.

WHILE the prelate and the professor are issuing from their palace or their snug prebendal stall, their refutations of that most pernicious of all heresies, Calvinism, and demonstrating how a belief in Predestination and Original Sin must needs cut up morality by the roots, and destroy all motive to virtue,—the abettors of those horrible doctrines are silently evangelizing society by their labours, opposing to the calumnies of their assailants the unanswerable rhetoric of consistent and holy lives. From Calvinism has proceeded the spirit of missions and the spirit of translations, which have wrought such moral and such literary wonders as have compelled the admiration of the sceptic and silenced the scorner; and from Calvinism, unquestionably, has the impulse chiefly been derived, which has put in motion the vast machinery of benevo-

home, at home. Calvinism is perpetually originating no small portion of the practical exertions which are being made for the melioration of society; and of the works which issue from the press, having for their object the inculcation of practical Christianity, the larger proportion will be found to have been furnished by Calvinists. Such a volume as the present is an answer to a thousand speculations about the tendency of Calvinistic doctrines; and if their opponents would but descend from hypothesis to facts, the believers in those reprobated doctrines need not shrink from the most rigid application of the Scriptural test; "By their fruits ye shall know them."

This is the motto which Mr. Morison has adopted in his title-page; and vain are all pretensions to religion which will not stand this test. If we once abandon the axiom, that practice is the touchstone of principle, we are left without any certain criterion of either the Divinity of the Revelation or the sincerity of individual profession. That which forms the chief among the internal evidences of the truth of Christianity itself—its holy tendency, must occupy the same place, and possess the same importance, as an evidence of the truth of any modification of the Christian system. The minute and circumstantial requirements of that system relate to all the duties of social life. It is when viewed in this light, and 'separated from all those corruptions and defects which so often attach to her professors,' that our holy religion appears in all its native grandeur and simplicity. 'A sincere and upright Christian must,' Mr. Morison contends, 'be a good relative character.'

'This might have been doubted, indeed, had Christianity been silent on the subject, or had it contained some general directions only, which admitted a construction suited to the varied prejudices of mankind; but, since the reverse of this is the case, and since the discharge of every relative duty is constituted an essential and indispensable part of practical piety;—since the various relations are classified, and the various duties belonging to each distinct class pressed home with fidelity on the human conscience,—how can any one who is not attentive to his relative obligations, look for a participation in that hope which the Gospel reveals? If Christianity consisted in a few insulated principles, like most of the systems of antiquity, or even in a harmonious creed adjusted with the utmost precision in all its parts, the charge might be brought against it, that it did not provide sufficiently for the relative responsibilities of life; but when its uniform character, as delineated by the inspired writers, is that of a hallowed influence pervading the whole man, dwelling in every faculty, controlling every action, and imparting a character of integrity and beneficence to the entire deportment; the impious neglecter of relative duty can neither live in the possession of a good conscience, nor maintain the evidence of an accepted state. What is Christianity, after

all, to any of us, if we fail to embody its principles; and spirit, and precepts, in the every-day movements of life? Men may dream of a Christianity dissociated from all moral influence, but, ere long, they will find, in their mournful experience, that it is only a dream; and when all the mists and prejudices of this dark world shall have vanished, the hoary speculatist in religion, who never felt its transforming energy in his heart, nor its holy influence in his life, will awake up to all the realities of endless despair.' pp. 16, 17.

Mr. Morison expresses an apprehension, in his preface, that the habits of many professors of religion in these eventful times, render the honest enforcement of Relative Duties, not only desirable, but peculiarly obligatory on the Pastor.

For, irrespectively of the influence which public exertions for the conversion of the world may have in diverting the mind from the sober and unostentatious virtues of private life, it is (he says) not a little to be feared, that with not a few of the professed advocates of Salvation by Grace, the full detail of Relative Duties is becoming every day more unpopular. It is a remarkable circumstance, that, while the class alluded to are never offended with the most ample announcement of Christian privileges, an instant jealousy springs up in their minds when a preacher ventures to speak plainly and pointedly, although it may be affectionately and evangelically, on the specific obligations which we owe to each other in the stations which Divine Providence has assigned us. If duties are merely *implied*, the Preacher will readily be tolerated; but if he proceeds to examine them minutely, and to exhibit those states of mind which are opposed to their progress, he is in no small danger of being reproached for the want of orthodoxy. Such a perverted taste ought surely, if possible, to be banished from the Church of Christ; and no effort, however feeble, will be undervalued by the judicious and candid, which is directed towards the accomplishment of this most desirable object.

There is nothing, however, uncommon or difficult to be accounted for in this morbid distaste for the preceptive parts of Christianity. Those are emphatically the "hard sayings." We are convinced that it requires a *high degree of spirituality of mind*, to welcome and relish the full and faithful enforcement of personal and social duties,—a much higher degree than is requisite in order to enjoy all the doctrinal peculiarities of any system of religious truth. To "delight in the law of God after the inward man," is an attainment which implies a far more advanced state of character, than to delight in the discovery of a way of escape for the guilty. And it is only such a holy acquiescence in the Divine Law, and a sincere desire to be in all things conformed to its dictates, that can render practical subjects really interesting to the mind. We know that this is not the usual view which is taken of the subject. There is a sort of ethical preaching, which borrows more from Epictetus than

from Paul,—although, to do justice to the heathen moralist, it often falls short even of what he has taught,—an insipid generalizing morality, which can be endured by persons to whom the preaching of the Cross is foolishness, and the doctrines of Grace a stumbling block. But it is of the religious world that we are now speaking, within which, those doctrines may be supposed to have lost their repulsive character through familiarity, if they have not been sincerely received; and we are firmly persuaded, that in reference to persons religiously educated or the regular attendants upon an evangelical ministry, it holds good, that the highest strain of doctrinal preaching requires less intellectual and less spiritual advancement to have been made, in order to its being cordially and attentively listened to, than a strain of practical instruction which should follow the Christian into the family circle, the counting-house, the exchange, and all the spheres of social life. This style of preaching is apt to be considered as dry, as elementary, as suited to young persons or novices; and the hearer often deceives himself by referring his distaste to his love of the distinguishing doctrines of religion; in fact, to his superior spirituality. It is not the kind of preaching, he hopes, that he stands in need of. It is very proper to take such subjects now and then, and he hopes it will do good to such and such classes, for whom doubtless it was intended; but it is not the description of sermon that he prefers. But the truth is, that this distaste arises from the *partial* character of his own personal religion, from the languid play of his affections, from the low degree of his attainments. And if there is any correctness in Mr. Morison's representation, it only goes to prove, that amid the widely extended profession of religion, and the outward zeal and activity which so honourably characterize the present remarkable era in the history of the Church, there is too prevailing a deficiency of spirituality, and consequently a distaste for topics bearing on the minuter branches of personal duty. If this be the case, or whether this be the case or not, Mr. Morison deserves the best thanks of the religious public for having brought distinctly before them the subject of *Relative Duties*. His example, we trust, will have its effect, and be followed in the pulpit; while his volume cannot fail to be very extensively useful.

The subjects of these Lectures are as follows: *Domestic Relations*. 1. Introductory. 2. Marriage the Institution of Heaven. 3. Conjugal Duties. 4. Parental Obligations. 5. Filial Obligations. 6. Obligations of Masters. 7. Obligations of Servants. *Ecclesiastical Relations*. 8. Pastoral Duties. 9. Duties of People to their Minister. *Patriotic Relations*. 10. Duties of

Kings and Subjects. *Mercantile Relations.* 11. High Importance of Mercantile Integrity. 12. Improvement of Talents.

We do not know that we can select a passage that will place in a fairer light the integrity, the explicitness, and the sound discretion which characterize these Lectures, than one which occurs in the second Lecture, on a subject of equal delicacy and importance, respecting which, the greatest practical mistakes are daily committed in opposite directions. Speaking of 'the union of a believer to an unbeliever,' as necessarily 'incompatible with that unanimity of sentiment, that cordiality of heart, and that sameness of pursuit, which constitute at once the security and the ornament of wedded life,' the Preacher proceeds:

'If the judgement of a good man were left without bias on the expediency of such a union, he could not fail, before advancing a single step, to ask himself the following questions:—How far is such a connexion likely to contribute to mutual comfort?—Is it within the limits of Christian prudence?—If I enter into it, shall I "abstain from all appearance of evil?"—What influence will it have on private and family devotion?—Is there any reason to believe that the benediction of Heaven will rest upon it?—Where is the promise, that, in doing evil, good will come?—Should any change be wrought, is it not probable that it will be in myself, and may not that change be for the worse?—Can I then rush forward into such a connexion, and risk my happiness,—my domestic peace,—my personal religion,—my very soul? Reflection, prudent forethought, and a due regard to expediency, might teach a Christian man all this,—and would certainly teach him, but for the irresistible voice of misguided and blind affection.

'But why do I speak of expediency on such a vital question as this? Christians are not here abandoned to expediency,—to their own natural sense of right and wrong,—and to the faint glimmerings of a conscience partially illuminated;—they are directly prohibited from marrying, except "in the Lord;" and one plain commandment should be as a thousand.

'I am aware of the modes of reasoning which too many resort to, in order to escape the force of this authoritative prohibition, and to still the clamour of an accusing conscience. The Object, they tell you, of their affection, though not completely decided, is, nevertheless, very favourable to religion; her disposition is exceedingly tractable, and they entertain no doubt of winning her over to the truth;—they have so far arranged, by mutual consent, that their religious views and feelings shall never be a ground of dispute;—and they have no doubt that, after a time, they will see eye to eye, and go hand in hand, in the great matters of their eternity. Alas! how many have thus reasoned, and found themselves in the end, after all their high-wrought hopes, miserably deceived! It must always be extremely hazardous to reason in the face of a Divine command, and this is precisely the condition of every one who labours to persuade himself of the propriety of marrying an enemy of the Lord.

'I am very far from thinking, however, that a Christian may not, in

perfect consistency with the word of God, unite himself in marriage to an individual who differs from him on a variety of questions connected with religion.

... "In subordinate matters; there exists a very great diversity of sentiment and feeling among sincere and upright Christians; and although entire unanimity is desirable between a husband and a wife, yet, if they cultivate a truly Christian spirit, I see no reason why a shade of difference in their religious belief, should in the least divide their affections or hinder their prayers. They must not, however, in this case, be tenacious and self-willed, lest the particulars in which they differ should be more frequently thought of than the still more important ones in which they agree. It were highly desirable, also, that they could so far yield the one to the other as to attend the same place of worship. It is painful to see a Christian couple going hand in hand every where else but to the house of God: and if Providence should bless them with a family, the ill-advised step would, in all probability, be most injurious in its influence on their rising offspring.

"One of the most distinguished advantages attending the union of individuals decidedly religious, is the guarantee it affords, that true piety shall be perpetuated in the world. The harmonious instructions and the united supplications of a couple who have married "in the Lord," are most fitly adapted means to raise up a generation for God. When Joshua was about to resign that charge, the duties of which he had so honourably and so usefully fulfilled, before entering on his rest, he solemnly warns the Israelites against the sinful and injurious practice of uniting themselves in marriage to the people of the nations around them. "Take good heed, therefore, unto yourselves, that ye love the Lord your God. Else, if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they unto you;—know, for a certainty, that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land, which the Lord your God hath given you." And does not the experience of every age prove that these threatenings, in the substance of them, are accomplished, in every instance, where the salutary law of Heaven is violated?

"When Ezra saw his devoted countrymen, privileged as they were with the knowledge of the true God, taking of the daughters of the nations "for themselves and for their sons, so that the holy seed had mingled themselves with the people of the lands;" he rent his garment and his mantle, and plucked off the hair of his head, and of his beard, and "sat down astonished."

"If individuals knowing and fearing the Lord, will so far forget their obligations to their Divine Master, as to unite their destinies with those whose religious principles and character, to say the least, are doubtful; they need not be surprised should the mournful events which took place in the days of Nehemiah be again transacted in their domestic circle. "In those days," said he, "also, saw I Jews that had married wives of Ashdod, of Ammon, and of Moab; and their children spake half in the

speech of Ashdod, and 'could not speak in the Jew's language, but according to the language of each people.' It will be well, indeed, if the offspring of mixed marriages do not speak *more* than half the language of Ashdod, of Ammon, and of Moab. It is much to be feared, however, that the bad example will be followed, while the good one is neglected.

' There is only one case that can justify the union of parties, the contrast of whose character is measured by the terms *conversion* and *unconversion*, and that is, when, after a solemn pledge of marriage has been given, one of the individuals concerned is brought to the knowledge of the truth, while the other remains in a state of listless apathy and perfect indifference. Here, unless a mutual consent is obtained for dissolving the connexion, the Christian party must consent to take up his cross, as no religious reason can be assigned for the breach of a moral obligation, which the promise of marriage undoubtedly is, when made by persons competent to dispose of themselves in the conjugal relation. pp. 40—45.

The Lecture on the obligations of servants, in which the more peculiar and especial obligations of religious servants are very properly insisted upon, we consider as pre-eminently adapted to be serviceable; and we could wish to see it in a detached form, that it might obtain a still wider circulation. Under the head of the Duties of a People to their Minister, occur some remarks which we cannot resist the temptation to transcribe, because they strike at the root of the prevailing lax and inadequate notions on the subject of pastoral authority, without countenancing any of those *priestly* claims, a resistance to which has driven many persons to reject the pastoral call altogether.

' Christians are here exhorted to obey their pastors in the character of spiritual rulers or guides. And it is a matter of great practical moment for every member of every church to understand the nature of the duty which is thus so plainly enjoined on him, and enjoined, not by human, but Divine authority. Rejoice then, my Christian friends, "in the liberty wherewith Christ has made you free," and rank it among one of your most illustrious privileges, that, as Protestant Dissenters, the obedience which is exacted from you to your pastors is of a nature strictly *voluntary*. Mistake me not, as if I insinuated that you are at liberty to dispense with, or to reject, this obedience as you may think proper; this is by no means the case: you are, in this respect, "under law to Christ," and to him you are accountable for the manner in which you treat any of his institutions. When I say that your obedience is *voluntary*, I simply remind you of the fact, that your ministers are not imposed upon you by any influence or authority independent of the franchise of the people; and while I would remind you of this fact, I think it important to add, that having elected your spiritual instructors, you are bound by that significant act vigorously and conscientiously to co-operate with them,—to hold up their heads,—and not to forsake their instructions so long as they retain those ministerial qualifications which originally influenced and decided your choice. Since your teachers

have had the happiness to receive your generous and unconstrained invitation to labour among you and to be over you in the Lord; since "yourselves, brethren, know their entrance in unto you, that it was not in vain;" since ye are witnesses, and God also, how holily, and justly, and unblameably, they have behaved themselves among you that believe; since you have fairly examined and properly estimated their ministerial gifts and graces—surely it will be your constant study to give full effect to your past acts by a submissive conduct and teachable disposition. Never let it be said with truth of you, that, in having claimed for yourselves the right of electing your own pastors, you have only erected an engine of oppression, the movements of which are directed not against the many, but against an unoffending and conscientious individual, who finds that the same power that professes to choose in wisdom, can dismiss with caprice.

Your obedience being voluntary, let it partake also of an *enlightened character*. A correct knowledge of the pastoral claims will contribute greatly to a due fulfilment of them: and where ignorance of the mind of Christ prevails on this head, it is no wonder that confusion and every evil work should ensue. It is greatly to the honour of members of churches, to aspire to a full acquaintance with their principles, to inform themselves correctly as to the usages of their forefathers, but especially, to investigate with diligence the great statute-book of the kingdom of Christ. Upon this will mainly depend the stability of churches, and the comfort as well as success of pastors. It greatly becomes the members of all churches, to endeavour to form a correct estimate of the value of the pastoral character; to aspire to scriptural views as to the mutual obligations of the pulpit and the pew, and, in short, to have fixed sentiments on every thing relating to doctrine and discipline: that thus Christian professors may become ensamples to surrounding churches, and prove a source of unmingled gratitude and joy to those who sustain the responsible office of spiritual instructors. An enlightened minister envies not, I am sure, a blind attachment either to his person or his ministry; he is too well aware of the fluctuations of ignorance to have formed any such preference. On the contrary, he invites you, according to your several abilities and circumstances, to make yourselves thoroughly acquainted with the nature of his office, and with the arduous character of his duties, being fully satisfied that to know your obligations will be one important step towards their fulfilment. The attainment of a sound judgement, on these matters, will guard you against a thousand snares into which otherwise you will unquestionably fall." pp. 238—241.

The Discourse on the Duties of Kings and Subjects, is, like all the rest, of a decidedly practical nature. It is written with peculiar care, and discovers both discrimination and firmness. It will please no partisan on either side. In fact, Mr. Morison remarks,

— if a man wishes that religion should prosper in his soul, he will be very careful, indeed, of coming into contact with any subject calculated to rouse the worst passions of our fallen nature; and I scruple not to say,

that the political partisan, on the one side and on the other, does expose himself to this risk.

The following is the Preacher's exposition of the much perverted text, Rom. xiii. 1.

"I. *It instructs us in the origin of government.*

It is distinctly traced to the will and appointment of the Infinite Mind. "There is no power but of God;"—in other words, there is no government in any quarter of the globe, or of any particular form, which does not exist by the good providence of Him by whom "Kings reign and princes decree justice." And lest the Christian converts at Rome had been disposed to consider the imperial despotism of Nero as forming a fit exception to this general proposition, the Apostle immediately adds,—*"the powers that be, are of God."*

This inspired representation of "the higher powers," by no means supposes, that the Most High, by any *direct* interference, sets up an individual monarch, or institutes any given form of government. This he never did, but in the instance of the Jewish people; and there were special reasons, in their marvellous history, explanatory of the Divine conduct. It appears quite obvious, that while the Moral Governor of the world, who "is not the author of confusion, but of peace," has willed the existence of government in general; he has left the different nations of the earth to model and consolidate their respective constitutions, according to their particular circumstances and characters; and it is equally obvious, from the doctrine of the text, and from the slightest reflection on the state of human nature, that government, in any of its existing forms, whether monarchical, aristocratical, republican, or mixed, is more in unison with the Divine will, than a condition of savage barbarism and uncontrolled anarchy and licentiousness. "A country without a government would speedily, for want of those means of subsistence and comfort, to the existence of which it is indispensable, become an Arabian desert; and that, however fruitful its soil, or salubrious its climate. Mankind have never yet been able to exist for any length of time in a state of anarchy. What reason so completely evinces, the Scriptures decide in the most peremptory manner. *The powers that be, are ordained of God:* in other words; *Government is an ordinance of God.*"

But while it is an ordinance of God, and one of a most benign and merciful character, it by no means follows as a consequence, that any particular monarch can plead a *jus divinum*, or divine right, to his throne, independently of the providential circumstances and agents by which he has been raised to the possession of regal dignity. "The Roman Emperors, who are represented in the text as *"ordained of God,"* were, at the same time, elected by military franchise, or chosen and confirmed by the voice of the senate. In order to illustrate this statement, it may be observed, that although the mutual contract of two individuals of opposite sexes, regularly ratified by law, constitutes marriage; yet the Scriptures teach us to believe, that marriage is, notwithstanding, the ordinance of God. To bring the

illustration more closely home to your convictions:—the mixed government of this country is, beyond doubt, “the ordinance of God;” and yet who will deny, that the illustrious sovereigns of the House of Brunswick owe their elevation to the British throne, mediately, to the glorious Revolution of 1688? This train of thought, I am aware, carries with it a tacit recognition of what has been styled by writers on the theory of government, the *original compact*; and whether we are able to trace that compact to its origin or not, it appears palpable to human reason, that the relation of sovereign and people implies a state of mutual obligation: at all events, this can never be denied by any one who imbibes the doctrine of moral responsibility, as stated in the Scriptures.—I will even go farther, and say,—it can never be denied by any enlightened Briton. “It is,” observes the celebrated Judge Blackstone, “a maxim of the law, that protection and subjection are reciprocal; and the reciprocal duties are what is meant by the Convention in 1688, when they declared, that King James had broken the contract between the prince and the people. But, however, as the terms of the original compact were in a great measure disputed, being alleged to exist merely in theory, and to be only deducible by reason and natural law, in which deduction different understandings might very considerably differ, it was, after the Revolution, judged proper to declare these duties expressly, and to reduce that contract to a plain certainty; so that whatever doubts might be formerly raised by weak and scrupulous minds about the existence of such a contract, they must now entirely cease, especially with regard to every prince who hath reigned since the year 1688.”

4 The coronation of a British monarch is a standing memorial of the compact existing between the sovereign and the people. The solemn oath then taken, includes in it an avowed obligation to rule “according to law,”—to maintain “justice and mercy in these realms,”—and to watch over the interests of “the Protestant religion.”

6 After what has been said, you will not suspect me of holding the odious doctrine, that the crimes which have disgraced the annals of human governments, are, in any way, chargeable on infinite wisdom and goodness,—because “the powers that be, are ordained of God.” As well might all the perversions of the human intellect be charged on the Deity, because there is no power or faculty of man for which he is not indebted to the great Author of his being. The power is from God;—the abuse of it, from the erring and sinful creature.

6 This conducts me to another observation, viz. 2. *That the text instructs us sufficiently as to the end of government.*

4 In deciding this question, nothing more is necessary than simply to refer to the source whence government flows. If “there is no power but of God,” every government answers his benevolent design just in proportion as it provides for the happiness of his rational creatures; for whose welfare the institution of government has been erected.

4 I frankly admit, that Rulers are no where expressly addressed in the New Testament; but we are not to conclude, on this account,

that their high duties are in no way suggested to them. The concession of a people's allegiance is not, indeed, suspended on the contingency of a monarch's conduct; but it would be worse than absurd, it would be extremely pernicious, to assert, that princes are not bound to regulate the affairs of their administration by the dictates of reason and the general laws of Scripture. If they are expressly "ordained of God;"—if they "are not a terror to good works, but to evil;"—if they are "the ministers of God for good;"—if they are "revengers, to execute wrath upon him that doeth evil;"—there can be no hesitation in affirming, that when they divest themselves of these qualities, and assume others of a directly opposite description, they draw down upon themselves the displeasure of Heaven, and become the curses rather than the blessings of mankind. pp. 266—271.

We have no room for further extracts, nor have we any disposition to criticise the style of Lectures prepared under the circumstances adverted to in the preface. To the justness and excellence of the sentiments, we are not aware of an exception; and they are enforced, as the quotations amply evince, in a popular, judicious, and striking manner. The language is always unaffected; and the style, if not uniformly unexceptionable in point of finished correctness, is, generally speaking, an excellent pulpit style. We cordially recommend the volume to the attention of our readers.

Art. VII. *May Day with the Muses*. By Robert Bloomfield, Author of the *Farmer's Boy*. Foolscep 8vo. pp. 100. Price 4s. London. 1822.

FEW poets have more honestly won, or more meekly worn their honours than Robert Bloomfield. That he is a poet, we will maintain in the face of all critics Northern and Southern, who would insinuate to the contrary. Had he been so fortunate as to come into the world fifty years earlier, no one would have thought of depreciating his claims. But the literary world has been of late pampered into daintiness. The *Farmer's Boy* was too *loftily* bepraised at its first appearance. It owed, it is true, much of its temporary success to the well-meant endeavours of its Editor and Commentator; and so far the Poet was under great obligations to his Mecenas. But the ebb-tide of popular feeling has fallen proportionably below the mark, and has left the poet scarcely afloat.

It has been brought as a heavy and annihilating charge against Bloomfield, that he is not either Burns or Clave. To compare him with the former, were absurd, for Burns was not an uneducated man; and it were not less invidious to set up young Lubin to the disparagement of old Giles. But, as such a comparison has been hinted at; we will just take the liberty

to remark, that had Gæus been left to follow the plough, instead of stooping over the last in Bell Alley, or vegetating at the Shepherd and Shepherdess in the City Road,—had he remained a peasant and a pupil of Nature till his limbs had acquired their full development, his frame had been strung to health, and his education as a poet had been completed by the woods and the streams, the winds and the sunshine, and the quiet of the country, our Farmer's Boy would have led off with the Muses on May-day in a far higher style than must now be expected from him. The man has brain enough, as his ample forehead testifies. The 'anterior cerebral lobes,' as Mr. Lawrence would say, are sufficiently developed to admit of his excelling as a poet. And he has certainly heart enough, for never was a more passionate lover of rural Nature. All that seems wanted is, a greater portion of physical elasticity, that should have given a healthful vigour to his thoughts, and tone to his feelings. The feebleness which is occasionally betrayed in his productions, is that induced by the languid action of a crazy frame, originally unworthy of the mind which it serves, and rendered still more inadequate to the higher functions of imagination by perpetual ill-health and concomitant anxieties. 'I have written these tales,' he tells us, 'in anxiety and in a wretched state of health; and if these formidable foes have not incapacitated me, but left me free to meet the public eye with any degree of credit, that degree of credit I am sure I shall gain.' They have not incapacitated him for pleasing those who are disposed to be pleased with wild-flowers and May-blossom, and such simple things as go to form a May-day wreath; and he must be a ruthless and a heartless critic who would by rough handling doom them to fade a moment before their time.

The argument of the present poem is as follows: Sir Ambrose Higham of Oakley Hall in the county of Fairland, baronet, now in his eightieth year, yet being of perfect mind and memory, resolves on celebrating old May-day by giving a feast to his tenants, when they should be allowed to pay their half-year's rent in rhyme. As a precedent for so singular a bargain, the poet refers us to a paper in the Rambler, where an individual is celebrated, who, 'as Alfred received the tribute of the Welsh in wolves' heads,' allowed his 'tenants to pay their rents in butterflies, till he had exhausted the papilionaceous tribe.' A man has a right to do what he will with his own estate, remarks the Poet; just as a Poet has a right to do what he will with his hero. The only difficulty lies in the required supposition that a cluster of poets could be found in one village. But, happily, Sir Ambrose's proclamation was

not express that every tenant should bring his own verses; so that one poet—the Parish clerk, or Ploughman Giles, or any other individual addicted to composing sonnets, epitaphs, valentines, or bell-man's verses—might have sufficed for the village. In the present instance, however, it is affirmed that there

'—Shot through many a heart a secret fire,
A new-born spirit, an intense desire
For once to catch a spark of local fame,
And bear a poet's honourable name!
Already some aloft began to soar,
And some to think who never thought before.
But O, what numbers all their strength applied,
Then threw despairingly the task aside
With fain'd contempt, and vow'd they'd never tried.'

By some means or other, or, as we should say at Oakley-Hall, by hook or by crook, when old May-day arrived, there was note-paper enough in readiness to answer the demand.

'Thus came the jovial day, no streaks of red
O'er the the broad portal of the morn were spread,
But one high-sailing mist of dazzling white,
A screen of gossamer, a magic light,
Doom'd instantly, by simplest shepherd's ken,
To reign awhile, and be exhaled at ten.
O'er leaves, o'er blossoms, by his power restored,
Forth came the conquering sun and look'd abroad;
Millions of dew-drops fell, yet millions hung,
Like words of transport trembling on the tongue
Too strong for utterance. Thus the infant boy,
With rosebud cheeks, and features tuned to joy,
Weeps while he struggles with restraint or pain;
But change the scene and make him laugh again,
His heart rekindles; and his cheek appears
A thousand times more lovely through his tears.
From the first glimpse of day, a busy scene
Was that high swelling lawn, that destined green,
Which shadowless expanded far and wide,
The mansion's ornament, the hamlet's pride.
To cheer, to order, to direct, contrive,
E'en old Sir Ambrose had been up at five;
There his whole household labour'd in his view,—
But light is labour when the task is new.
Some wheel'd the turf to build a grassy throne,
Round a huge thorn that spread his boughs alone,
Rough-rind and bold, as master of the place.
Five generations of the Higham race
Had pluck'd his flowers, and still he held his sway,
Waved his white head and felt the breath of May.'

Some from the green-house ranged exotics round,
To bask in open day on English ground;
And 'midst them in a line of splendour drew
Long wreaths and garlands, gathered in the dew.
Some spread the snowy canvas, propp'd on high
O'er sheltered tables with their whole supply.
Some swung the biting scythe with merry face,
And cropp'd the daisies for a dancing space.
Some roll'd the mouldy barrel in his might,
From prison'd darkness into cheerful light,
And fenc'd him round with cans; and others bore
The creaking hamper with its costly store,
Well cork'd, well flavour'd, and well tax'd, that came
From Lusitanian mountains, dear to fame,
Whence Gama steer'd and led the conquering way
To eastern triumphs and the realms of day.
A thousand minor tasks fill'd every hour,
Till the sun gain'd the zenith of his power,
When every path was throng'd with old and young,
And many a sky-lark in his strength upsprung
To bid them welcome. Not a face was there
But for May-day at least had banished care.
No cringing looks, no pauper tales to tell,
No timid glance: they knew their host too well.
Freedom was there, and joy in every eye.
Such scenes were England's boast in days gone by.'

Of the songs and recitals, we have been best pleased with "The Soldier's Home," and "Alfred and Jennet." The latter is a very simple and interesting little tale, written to shew that it is not 'impossible for a blind man to fall in love.' It is so much the best thing in the volume, that we hardly do justice to the Author in not giving an extract from it; but we could not detach any passage from the narrative without disadvantage.

Art. VIII. *Reflections on Gall and Spurzheim's System of Physiognomy and Phrenology.* Addressed to the Court of Assistants of the Royal College of Surgeons, in London, in June 1821. By John Abernethy, F.R.S. 8vo. pp. 75. London. 1821.

THERE is no erroneous doctrine or theory which has for any length of time obtained an extensive currency, but will be found to have been indebted for its success to some portion of truth imbodied in it. And the force of truth is in nothing more manifest, than in its procuring a reception for the errors in which it is enveloped. Had the speculations of Spurzheim been wholly baseless and unreasonable, had he been not simply a theorist but an impostor, no argument would have been necessary to disprove his Craniological reveries. Nor would even

his acknowledged abilities, his professional eminenca, and the benevolence and candour which distinguish his character, have long rescued assumptions wholly gratuitous from the contempt of all men of science. There can be no doubt that Dr. Spurzheim was actuated by a genuine and not unintelligent enthusiasm; and he thought that he had collected facts sufficient to warrant the inferences he deduced from them. We give him full credit for believing that he had new and important information to communicate relative to the nature of man; and we wholly acquit him of any insidious intention. Between the doctrine of *knobs* or *bumps* and an atheistic Materialism, there is no more necessary connexion than between the physiognomical speculations of the amiable and pious Lavater, and the doctrine of a mechanical Necessity. We admit with Mr. Abernethy, that much mischief might arise from a persuasion on the part of an individual, that he had such and such protuberances, which rendered certain tendencies irresistible. But Dr. Spurzheim no where maintains that physical tendencies are irresistible. A more rational line of conduct on the part of the believer in Craniology, who should discover in himself any knobs of bad omen, would be, to direct all his efforts to the watchful and sedulous counteraction of that organic propensity. Again, Mr. Abernethy objects, that

‘If an unbenevolent and inconsiderate man who had never studied human nature, were at once to decide from the form of the head, and suspect or believe all those who happen to be broad across the temples, of being covetous or crafty, he would surely injuriously mistake the character of many persons.’

But this objection would equally apply to physiognomy. A man's misapplying its rules, does not prove that those rules have no foundation in nature, but only that they are liable to misapplication. Since, however, it is native *tendencies* only, which either the lines of the face or the inequalities on the surface of the *cranium* are supposed to indicate, the man who should peremptorily decide on *another's* character, (that character which is the complex result of temperament, education, social habits, and moral discipline,) from the physical propensities of the individual merely, leaving all the other circumstances out of consideration, would but discover a craniological deficiency, not to say, a moral defect, in himself.

Leaving the doctrines of Lavater and of Spurzheim out of the question, the existence of certain intellectual and animal propensities in different individuals, cannot, we think, be rationally questioned. In what part of the organization these propensities reside, or by what, if by any, external signs they are

indicated, is a question for after-consideration. That they exist in the brute, is a familiar fact: in them they assume the shape of a volutary and often astonishing instinct. And this, in common with the animal creation, is the subject of various avowifications of what, in him also, we recognize as instinct. The love of a mother for her infant, and the principle of imitation in children, are unequivocal exhibitions of instinctive propensity. And these propensities, though common to the species, yet exist in different individuals, in various degrees. They operate without the influence of reason; (for this is our notion of instinct;) yet, in man, they are susceptible of being regulated by reason; a circumstance which sufficiently discriminates the rational subject of such propensities from the brute animal. Now, there is nothing irrational, nothing necessarily derogatory to either the dignity or the free agency of man, in the supposition, that he may possess other instinctive and urgent propensities in common with the brutes, besides those to which we have adverted; for instance, a strong propensity to construct things, and an aptitude for such employment, a propensity to combat,—or to hoard; that he may possess partial or individual propensities besides those which are common to human nature. Such predispositions make their appearance very early, and we call them *turns of mind*. We have seen infant mechanics, infant arithmeticians, infant heroes. The marks of hereditary temper and disposition also are discernible in the earliest stage of mental development. Whether these things are indicated by knobs or lines, or not, they exist, and may soon be detected.

The causes which determine the instinctive propensities of the brute, are not less mysterious than those which originate similar constitutional tendencies in man. There seems no reason to doubt that organization has much to do with them. Organization is at least a collateral cause, as it is adapted to the peculiar instincts of different animals. Yet, Mr. Abernethy justly remarks that, as in the instance of the propensity to construct in birds and insects,

“the occasional, perhaps annual recurrence of this propensity, renders it probable that it is not organization merely which creates it, but that it arises from temporary actions occurring in peculiarly organized parts; and the rare occurrence of this instinct shews how long such actions may be suspended so as to render organization of no effect.

Admitting (then) that man, like animals, possesses in various degrees a natural propensity and talent for construction, yet, no blind impulse regulates his labours; he constructs what his reason directs, or his fancy suggests; he forms previous plans or designs, and alters them till the whole seems to accord with his intentions; and yet, none of his works

are so unalterably perfect as are those produced by blind instinct operating according to the ordinances of overruling Intelligence.'

That organization is only one of the causes which ~~create or~~ determine the qualities of the brute, is manifest; ~~because~~ animals are seen to be capable of *acquired habits* not common to the species,—capable of a sort of education, in which both rewards and punishments have their efficacy. So true is it, that did even the actions of men take place under a mechanical necessity similar to that which prompts the impulses of the brute, there would still be scope for a moral discipline, though not for moral probation; still a reason for the law which apportioned reward and punishment to good or evil actions. If organization, then, is one of the causes which determine the tendencies of the animal, there can be no danger in admitting that it is one of the causes of predisposition in the human being. Regarding the brain as an instrument, (which is the proper idea of an organ,) we might expect to find a difference of *adaptation* in the organ, in relation to different intellectual processes; and a difference of adaptation must be considered as amounting to a predisposing cause. 'If we find the head more *produced* in 'parts peculiar to man, it is reasonable then,' as Mr. Abernethy remarks,

'to suppose that he will possess more of the intellectual character; and if in those parts common also to brutes, that he will possess more of those propensities in which he participates with the brute creation? We are all naturally physiognomists; and almost every observant person has remarked the amplitude of this part of the head to be indicative of intellectual power.'

That men should be born with brains of different capacity, with different degrees of intellectual capability, or with different animal propensities, is no more to be objected against, than that they should possess different powers of mind, be born in circumstances so immensely dissimilar, and grow up to maturity under such widely varying moral advantages and disadvantages. The supposed physical or mechanical necessity in the one case, is not more real or absolute than the moral necessity in the other. There is, on either view, a limiting, but not a necessitating cause; an inequality in the distribution of good, which runs through the whole economy of Nature, but no overruling determination of the will. An organization precluding the highest intellectual attainments, cannot at all events be the cause which prevents the development of the intellect up to that point of organic limitation; and till cultivation has done its utmost, it is impossible to say what the organic structure will admit of. In the case of the Negro, a configuration supposed to be unfavourable to the intellectual

character, has been found to admit of far higher attainments than was suspected. A more perfect organization may be considered as a great physical advantage; but it will not be pretended that there are many instances in which the development of intellect has been carried as far as the physical structure would allow. Yet, till that point is reached, organization cannot be justly said to have come into operation as even a limiting cause.

Again, the mere existence of predisposition cannot account for the *predominance* of predisposition over those faculties and sentiments which, according even to Spurzheim's view of human nature, are designed, and are adequate to control those propensities.

Though the possession of original dispositions, faculties, and sentiments, may create a tendency to certain actions, yet Gall and Spurzheim admit, that it is education which produces knowledge and character: it is the disposition and ability to do what has been repeatedly done, and with progressive improvement, that gives us talents and habits of thinking, feeling, and acting in a particular manner. It is repetition, or education, by which, also, motives are rendered so predominant that we feel the indispensable necessity of implicit and energetic obedience to their commands, which is called enthusiasm, and which has given rise to glorious deeds, dignifying and exalting human nature far above animal existence. Religious sentiment, conscientious justice, patriotism, and even personal honour, have induced mankind to bear the greatest evils, without betraying any of the unworthy propensities of our nature.

Even facts and opinions may, by repetition, acquire a preponderance and value that did not originally belong to them. Questionable assertions may by degrees obtain the authority and power of established facts; and opinions, which at first were doubtful, may in like manner acquire a delusive influence over his mind. On the other hand, we may suppress and bring into disuse, propensities and sentiments which may have been naturally strong, till they become inert and inoperative. No better proof of this can be required, or needs be adduced, than the complete change of character or conduct which is caused by the imitation of others, and by habits acquired from those with whom we associate; a change so generally known and recognised, that its effects have become proverbial. "Don't tell me," says Sancho Panza, "by whom you were bred, but with whom you are fed."

Nothing, then, can evince a more perverted judgement, than to represent man as the creature of organization, whatever view we take of the physiological question, when it is so obvious and undeniable, that he is almost infinitely more the creature of habit; the moral cause being every day seen to triumph over the predisposing physical cause, and either to suspend or to annihilate its influence. How completely must professional studies have warped the mind of the man who

imagines that he sees in any external signs of predisposition, a necessitating cause, or even an index to the future character! Yet, it is in these absurd inferences from the Craniological doctrine of Gall and Spurzheim, that all the mischief lies; while, no doubt, what has rendered the doctrine attractive to many persons is, the supposed aid which it gives to the mischievous dogmas of the Physiological Necessitarian. In point of fact, it yields them no countenance or support; and therefore, the system may be allowed to stand or fall according to its intrinsic merits.

Mr. Abernethy has no hesitation in admitting the proposition 'that the brain of animals ought to be regarded as the organization by which their percipient principle becomes variously affected:' he assigns the following reasons for his opinions.

'1st, Because, in the senses of sight, hearing, and smelling, I see distinct organs for the production of each sensation. 2. Because the brain is larger and more complicated in proportion as the variety of affections of the percipient principle is increased. 3. Because diseases and injuries disturb or annul particular faculties and affections without influencing others. 4. Because it seems to me more reasonable to suppose that whatever is perceptive may be variously affected by means of vital actions transmitted through a diversity of organization, than to suppose that such variety depends upon original differences in the nature of the percipient principle.'

But, that reason and the nobler sentiments of our nature arise from organization or mere vital actions, and that the organs themselves are perceptive,—are notions which he deems it impossible for any rational being seriously to entertain. It is an unanswerable objection to the supposition of the Materialist, that it militates against the unity of that which is perceptive, rational, and intelligent.

'The perceptive and intellectual phenomena cannot be rationally accounted for upon the supposition that the brain is an assemblage of organs, each possessing its own perceptiveness, intelligence, and will. There must be a common centre, as I may express it, to which all the vital actions tend, and from which all attention, satisfaction, decision, and volition proceed. Our attention may be so inactive or absent, so occupied by our own imaginations and thoughts, or abstracted, that we are scarcely conscious there is anything surrounding us. Though we possess extensive perceptions by means of vital actions, yet we attend to but one subject at a time. We can direct our attention to any of our various sensations and feelings, to the operation of any of our faculties and sentiments; and, therefore, if Gall and Spurzheim's opinions of the structure of the brain be true, that which is attentive establishes communication with all parts of the organ.'

very earliest stages of life,—by which we mean, the vigorous and harmonious play of all the animal functions,—has much more to do with the future disposition, than is generally suspected.

That the intelligence which produces emotion is received by the brain, and that it secondarily affects the heart, we admit. But then, the brain, not being the seat of emotion, cannot be the seat of those dispositions and feelings which determine the degree and character of emotion. The organs of such dispositions are not, therefore, to be sought for in the brain.

There seems nothing incredible in the notion, that the head would prove to be, could we but make it out, the physiognomical index to the whole organization. We see in the amplitude of the forehead the marks of intellectual capacity; in the development of the lips, the signs of a sanguine or of a phlegmatic temperament; in the lower parts of the face, the strength of the animal propensities. Why should the knobs on the surface of the head, any more than the features of the face, be considered as indications relating only to the brain? As physiognomical signs, they might be found to relate equally to the functions of the organic system,—to the size of the liver, the force of the heart, or the texture and action of the bowels. These are the real organs of jealousy, benevolence, decision, and heroism; and we see no reason why they should not have their representative knobs, as well as the intellectual organs of the brain. It appears to us a great mistake to hunt in the medullary membrane for the organs of emotion, which lie much lower down in the system. These discover themselves in the configuration of the face; why may not the stomach and the liver have their share in determining also the shape of the cranium?

The signs, then, even of moral qualities or dispositions, may occupy the situation assigned them on the surface of the brain-box, though we cannot tell how they got there. The strange and revolting *juxta*-position, however, of some of these knobs, makes much against the correctness of the arrangement. The nomenclature of the system, too, is, in reference to the indications of moral organs, both offensively injudicious and liable to perversion. This remark applies more especially to the organ of veneration. The notion of an organization exciting in us reverence for the Deity, strikes us as grossly improper. Reverence for the Deity has assuredly not its place in the brain; and although certain natural turns of mind must be allowed to be more favourable than others to the cultivation of piety, we cannot believe that these are indicated by any knob on the top of the head.

ment or of intellectual character, they might be known as rules of observation, while the coincidence should remain wholly unaccounted for. The shape of the skull, confessedly, does not answer to the external figure of the brain: it cannot, therefore, be determined by it. These convex knobs are not concavities designed to make room for its action. They can only be considered as hieroglyphic sculptures on the case which encloses the machinery; and if Dr. Spurzheim can decipher them, well and good. But he must not call them organs, or take it for granted that there are local organs answering to every knob.

Of the existence of strong intellectual predispositions and animal propensities in mankind, we entertain no doubt. We are also tempted to believe that there is some correctness in Dr. Spurzheim's craniological observations with regard to the signs of many of those propensities; that they have some foundation in fact. For otherwise, we should find it impossible to account for the vast number of instances in which his craniological rules have led to the detection of individual characteristics. The coincidences have been too numerous and striking to admit of being slightly disposed of. Because they have been employed to prove too much, it does not follow that they prove nothing. What we chiefly dislike in the System is, the mixing up of intellectual with *moral* predispositions, and connecting the latter also with the brain. The classification is unnatural, and, we think, unsound. An organization adapted to the faculty of constructiveness, or to that of calculation, or to that of imaginative combination, we can understand. But organs of benevolence, of veneration, or of other moral qualities, appear to us terms without meaning. So far as the predisposition to good or evil qualities has any existence in the physical constitution of man, (and since it exists in the brute animal, we see no room for denying that it may have a physical origin,) such predisposition must be regarded as having a connexion with the temperament, not with the cerebral structure. On this point, we are sorry to be at issue with Mr. Abernethy, who expresses his satisfaction with Gall and Spurzheim's arrangement, because it 'places the sentiments and dispositions in their real situation—the head.' And he expresses his surprise that an anatomist so eminent as Bichat, should represent the heart to be the seat of feeling, the head of thought. We will not contend about the exact seat of feeling; but of this we are well persuaded, that what Bichat calls the organic life, is chiefly implicated, as a *system of functions*, in those predispositions to certain passions or tempers which frequently discover themselves before thought could possibly give birth to them. And we entertain no doubt that the simple circumstances of health in the

very earliest stages of life,—by which we mean, the vigorous and harmonious play of all the animal functions,—has much more to do with the future disposition, than is generally suspected.

That the intelligence which produces emotion is received by the brain, and that it secondarily affects the heart, we admit. But then, the brain, not being the seat of emotion, cannot be the seat of those dispositions and feelings which determine the degree and character of emotion. The organs of such dispositions are not, therefore, to be sought for in the brain.

There seems nothing incredible in the notion, that the head would prove to be, could we but make it out, the physiognomical index to the whole organization. We see in the amplitude of the forehead the marks of intellectual capacity; in the development of the lips, the signs of a sanguine or of a phlegmatic temperament; in the lower parts of the face, the strength of the animal propensities. Why should the knobs on the surface of the head, any more than the features of the face, be considered as indications relating only to the brain? As physiognomical signs, they might be found to relate equally to the functions of the organic system,—to the size of the liver, the force of the heart, or the texture and action of the bowels. These are the real organs of jealousy, benevolence, decision, and heroism; and we see no reason why they should not have their representative knobs, as well as the intellectual organs of the brain. It appears to us a great mistake to hunt in the medullary membrane for the organs of emotion, which lie much lower down in the system. These discover themselves in the configuration of the face; why may not the stomach and the liver have their share in determining also the shape of the cranium?

The signs, then, even of moral qualities or dispositions, may occupy the situation assigned them on the surface of the brain-box, though we cannot tell how they got there. The strange and revolting *juxta*-position, however, of some of these knobs, makes much against the correctness of the arrangement. The nomenclature of the system, too, is, in reference to the indications of moral organs, both offensively injudicious and liable to perversion. This remark applies more especially to the organ of veneration. The notion of an organization exciting in us reverence for the Deity, strikes us as grossly improper. Reverence for the Deity has assuredly not its place in the brain; and although certain natural turns of mind must be allowed to be more favourable than others to the cultivation of piety, we cannot believe that these are indicated by any knob on the top of the head.

On the whole, the system of Gall and Spurzheim, considered as an organological system, we consider as having no better foundation than imperfect induction and gratuitous supposition. But it has been charged with consequences which do not attach to it, supposing it to be true, and has given rise to unfounded alarms and unjust aspersions. As a physiognomical system, we think it embodies a number of curious facts, mixed up with much that is uncertain, and with not a little that is, in terms, absurd. Let it be pursued, however, as a branch of physiognomy, and we see no objection to the study; although whether it will ever assume the true character of a science, seems very questionable.

Art. IX. *A Brief Memoir of the late Thomas Bateman, M.D.* Third Edition. pp. 24. London. 1822.

THIS brief Memoir of the last days of a man as eminent in his profession as he was estimable in private life, but who, up to within a few months of his death, was an infidel,—presents exactly one of those ‘signs’ which the world are continually asking for, and which the half-believer requires to satisfy him of the truth and power of Christianity. We have seldom perused an obituary more striking in its nature, or more judiciously drawn up. The conversion of Dr. Bateman, (for, if his was not a conversion, then the word is wholly misapplied to the change wrought upon Saul of Tarsus,) was of the most unequivocal, decided, and satisfactory kind. Here is nothing at which the philosopher can sneer, or the scoffer cavil. The tract is an argument addressed at once to the understanding and the heart; and we have no doubt that it will be extensively useful.

Scott’s *Essays* was the work which, after Dr. Bateman’s mind became alive to the subject of religion, was the chief means of producing a total change in his views and feelings. He died exactly one week before his revered but unknown instructor.

“He never ceased to remember, with the deepest gratitude, his obligations to that excellent man. It was only the evening before his death that he was recommending with great fervency to a young friend, whose mother, under affliction, was first beginning to inquire after religious truth, to engage her to read “*Scott’s Essays*,” acknowledging, with fervent gratitude, the benefit he had himself received from that work, and concluding an animated eulogium, by saying, “How have I prayed for that man!” What a blessed meeting may we not suppose they have had in the world of glory!

“The medical friend before alluded to has most justly remarked, that the entire simplicity and sincerity of Dr. Bateman’s natural character give additional value to all that fell from him. He never used a language

that was at all at variance with his real feelings, and was in no degree given to vain imaginations." This testimony is very true, and this remarkable simplicity and sobriety of his natural character remained unaltered in the great revolution which took place in his principles and dispositions: he went into no exaggerations of feelings, or excesses of enthusiasm. And surely the merciful Providence which preserved his sound understanding, in all its integrity, to the last moment of his life, must silence the gainsayer and "the disputer of this world," who might strive to attribute the sacred influence of religion on his mind to the errors of an intellect impaired by long disease and suffering.'

Art. X. 1. *A Dialogue between a Minister of the Church and his Parishioner*, concerning the Christian's Liberty of Choosing his Teacher. By the Rev. Thomas Sikes, M. A. Vicar of Guilsborough. 6th Edition. 12mo. pp. 32. London. 1820.

2. *A Second Dialogue between a Minister of the Church and his Parishioner*, concerning Christian Edification. By the Rev. Thomas Sikes, M. A. 5th Edition. 12mo. pp. 48. London, 1815.

3. *A Third Dialogue between a Minister of the Church and his Parishioner*, concerning those who are called Gospel Preachers or Evangelical Ministers. By the Rev. Thomas Sikes, M. A. A new Edition. 12mo. pp. 78. London. 1819.

4. *An Address to the Separatists from the Established Church*. In a Dialogue between the Minister and his Parishioner. 12mo. pp. 16. Worcester. 1822.

5. *A Letter to the Rev. Jeremiah Jackson, M. A. Vicar of Swaffham Bulbeck*, occasioned by his Sermon preached at Wisbech, on July 31, 1821, at the third quadrennial Visitation of Bowyer Edward, Lord Bishop of Ely. By J. Jarrom. 8vo. pp. 58. Price 1s. 6d. Wisbech.

WE like these village dialogues extremely. They come to the point at once, and exhibit the controversy in its true light as a practical question. There is an honesty, an explicitness, and an appearance of earnestness about Mr. Sikes, that we commend. He tells us that he 'feels a respect for the honest Dissenter;' and we can return the compliment by professing with equal sincerity our respect for the honest Churchman.

The Christian's Liberty of choosing his own Teacher, Mr. Sikes very properly considers as the cardinal article, the hinging point of the Dissenting controversy. Every other question compared with this, sinks almost into insignificance. The question respecting liturgies and free prayer, that which relates to the three orders of Episcopacy, or the three times three orders of the hierarchy, nay, the matter of rites and ceremonies, are all,

though important, of inferior practical importance to this : The Divine authority of the parochial priestly rule here contended for, being once established, little would be left worth contending for, and that little would be in danger.

The hypothesis of Mr. Sikes, and it is one for which a large proportion of the evangelical clergy, whom he reprobates as Gospel preachers, are known to be as great sticklers as himself, — the hypothesis on which the constitution of the Establishment is built, is this : That every parish minister is ‘ a servant of Christ, appointed by the rulers of his household, to the care of a certain district of country, called a parish,’ being ‘ charged with the care of all the souls that live in such a place.’ He is to ‘ feed all its inhabitants with the sacraments,’ and to rule them according to the Scriptures.’ ‘ You very properly ask me,’ says the Minister in the first dialogue with his parishioner, ‘ to shew you my commission for assuming the sole government and care of the inhabitants of this parish; that is, you ask me how God Almighty is to be considered as setting me over this particular place.’

‘ *Twilight.* Aye, Sir, that is exactly what I mean, because, if you can shew me that, I can easily perceive that no other minister ought to thrust himself upon your people under any pretence whatever.

‘ *Minister.* True, John, and now attend closely to what I say, and you will soon see the matter in a very different light to that which has so misled you : My commission to take care of the people of this place, is from the Lord himself. You acknowledge that I am sent by the authority of Jesus Christ into his vineyard the Church ; and now I will shew you that I have his commission to take care of this particular part of it. I received my commission from the Bishop in these words, when he ordained me a Christian priest : “ Take thou authority to preach the word of God, and to minister the holy sacraments in the congregation where thou shalt be lawfully appointed thereunto ;” and afterwards, he lawfully appointed me to this parish, when I first became your minister here. The Bishop, you know, derives his authority from the Apostles, and the Apostles had theirs from our Lord himself. Whatever the Bishop does in the Church, in consequence of his authority from our Lord, through his Apostles, our Lord declares he considers as done by himself. Now the Bishop appointed me, in Christ’s name, to take care of this place, and no other ; and therefore, I have Christ’s authority to feed and govern that part of his flock living in this parish ; and if so, you and all your fellow-parishioners are bound to obey and submit yourselves, and receive my instructions, because I have, by Christ’s authority, the rule over you. Heb. xiii. 17.

‘ *Tw.* You have put it in a new light, indeed, sir ! I cannot say I ever saw it so plainly put before.’

As honest John does not pretend to much book-learning, it is very likely that he never did. But it is not ‘ a new light :’ it

is a doctrine much older than Luther. Many ministers, however, who act upon this assumption, would not go quite so far in their statement of the principle. Yet, between Mr. Sikes and Mr. Simeon, there is only, we believe, this slight difference. The former contends, that to leave the parish church on any pretence whatever, is to fly in the face of Christ and his Apostles: the latter would tolerate, in case of necessity, straying out of one parish to attend service in a neighbouring parish church; but on no account must the parishioner leave his church to hear the Gospel from a non-commissioned minister. There are the prayers, the all-perfect and all-sufficient Liturgy, and the Sacraments; and with these, if the pulpit is dumb or dark, he must be content, and hope for better things. Mr. Sikes is, we readily concede, the more consistent reasoner. The same liberty of choice, or right of private judgement, and power of judging, which would justify the preference of one parish minister to another, would, pushed but a step further, lead to the dangerous consequence of preferring a Presbyterian or an Independent minister in the same parish, to the parish minister; that is, unless the latter can be shewn to have a Divine commission and absolute claims which, under any circumstances, it would be impious to disregard. But, from this consequence, the evangelical clergyman shrinks back in utter horror. We must profess, however, that we cannot understand how the Church-government of the Establishment can be maintained consistently with a departure from the strict parochial principle. Honest Twilight has not been guilty of going to meeting, but merely of wandering out of his parish to hear a 'Gospel preacher' in a neighbouring parish; having always thought, simple man! 'that it was all one whether he went to 'one parish church or another, provided he did not go to the 'Dissenters' meeting.'

Min. Alas! my good friend, you are not the only honest man that has been so deceived with this very error; but *you have been much more like a Dissenter than is commonly imagined.*

Tw. Then I am sure it was because I knew no better; for I detest the Dissenters, and I —

Min. Hold, John; shame upon such words as those: you should rather pity them, and endeavour by all the kind methods of Christian charity, to shew them their faults, and so bring them back to the true Church and fold of Christ. "If a man be overtaken in a fault," says St. Paul, "ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." Gal. vi. 1. And, I tell you again, your fault in deserting your minister and parish Church is that very sin which is the grand sin of Dissenters; and you are much nearer to being a Dissenter than you think for, John.

' *Tw.* Sir, I am sorry for the words I have said, because they do not become a Christian; but I meant no harm to them, I only meant that I detest their principles, and their doctrines, and so forth: for Mr. B. has often told us that they make very poor Christians.

' *Mrs.* Look you now!—How difficult is the task of knowing ourselves! Ah! Mr. B. "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? or how wilt thou say to thy brother, Let me pull the mote out of thine eye, and behold a beam is in thine own eye?" Matt. vii. 3. But let us see—I told you, that you were much nearer being a dissenter than you would like to see yourself, and I will shew you how: The dissenters, you know, despise and will not hear those ministers whom God hath set over them: So do you. The difference between you is this: that they choose ~~any~~ ^{men} they like, out of the church, and set him up, and then call him the Rev. Mr. Such-an-one, as we do Christian clergymen, and make ~~be-~~ ^{lieve} to obey him: for mind ye; the instant the Rev. Mr. Such-an-one disoblige his employers, they send him packing, and get somebody else to do the work of their meeting.—You choose one in the Church; and so far, your error is not quite so preposterous.—But then, to be as like a dissenter as you can, if your parish priest does not please you, as you cannot turn him out of the Church, (as the dissenters do, and as you would certainly do if you could)—why you leave him there, and go to some other preacher that pleases you better.—Again, the dissenters cause divisions, and schisms, (as the Bible calls them) among Christians.—So do you.—Such people as you set the minister of a parish and his congregation at variance; you cause difference of opinion, and make the people separate from their pastor.—But the Church of Christ, which he calls his body, should be all of one mind, and have no divisions in it. Christians should praise God with one mouth and one heart: and not say, "I am of Paul, and I am of Apollos." The Church of Christ should be without rent or division, as his blessed coat was without seam. Now, the only difference between you and the dissenters is this; ~~They~~ completely tear and destroy this sacred garment, and scatter the rags in every corner of the kingdom; ~~You~~ tear and rend it from top to bottom, and make it totally unfit either for use or ornament, but do not quite separate the tattered pieces. You see there is hardly a pin to choose between these two horrible things.'

The sin of schism or division must certainly be considered as attaching to divisions *in* the Church, rather than out of it. Now, Dissenters peaceably, and it may be 'from pure motives' of conscience, as Mr. Sikes allows, withdraw from the Parish Church. They are separatists then, but must not be called schismatics, for they do not divide the Church; always understanding by the Church, the Church of England. The schism is, when Mr. Sikes is preaching in one parish church, and 'a Gospel preacher' is preaching 'grace and election, justification and the new birth,' and other hard things in the adjoining parish, and drawing away all Mr. Sikes's parishioners.

Here is a schism with a vengeance; altar against altar; the Church against itself! Which of the two is the schismatic, we dare not attempt to decide; but the Church is obviously divided both in doctrine and in fact. The Gospel preacher may allege that he is the innocent occasion of this division; that in being charged with turning the world upside down, he only shares in the reproach in which the Apostles gloried; that Christianity has always been the occasion of schisms, setting the mother against the daughter, the father against the son, the circumcised against the uncircumcised; but that the occasion of such schisms is unjustly charged with being the cause of them. All this may be said, and said with truth. But then, the existence of the schism being indisputable, the inference will be most dangerous; to wit, that schism is a thing inevitable in a Church constituted as is the Church of England; that, as it is inevitable, so, as to those who are chargeable with originating it, it is innocent; nay, that under all the circumstances of the case, this most horrible evil is a good thing.

As Dissenters, then, we maintain that we stand quite clear of schism. The schismatics are the members of the Established Church, who stray from their own parish. This is as clear as the light of noon. Let us not be misunderstood, however, as meaning to cast any reproach upon their *Christian* character. They are only bad Churchmen. We only mean that they are schismatics, *ecclesiastically speaking*, as rebelling against their lawfully ordained and divinely commissioned parish-priest, and depreciating the sufficiency of the provision which the Church has made, in the Liturgy and the Sacraments, for their edification. As schismatics, in a New Testament sense, we are far from regarding them; notwithstanding they are very apt to bestow that hard name upon us.

That Dissent is no schism, we can prove by analogy. Every one knows the fierce contest which so long agitated the Romish Church, between the Jansenists and the Molinists. Here was a theological schism. Again, when two, and in one case three, rival Popes were contending for the chair of St. Peter, and excommunicating each other, while their partisans zealously had recourse to the logic of cold steel to decide the point, there was a political schism in the Church. But when Henry the Eighth declared himself the head of the Anglican Church, there was no schism, but only, as every Churchman will admit, a withdrawal, a peaceable separation. In like manner, when the Nonjuror party in our National Church, refused to acknowledge King William as the head of that Church, here was a schism, and a dangerous one: and about the same time, the Hoadleyan controversy produced a theological division of the most angry

kind. But when two thousand clergymen were ejected from the Church in the days of Charles II., the Church was only purified of schism, by getting rid of the schismatics who troubled her. It was, like the Reformation in Henry the VIIIth's time, a separation of parts, the sound from the unsound; with this difference only, that the minority who went out, did not carry the King along with them.

But though we have thus succeeded in proving—we hope to Mr. Sikes's satisfaction—that we are not guilty of schism in our separation from the Church, we are aware that we have yet to clear ourselves from the crime of breaking the laws, and despising the Divine claims of the duly ordained clergy of this realm. To this charge we shall now briefly address ourselves.

Imprimis, we deny the whole fiction of the ecclesiastical commission pretended to. We regard it as altogether apocryphal; as much so as the stories of Asmodeus and Bel and the Dragon. That it proceeds 'from the Lord,' we consider as a most impudent pretence, since it is well known that the Bishop derives all his authority from the King, and that he is the head of the Church. The authority the Bishop possesses, is a purely secular authority, as much so as that of the justice of the peace from whom the Dissenting teacher takes out his license; and the appointment he confers or sanctions, is a political authority also. The Establishment is, from the top to the bottom, a political arrangement designed to provide for the instruction of the people. Its form and constitution have been settled by the State, its articles decided on by the State, its ceremonies decreed by the State. It may be called a Royal Church, or a Parliamentary Church, or a National Church; any thing but an Apostolic Church. The Apostles explicitly disclaimed that very dominion which prelacy arrogates to itself. It is therefore a contradiction in terms, to suppose that they could devolve this species of jurisdiction on any imaginary successors. We have ample proofs in the New Testament, that many of the primitive Christians exercised the function of preaching with efficiency and success, who never took out their commission even from the Apostles; and the Apostle Paul rejoiced that in any way Christ was preached. The Bishops of the Apostolic Churches were any thing but lords diocesan and princes palatine. They had no political authority, and they could not impart any. They had not more authority, and not larger dioceses, than many of our Dissenting bishops, the pastors of congregations.

That what the Bishop does in the Church, our Lord considers as done by himself, is an assertion very false, and, considering what a modern Bishop is, and who made him a Bishop.

and what raised him to the see, a very impious misstatement. Here are the Wellesleys, and the Beresfords, and other Irish families at this moment besieging the Prime Minister for the vacant arch-bishoprics of Ireland; and no one questions that political reasons will entirely determine the appointment. Lord Liverpool will decide which noble family shall have each Apostolic mitre that is vacant, with the immense revenue attaching to it. And are we to believe, that all that his Grace shall thenceforward do in the Irish Church, our Lord will consider as done by himself? Oh, Mr. Sikes, well have you named your worthy parishioner, John Twilight. But a man must be quite in the dark to believe that Christ has any thing to do with such appointments, or that every Bishop and every parish minister is a servant of Christ. He is a servant of the Crown, if you please.

That God Almighty is to be considered as setting the parish minister over the particular cure to which, if the rector, he has been presented by the patron,—if the curate, appointed by the rector,—is another grievous mistake. We know that “the powers that be, are ordained of God.” Government of all kinds is his ordinance. But in this sense, the Romish priest must be considered as equally set over his flock by Almighty God. Nay, the Mahomedan priest can, in Turkey, shew as good a warrant as respects his appointment by the powers that be. And according to Mr. Sikes's hypothesis, it must be not less a man's duty under those circumstances to submit to his appointed rulers. God's providence may be pleaded in the one case as well as in the other, as sanctioning such obedience. But when all the circumstances under which the disposal of livings takes place are considered, how shocking must appear the profanation of Scripture language, which represents the life-tenant of the tithes, or his curate, as set over Christ's flock in that part of his vineyard; as having by Christ's authority, the rule over that parish!

But we do not wish to speak lightly of an authority derived from the King. While we feel imperiously bound to obey God rather than man, we are glad, when their laws do not clash, to obey both. But Mr. Sikes

‘ cannot see how an *honest Dissenter* can possibly be so good a subject as an honest Churchman; because the Churchman obeys all the King's laws without exception; but the Dissenter, by the act of toleration, has got leave to *break* all those laws concerning the Church and Sacraments, which the King and Parliament have enacted to maintain true Christianity among us. The King says to his people, in the words of the great Joshua, “Choose ye this day whom ye will serve; as for me and my house, we will serve the Lord.” And surely those subjects he must

consider as the *best*, who choose to go right with him in the old religion of their forefathers, rather than those who have got leave to go wrong.

There is some truth in this, and it partly accounts for his late Majesty's friendly disposition towards the Dissenters. He considered them as good subjects for this very reason, because he regarded them as the most religious part of the community. The good old King was too wise and too religious, to imagine that going to Church was the same thing as serving the Lord. He had not read Henry on the Bible to so little advantage as to fall into so fatal an error. He knew that the Dissenters were in the main going right, while too many loyal Churchmen, too many of his own clergy, were going wrong.

But Mr. Sikes must allow us to undeceive him on one point. He thinks that an '*honest* Dissenter' cannot possibly be so good a subject as a Churchman. From the stress laid on the epithet '*honest*,' we should be led to suppose that a dishonest Dissenter may be. We will take it for granted, however, that this is not Mr. S.'s meaning. Honest or dishonest, a Dissenter cannot be so good a subject, 'because he has got leave.' &c. But we should have imagined, that his getting leave would have made him all the better subject. This very extraordinary privilege, which makes it lawful for him to break the laws, ought to bind him more firmly than ever to his King, out of gratitude. Who does not see that the privileged Dissenter has a motive for being a good subject, which the Churchman has not? We are not sure that we have yet hit Mr. Sikes's meaning. Perhaps he means, not that the Dissenter's having got leave to break certain laws, makes him the worse subject, but his making use of his privilege. Then, the laws which confer upon him that 'leave to go wrong,' must be considered as sanctioning his misdoing. Oh! wicked laws, which make a man the worse subject! But how can *he* be said to break the laws, who does nothing but what the laws allow and sanction? Was ever such a thing heard of in this world, as laws giving a man leave to break laws, and making it right to go wrong? Yet so says Mr. Sikes. Here are certain of the King's laws, which the Dissenter has obtained leave to break. Then it is lawful to break them. Then they have ceased to be laws; for the laws are binding upon all, and when they cease to be binding, they cease to exist. Then, the Dissenter cannot break them. And so, after all, he is deprived of this admirable motive for being a good subject, the leave to disobey; and is reduced to the common level of those who are bound by the laws.

But Dissent is only '*tolerated*.' Were this true, Dissent must be ~~lawful~~ lawful, unless we could have laws tolerating and protecting what is unlawful. Suppose that a law was passed, tol-

rating smuggling—Dissent is, we know, a species of spiritual smuggling—in that case we should conclude, that thenceforward smuggling was a lawful trade. To tolerate *by law*, is to make lawful; in other words, to repeal the very prohibitions which made the thing unlawful. Dissent, then, being tolerated; cannot be a breach of the law.

Dissent, however, is not merely tolerated: it is established, recognised, and sanctioned. Dissenters are qualified to be senators, although they may not be constables. The Dissenting ministers of the Three Denominations in and near London, have enjoyed during successive reigns, an honorary privilege which no other body, we believe, except the two Universities and the London clergy enjoy; that of addressing the Throne and being admitted to kiss his Majesty's hands. A parliamentary grant is annually made in aid of poor Dissenting ministers; and lastly, Dissenting ministers, as such, are exempted from several public services. These circumstances are utterly irreconcilable with the notion that Dissent is barely tolerated. The King and the Parliament have alike taken the Dissenters by the hand; and what must they think of Mr. Sikes, who tells them, that they are countenancing men in breaking the laws and going wrong, that they are encouraging bad subjects. Call you this honouring the King, Mr. Sikes? Fie!

Still, it will be said, Dissenters do not go to the King's Church. No more did any Protestants in King James the Second's time: were *they* the worse subjects? *Why* should they go to the King's Church, when neither the King requires it, nor the Laws forbid their going to their own Church? Whence can arise the obligation when there is no law?

But the King has two Churches. He has got a Church of England, and a Church of Scotland; an Episcopalian Church and a Presbyterian Church, and, in Canada, a Roman Catholic Church. If the Episcopalian may go to his chapel in Scotland, which is not there the King's Church, why may not a Presbyterian in England attend *his* meeting-house?

Why, we repeat the question, should we go to the Parish Church? We pay our tithe and poor's-rate: can we be required to do more? The laws do not require more: why should the Church? Because its ministers are lawfully ordained? So are ours. Theirs are licensed by the Bishop; ours by the magistrate. Both the Bishop and the magistrate derive their authority from the King; so that the ordained and the licensed minister stand at last on the same footing. Is it that the Church is governed by Bishops? So are our churches: every church among us has its Bishop. Instead of twenty four Bishops, we have several thousand; and we think our Episco-

pace the most ancient, for we carry it back as far as the Apostles. Have they the Succession? So have we. Have they the Sacraments? So have we. We baptize in the same holy name; and the bread and wine of which we partake, we believe to have the same significance and virtue as that which has been consecrated by a 'priest.' And then, as to the matter of a commission, we hold that our Ministers have a much better commission to shew than Mr. Sikes can boast of; a commission more Apostolic, an authority more Episcopal, a power more unequivocally attested than either his Patron's appointment or the Bishop's ordination could convey. Qualified alike by previous education and by the evidences of religious character, chosen and recognised by their flocks as ministers of the New Testament, and ordained by the laying on of the hands of the Presbytery, our Ministers have, in our view, a far better title than at least three fourths of the Episcopal clergy, to the office which they fill. Uneducated they are not; self-constituted they are not. These epithets, at least, apply to comparatively very few. On the contrary, Dissenting ministers have for the most part a better theological education than most of the clergy, though they know little, it may be, of the mathematics.

Now, if Mr. Sikes, or if our worthy friend whose tract is dated Worcester, wishes to make any impression on *Separatists*, he must take into account all these facts, and shew that he is not ignorant of the very elements of the question. Otherwise their arguments must needs fall short of the mark. Neighbour Twilight may be satisfied; but a fourth, fifth, or sixth dialogue may be requisite to convince such a sturdy sectary as Thomas Johnson, who appears from his "Reasons," to be much better acquainted with his New Testament than honest John. Twilight could not, it seems, tell his Parish Minister, what *edification* meant, although he used that word in giving his reasons for hearing the Rev. Mr. B.— He did not know that it meant 'improvement in religion.' Poor John! And so his Parish Minister, naturally enough, takes advantage of his ignorance, to tell him, that he is not to be the judge of his own edification; that he cannot judge of the progress he makes in Divine knowledge. This is rather severe upon Master Twilight. We wish Mr. Sikes joy of his hopeful scholar.

But now, had he Thomas Johnson to deal with, and were he to tell him, as he tells Twilight,

'You have not a teacher to seek. *The whole of this kingdom, with a very few exceptions, (and likewise the whole Christian church,) is already well supplied with proper teachers, whose authority to teach their different congregations come, directly from Christ himself; and you can have*

no, ministers to seek, till you have first cast off your obedience to this order of things appointed by your Saviour, and have deserted your minister and your brethren. Did you ever hear of people seeking their father and mother? Is it not God Almighty that chooses your parents for you, sends you into the world just at what time he pleases, and causes you to be born of what parents he pleases? Just so does he in the Church.—

Were he to say all this to Thomas Johnson; and then proceed to misapply to the parish minister, the passage in which St. Paul tells the Corinthians, that though they had ten thousand instructors in Christ, yet had they not many fathers, for he in Christ Jesus had begotten them through the Gospel; were he to represent the parish minister as the father in Christ, given him by his Creator, who had begotten him in baptism, and now possessed a father's authority over him, be his character what it may;—that sturdy sectary would respectfully inform Mr. Sikes, first, that the Apostle's language would not bear the gloss which his Reverence had put upon it; next, that St. Paul, who, in writing to these same Corinthians, thanks God that he had baptized none of them, could not have the same idea of regeneration as Mr. Sikes; further, that the title of a father in God or spiritual father, is awfully inappropriate to the great mass of bishops, rectors, and curates; and that the assertion, that 'the whole of this kingdom is well supplied with proper teachers' in the Establishment, sounds so much like a great——, that, had any body but Mr. Sikes said it, it could not have been believed. Then, as to his plea, that even a Judas is to be revered, if the Bishop has laid his hands upon him, because God hath "chosen the foolish things of the world to confound the wise,"—Thomas Johnson would ask Mr. Sikes, whether St. Judas continued to preach and to exercise Apostolic authority *after* he was known to be a thief, and *after* he had betrayed his Master; for with men's undiscovered hypocrisy we can have nothing to do; and whether Mr. Sikes understands by "foolish things," wicked things, and that God chooses the wicked things of this world to confound the wise ones? If not, he is guilty again of perverting Scripture,—an art which the Church of Rome learned of the Devil; and he had need look to it lest he should be found betraying his Master. He tells us, indeed, that we are not to judge the character of a minister, but to look to his office.

'He is placed there for the purposes of our reformation and salvation, to take cognizance of the people's *manners and conduct*, and to persuade, exhort, *reprove*, *rebuke* as occasion requires. But if the people reject him upon a *pretence of vicious character*, they reverse the order of things.'

We have heard of the Devil's rebuking Sin, but never before saw the office so distinctly attributed to him. A man of 'vicious character,' taking cognizance of the morals of his flock, and rebuking offenders, must be a most edifying spectacle. A most delightful order of things, which it would be impiety to reverse! A wicked man may, it seems, be a most efficient minister of the Church of England. Thank God, we do not belong to such a Church!

And now our readers know Mr. Sikes, and they will be able to account for his bitter abuse of the Gospel preachers in his Third Dialogue. 'The Gospel preachers and their followers,' he says, 'murdered Good King Charles, and preached the poor clergy out of their livings and themselves into them.' And the Gospel preachers of the present day, (meaning the *evangelical clergy*), are the same sort of men: their 'arguments, conduct, doctrines, and manners, are exactly the same as theirs.' 'We know,' he adds, 'by sad experience, what Gospel preaching *then* meant, and what it came to, and we should not like to be so taken in again.' Yet, guilty as these Gospel preachers are of 'palpable schism,' 'rebellion against Church authority,' 'systematic slander and delusion,' 'cant,' 'pride,' 'love of lucre,' 'dishonesty,' and 'hypocrisy,' they are servants of Christ, fathers in God, and the rest of it, if you happen to live in the parish over which God Almighty has set any one of them; and Twilight is instructed to yield them, in that case, reverence and obedience accordingly.

We have no room to notice the Vicar of Swaffham, but must leave him in the competent hands of Mr. Jarrom.—The Address to Separatists is chiefly distinguished by its singular imbecility. If we should be thought to have bestowed too much notice on Mr. Sikes, we must beg our readers to remember, that six editions of this trash have been forced into circulation; and the Author is known to be held in high estimation in some quarters. One of the twelve Apostles at least, would, were he living, commend the labours of his Apologist

ART. XI. SELECT LITERARY INFORMATION.

Gentlemen and Publishers who have works in the Press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.

In the press, (dedicated to Lord Dacre,) *Memoirs of the Rev. Thomas Brand*, one of the silenced ministers in the reign of Charles II. By Dr. Annesley. Together with the funeral Sermon. A new edition, revised by the Rev. W. Chaplin.

Mr. Dunlop, Author of the *History of Fiction*, has a new work in the press, entitled, the *History of Roman Literature from the earliest Periods to the Augustan Age*, in two volumes octavo.

Mr. Montgomery, the Poet, will publish in a few days, a work entitled, *Songs of Zion*, being imitations of the Psalms in verse.

Poems, by the Rev. Thomas Cherry, late Head Master of Merchant Tailors School, are printing in a quarto volume; selected and edited by the Rev. J. W. Brilhamy.

Mr. Geo. Downes will soon publish, *Letters from Mecklenburg and Holstein*, including an account of Hamburg and Lubeck.

Dr. Meyrick has been many years collecting scattered notices of Ancient Armour, found in old writings; and the result of his labours will soon appear in three imperial quarto volumes.

Dr. Lucas is printing in an octavo volume, a *Treatise on the Nature and Principles of Inflammation and Fever*.

George Brodie, Esq. has in the press, a *History of the British Empire, from the Accession of Charles I. to the Restoration*, in four octavo volumes.

W. Wordsworth, Esq. will soon publish, in a small octavo volume, a *Description of the Scenery of the Lakes in the North of England*.

Mr. Wood is preparing for publication, *Figures of all the known Shells*, intended to illustrate his *Index Testaceologicus*.

The Sixth Part of the *Encyclopædia Metropolitana* will appear early in next month.

Sir Aubrey Devere Hunt, Bart. has in the press, *Julian the Apostate*, a dramatic poem, in an octavo volume.

Sir Gilbert Blane is printing to an octavo volume, *Select Dissertations on various Medical Subjects*.

Mrs. Schimmelpenninck has a second volume of *Biblical Fragments* nearly ready for publication.

Mr. John Tuck, brewer, has in the press, in an octavo volume, the *Art of brewing Porter and Ale*, particularly adapted to the use of families.

To be published in a few days in 8vo. *The Curfew, or the Grave of the Last Saxon, a Poem*. By the Rev. William Lisle Bowles; Author of the *Mimnuary*, *Letter to Lord Byron*, &c. &c.

Speedily will be published, in 2 vols. 12mo. *Hortus Anglicus*; or, the *Modern English Garden*; containing an easy description of all the Plants which are cultivated in the climate of South Britain, either for Use or Ornament, and of a Selection from the established Favourites of the Stove and Green-house; arranged according to the System of Linnaeus; including his Generic and Specific Characters; with remarks on the Properties of the more valuable Species. By the Author of the *British Botanist*.

Dr. Irving has made considerable progress in a new School Work on *Roman Antiquities*.

The River Derwent and other Poems, by W. B. Clarke, B. A. Jesus College, Cambridge, will appear next month.

Shortly will be published by subscription, with a portrait, *Memoirs of the Life of Charles Alfred Stothard, F. S. A.* Author of the monumental Effigies of Great Britain. With some account of a Journey in the Netherlands, by Mrs. Charles Stothard, Author of Letters written during a Tour through Normandy, Britany, and other parts of France.

Mr. Bourn has in the press, an enlarged edition of "A Gazetteer of the most remarkable Places in the World, with Brief Notices of the Principal Historical Events of the most Celebrated Persons connected with them."

Art. XII. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

The Cottager's Agricultural Companion, comprising a complete System of Cottage Agriculture, intended to instruct the Poor of Great Britain in the best Arts of Cottage Husbandry. By William Salisbury, Author of the Botanist's Companion. 12mo. 2s.

ASTRONOMY.

A Celestial Atlas, comprising a Systematic Display of the Heavens, in a series of thirty maps (beautifully engraved by Neele and Son) illustrated by scientific descriptions of their contents, and accompanied by Catalogues of the Stars and Astronomical Exercises. By Alexander Jamieson, A.M. Author of a Grammar of Logic and Intellectual Philosophy. royal 4to. half-bound, 11. 5s. plain. 11. 11s. 6d. coloured.

CHEMISTRY.

The Use of the Blowpipe, in Chemical Analyses, and in the Examination of Minerals. By J. J. Berzelius, Member of the Academy of Stockholm. Translated from the French of M. Fresnel: by J. G. Children, F.R.S.L. & E.F.L.S. &c. With a Sketch of Berzelius's System of Mineralogy; a Synoptic Table of the principal Characters of the Pure Earths, and Metallic Oxides, before the Blowpipe; and numerous Notes and Additions by the Translator. With 3 plates. 8vo. 12s.

EDUCATION.

Elements of Thought; adapted to the Use of Schools, and especially designed to aid the Studies of young Persons who wish to supply the Defects of a common Education. By Isaac Taylor, junior. 12mo. 4s. 6d.

GEOMETRY.

A Statistical, Political, Mineralogical, and Modern Map of Italy, (46 inches by 27). With the New Boundaries according to the latest Treaties; together with signs to indicate Capitals of States—Cities—Fortified Places—Forts—Market Towns—Villages and Hamlets—Ruins—Archbishopricks—Bishopricks—Capitals of Provinces—Post Stations—Post Roads regularly supplied with Horses—Post Roads not regularly supplied—Roads passable for Artillery—Foot paths or Bye-roads—Distances of Posts—

Boundaries of States—Boundaries of Provinces—also signs of Quarries and Mines of Gold, Silver, Copper, Iron, Lead, Tin, Quicksilver, and Red lead; Foundries and Forges, Alms and Antimony, Sulphur, Mineral Salt and Mineral Springs, Marble, Coal, Hot Springs, Cold Springs, &c. The Map includes the Lake of Geneva on the North, and Marseilles and Avignon on the West; forming the most comprehensive Map of Italy that has ever appeared. Dedicated to the Emperor of Austria. By J. A. Orgiazzi. 15s. Canvas and Case.

HISTORY.

Illustrations, Historical and Critical, of the Life of Lorenzo de Medici, called the Magnificent, with an Appendix of original and other documents. With portrait, &c. By William Roscoe. 8vo. 14s. 4to. 11. 11s. 6d.

Recollections and Reflections, Personal and Political, as connected with Public Affairs, during the Reign of George the Third. By John Nicholls, Esq. Member of the House of Commons in the Fifteenth, Sixteenth, and Eighteenth Parliaments of Great Britain. 2 vols. 8vo. 19s. The second volume, which is entirely new, may be had separately, 7s.

The History of Stamford, in the county of Lincoln; with St. Martin's, Stamford Baron, and Great and Little Wothorpe, in the county of Northampton: embellished with 10 fine engravings. demy 8vo. 11. 5s. demy 4to. with proof impressions, 21. 12s. 6d.

MATHEMATICS.

Euler's Algebra, translated from the French, with the Notes of Bernoulli, &c. and the Additions of M. de la Grange. By the Rev. John Hewlett, B.D. F.S.A. &c. To which is prefixed, a Memoir of the Life and Character of Euler, by the late Francis Horner, Esq. M.P. 8vo. 15s.

MISCELLANEOUS.

The Broad Stone of Honour; or, Rules for the Gentlemen of England. 12mo. 7s. 6d. fine paper, 9s.

The Inquirer; a Collection of Essays, Reviews, and Intelligence, on Subjects connected with the Improvement of Society, and the Interests of Mankind.

No 1. (To be continued Quarterly). 8vo. 4s.

Xenophon's Anabasis, newly translated into English, from the Greek Text of Schneider. By a Member of the University of Oxford. 8vo. 8s.

Julia Severa; or, the Year Four Hundred and Ninety-two; translated from the French of J. C. L. Simonde de Sismondi, Author of the History of France—the Italian Republics of the Middle Ages, &c. 2 vols. 12mo. 13s.

The Parish Poor's Rate Book, for Overseers of the Poor; being an approved and convenient Plan for the Assessment for the Relief of the Poor; and containing proper Directions for completing the Assessment, the adjusting of Disputes, and the Manner of proceeding to recover the Amount of the Rate by Distress, &c. By J. Ashdowne, Member of the Honourable Society of Lincoln's Inn, Author of the Churchwardens and Overseer's Guide, &c. post 4to. 3s. in red sheep.

Tales and Dialogues, in Prose and Verse. By Jeffreys Taylor, Author of Boop in Rhyme, &c. With 6 Engravings. 12mo. 3s.

Scenes in England, for the Amusement and Instruction of Little Tarry-at-home Travellers. By the Rev. I. Taylor. With 84 Engravings. 12mo. 5s. half-bound, 7s. coloured.

Le Musée des Variétés Littéraires. No 1. 1s. 6d. (To be continued Monthly.)

POETRY.

May-day with the Muses. With Vignettes. By Robert Bloomfield. fcap. 8vo. 4s.

Dramas of the Ancient World, viz. The Deluge—The Plague of Darkness—The Last Plague—Rixpah—Sardana-palus—The Destiny of Cain—The Death of Cain—The Nereid's Love. By David Lyndsay. 8vo. 10s. 6d.

POLITICAL.

Europe and America in 1821; with an Examination of the Plan laid before the Spanish Cortes, for the Recognition of South American Independence. Translated from the French of the Abbé de Pradt, by J. D. Williams. 2 vols. 8vo. 18s.

THEOLOGY.

The Village Lecturer: a Series of original discourses adapted for Village

Congregations and Families. By A. L. 12mo. 4s.

Practical and Familiar Sermons, designed for Parochial and Domestic Instruction. Vol. VI. By the Rev. Edward Cooper, Rector of Hamstall-Ridware, and of Yoxall, in the County of Stafford. 12mo. 6s.

Lectures on the Gospel according to St. John. Part the Second. Delivered at the Parish Church, and at St. Margaret's Chapel, in the Parish of Walcot, Bath, on the Wednesdays and Fridays during Lent, in the year 1822. With Notes. By Charles Abel Moysey, D. D. Archdeacon of Bath, and Rector of Walcot. 8vo. 6s.

Oriental Literature, applied to the Illustration of the Sacred Scriptures; especially with reference to Antiquities, Traditions, and Manners; collected from the most celebrated Writers and Travellers, ancient and modern. Designed as a Sequel to Oriental Customs. By the Rev. Samuel Burder, A. M. Late of Clare Hall, Cambridge; Lecturer of the United Parishes of Christ Church, Newgate Street, and St. Leonard, Foster lane. 2 vols. 8vo. 11. 10s.

The Protestant Beadsman; or, a Series of Biographical Notices and Hymns, commemorating the Saints and Martyrs, whose Holidays are kept by the Church of England: to which is appended, a brief Review of the Scriptural and Traditional Accounts of the Holy Angels. 12mo. 6s.

Sermons on the Public Means of Grace; the Fasts and Festivals of the Church; on Scripture Characters; and various Practical Subjects. By the late Rt. Rev. Theodore Dehon, D. D. Rector of St. Michael's Church, Charleston, and Bishop of the Protestant Episcopal Church in the Diocese of South Carolina. Together with some account of the Author, and a Sermon preached on Occasion of his Death. 2 vols. 8vo. 11. 1s.

A Necessary Doctrine and Edition for any Christian Youth; set forth in a Series of Sunday School Lectures, with a Catechism, or Preaching Conference, on the Doctrines and Principles of the Church of Christ, adapted to each Lecture; to which is prefixed, a View of Popular Education from the Reformation to the present Time. By the Rev. J. Trist, A. M. Vicar of Verryad, Cornwall. 4 vols. 12mo. 11. 4s.

An Essay on the Scripture Doctrines

of Adultery and Divorce; and on the Criminal Character and Punishment of Adultery by the Ancient laws of England and other Countries: being a Subject proposed for Investigation by the Society for Promoting Christian Knowledge in the Diocese of St. David, and to which that Society awarded its Premium (by benefaction) of fifty Pounds, in December 1821. By H. V. Tebbs, Proctor in Doctors' Commons. 8vo. 7s.

Protestantism: an Address particularly to the Labouring Classes, in Defence of the Protestant Principle. Occasioned by the late controversial attacks of the Rev. J. Curr. By W. Roby. 8vo.

The Rev. Thomas Scott's Commentary on the Bible. A new and stereotyped Edition, with the Author's last corrections and Additions. 6 vols. 4to. 8l. 8s.

TRAVELS AND TOURS.

Travels in Georgia, Persia, Armenia, Ancient Babylonia, &c. &c. During the Years 1817, 1818, 1819, 1820. By Sir Robert Ker Porter, &c. &c. With numerous Engravings of Portraits, Costumes, Antiquities, &c. Vol. II. 4to. 4l. 14s. 6d.

A Geographical and Commercial View of Northern Central Africa; containing a particular Account of the Course and Termination of the Great River Niger, in the Atlantic Ocean. By James M'Queen. With a Map and Two Charts. 8vo. 10s. 6d.

Travels along the Mediterranean and Parts adjacent, in company with the Earl of Belmore, during the Years 1816, 1817, 1818, extending as far as the Second Cataract of the Nile, Jerusalem, Damascus, Balbec, &c. By Robert

Richardson, M.D. Illustrated by Plans and other Engravings. 2 vols. 8vo. 1l. 4s.

The Narrative of an Expedition from Tripoli, in Barbary, to the Western Frontier of Egypt, in 1817, by the Bey of Tripoli: in Letters to Dr. Viviani, of Genoa. By Paolo Della Cella, M.D. Physician Attendant on the Bey. With an Appendix, containing Instructions for navigating the Great Syrtis. Translated from the Italian by Anthony Autere. Esq. 8vo. 10s. 6d.

An Itinerary of Provence and the Rhone, made during the Year 1819. By John Hughes, A.M. of Oriel College, Oxford. 8vo. 14s.

A Guide to the Lakes of Killybeggy; illustrated by Engravings after the designs of George Petrie, Esq. By the Rev. G. N. Wright, A.M. royal 18mo. 6s.

An Historical Guide to Ancient and Modern Dublin; illustrated by Seventeen Engravings of the principal Views and Buildings, after drawings made expressly for the Work, by George Petrie, Esq. and with a new and accurate Plan of the City. royal 18mo. 6s. 8vo. 1l. 10s.

A Picturesque Promenade round Dorking in Surrey. By John Timbs. 12mo. 7s. 6d.

Voyage en Suisse, fait dans les années 1817, 1818, et 1819; suivi d'un Essai Historique sur les mœurs et coutumes de l'Helvétie, ancienne et moderne, dans lequel se retrouvent retracés les événements de nos jours, avec les causes qui les ont amenés. Par L. Simond, Auteur du Voyage d'un Français en Angleterre. 2 vols. 8vo. 14 l.

GENERAL INDEX.

VOL. XVII. NEW SERIES.

- Abernethy's reflections on Gall and Spurzheim, 551, *et seq.* Spurzheim vindicated from the imputation of sinister intention, 552; a liability to abuse no argument against the system, *ib.*; existence of instinctive propensities in man undeniable, 558; organization a collateral cause of predisposition, *ib.*; yet not the sole cause of animal instinct, *ib.*; brutes capable of acquired habits, 554; a difference of adaptation in the organ a predisposing cause, *ib.*; organization a limiting, not a necessitating cause, *ib.*; predisposition easily conquerable by education and association, 555; reasons for believing that the perceptive principle is modified by the brain, 556; argument fatal to materialism derived from the necessary unity of that which is perceptive, *ib.*; analysis of man, 557; craniology examined as a physiognomical system, *ib.*; objection to it as connecting moral predispositions with the structure of the brain, 558; opposite opinions of Abernethy and Bichat as to the seat of moral dispositions, *ib.*; the passions connected with the organic life, and health, *ib.*; the head possibly an index to the whole organization, 559; general view of the craniological system, 560.
- Ahipones, character of the, 458, *et seq.*
- Accum on brewing, 377; merits of the treatise, *ib.*; antiquity of the art, *ib.*
- Accum on wine-making, 377.
- Addresses to separatists from the established church, 561, 573.
- Africa, remarks on the exploration of, 249, 254, 434, 447; see Burchell, Campbell, Copland, Hutton, Jackson.
- Angelo, Michael, memoir of, 230.
- Annual obituary for 1821, 2, 186, *et seq.*; royal details, 187; unfair memoir of the queen, *ib.*; hibernicisms of author's style, *ib.*; excessive panegyric on Hayley, 188; memoir of John Courtois, 189.
- Ants, winged, description of, 360.
- Aquinas, Thomas; memoir of, 305.
- Arminianism, historical origin of in England, 395; remarks on, 412.
- Ashantee, population, &c. of, 352.
- Asia Minor, geography of, 154.
- Aspland's character of Christ, &c. 333; character as a writer, 340.
- Athenian currency, remarks on, 141.
- Atkinson's key to the Latin language, 254.
- Augustine, character of as a theologian, 388.
- Barrow, misstatements of respecting Africa, 509.
- Bateman, Dr., brief memoir of, 360; his obligations to Scott's *Essays*, *ib.*; his amiable character, *ib.*
- Beef-tea, receipt for making, 93.
- Belsham's discourse on the creation, 323, *et seq.*; obligations of orthodoxy to his writings, 337; concedes the untenableness of the plenary inspiration of the scriptures, 338; claims Moses as a unitarian, 339; his criticism on Elisha, *ib.* note; terms Trinitarianism 'apostacy,' 340; Mr. B. infallible, 347.
- Bennett on the support of the ministry, 366, *et seq.*; outline of the sermon, 366; appeal on behalf of ministers, 367; protest against seat-rents, 368; responsibility of deacons, 369; remarks on the choice of, 370; the dissenting

INDEX.

- ministry, an eligible mode of support, 371; trading ministers, *ib.*; instances of noble disinterestedness in ministers, 372; on funds for the relief of ministers, 373; inadequate state of the claims of the ministry, *ib.*; system of voluntary contribution the most legitimate and efficient, 374.
- Bigland's history of Spain, merits of, 129.
- Bible society, Dr. Lacombe's charge against, 463; see Owen's two letters.
- Blasphemy, on prosecutions for, 336, b. 423, 427.
- Bloomfield's may-day with the causes, 548, *et seq.*; estimate of author's poetical talents, 548; argument of the poem, 549; extracts, 550.
- Bonaparte, anecdote of, 61.
- Böttgerstein's easy method of acquiring Hebrew, 463.
- Bosworth's Latin construing, 259; introduction to, *ib.*
- Bradley's select British divines, 64, 74.
- Brewing, treatises on the art of, 377; antiquity of, *ib.*
- British reviewer's injudicious remarks on unitarians, 336.
- Britton's antiquities of Liebfield, 446, 7; merits of the author's series, 446; Clumney's monument, *ib.*; anecdote of bishop Hacket, 447.
- Brown, W. G. memoir of, 143.
- Buckingham's travels in Palestine, 1, *et seq.*; topography of Palestine very imperfect, 1; use of such investigations, 3; present aspect of Jerusalem, *ib.*; reflections on it, 4; account of author's previous adventures, 5; female costume at Scor, 7; state of Acre, 8; Sapphoray, 9; Nazareth, *ib.*; mountains of the precipitation, *ib.*; author's flippant treatment of Dr. Clarke, *ib.*; Mount Tabor, 10; view from ditto, 11; Mount Carmel, 12; valley of the Shadow of Death, 13; Caesarea, *ib.*; Joppa, *ib.*; character of the friars of the Latin convent at Jerusalem, *ib.*; imbecile legends of the sacred places, 14; demoralizing influence of the local superstition, *ib.*; author's equivocal feelings at the sepulchre, *ib.*; disgraceful transactions there, 16; objections to the supposed site of Calvary, 17; reflections on the moral character of the topographical antiquarian, 48; obscurity attaching to the southern boundary of the city, 21; the real Mount Zion first suggested by Dr. Clarke, 22; argument from the measurement of the city, 24; valley of Jehoshaphat, 25; probable situation of Calvary, 25; scene of the parable of the good Samaritan, 26; richness of the trans-jordanic plains, *ib.*; Gilead and Bashan, 27; ancient tombs, 28; volcanic indications, *ib.*; Samaria, 29; Sichem (Naploose), 30.
- Buonarotti, Michael Angelo, memoir of, 230.
- Burchell's travels in Southern Africa, Vol. I. 505, *et seq.*; earthquake at Cape-town, 506; author's journeying arrangements, *ib.*; flippant reflections on witnessing the evening worship of some Hollandist Christians, 507; author's inconsistency exposed, 508; singular diversion of the natives, *ib.*; author's exposure of Barrow's mis-statements, 509; insidious imputations on the missionaries, *ib.*; antidote to serpent poison, 511; description of the sea-coast, *ib.*; South African belle, 512; kral of half-finished Bushmen, *ib.*; author's disagreement with the missionaries, 513.
- Burder's mental discipline, 96, *et seq.*; remarks on self education, 96; design of the work, 97; recommendations of, 98; importance of assiduity exemplified in ministers, *ib.*
- Bushman, affecting description of some, 362, 512.
- Byron's, lord, Cain, 418, *et seq.*; author's probable motives in the publication, 419; the poem not profane, *ib.*; profaneness of Don Juan, 423; author's ironical apology, *ib.*; difficulty of bringing home blasphemous intention, *ib.*; obscenity the worse offence, 424; essential impiety of the poem, 426; see Southey's vision.
- Caen, description of, 49.
- Calvary, objections to the supposed site of, 17; true situation of, 25.
- Calvinism, T. F. Dibdin's sneers at, 46; the most philosophical system, 215; Bp. Horsley's caution respecting, 392; inseparably connected with vital religion, 396; its moral tendency illustrated by historic testimony, 416; and by facts, 438; see Coppleston, Hill, Tomline.
- Calvinistic, meaning of the word, 388; sense of the 59 articles, 380.

INDEX.

- Calvinists, historical testimony in favour of, 416; *hyper*, protest against, 418; see Copleston.
- Cimet, description of the, 156.
- Campbell's travels in South Africa, 357, *et seq.*; general character of the work, 357; conference with king Mshembe, 358, 9; religious knowledge displayed by Munameets, 359; winged ants, 360; anecdote of the king of Mshembe, *ib.*; South African beau, 361; peculiarity in the law of succession among the Marootses, *ib.*; domestic accommodations of the people, *ib.*; affecting state of the Bootakuma Bushmen, 362; character of the king of the Wanketzens, 363; enlightened native chief, 364; native converts, *ib.*; effects of the mission in civilising, 365; combat with a lion, *ib.*
- Card on the Lord's supper, 463, *et seq.*; author's view of the eucharist, 463; Matthew Henry's view of the ordinance, *ib.*; no connexion between the Zwinglian notion and socialism, 466; author's misrepresentation of Hoadley, *ib.* note; injudicious mixture of politics with the discussion, 467; dangerous notions of the high church writers, *ib.*; moral fitness of sacramental institutions, 468; no promise of pardon annexed to them, *ib.*; language of church catholicism equivocal, 469; opinions of apostles alone important, *ib.*; the sacrament inefficacious without faith, 470; Dr. Bell's excellent sentiments, *ib.*; author's dangerous notion of the eucharist as a viaticum, 471; 'making up' criminals for execution, *ib.*; Calvin's deprecation of the popish doctrine of the sacraments, *ib.*; pernicious influence of the church doctrines, 473; remonstrance of the petitioners for a revision of the liturgy in 1661 on this head, *ib.*
- Castledoras, memoir of, 304.
- Catullus, character of as a poet, 522, 526, *et seq.*; description of nuptial ceremonies by, 130; see Lamb.
- Cattle and effect defined, 335.
- Charles V. character of, 190.
- Chauteau, remarks on, 130, 524.
- Church of England calvinistic, 390, 393; nonconformity to, vindicated, 561; *et seq.*
- Ireland, deplorable state of, 163.
- Scotland, secular character of, 215.
- Clare's village minstrel and other poems, 31, *et seq.*; distinguishing character of Clare's poetry, 31; notice of his history, 32; 'effusion' to his father, 33; visit to John Clare, 34; 'village minstrel,' character of, 36; portraits of Lubin's childhood, *ib.*; lament over enclosures, 40; 'the last of March,' 41; 'the ants,' 43; 'noon,' 44; 'twilight,' *ib.*; 'summer tints,' 45; 'early spring,' *ib.*
- Contingent, definition of, 537;—events not less certain than predicted events, 403.
- Cook's inquiry into the New Testament, 310, *et seq.*; design and character of the work, 310; outline and contents, 312; first principles of the inquiry, 314; on interpretation, literary and practical, 315; is a right interpretation attainable? *ib.*; on the proper mode of studying the N. Test. 317; authenticity and genuineness distinguished, 314; internal evidence supplied by the style of the writers, 319; the authority of the books not questioned, had they been anonymous, 321; alarms as to corrections of the text unreasonable, *ib.*; simplicity of the style of the evangelists, 322; improbability that the testimony should be false greater than that the miracle should be true, 323; causes of unbelief, 324.
- Copland's history of Madagascar, 447, *et seq.*; progress of African discovery, 447; character of Radama, king of Ova, 448; abolition of the slave trade in Madagascar, history of, 449; conditions of the treaty with Radama, 450; anecdote of the king, 451; his reception of a missionary, *ib.*; enlightened policy of Radama, 452; practices and rites of the Madagascos, *ib.*; the Madagascos not of Jewish origin, 453; different castes, *ib.*; probable origin of the various races, 454; works on Madagascar, *ib.*; extent of the island, *ib.*
- Copleston's inquiry into the doctrine of necessity, 385, *et seq.*; character of the author, 385; 1. historical question—its comparative non-importance, 386; Augustine not the first to disturb the church with controversies, *ib.*; Luther a follower of Augustine, 388; meaning of the word *calvinistic*, *ib.*; various acceptation of calvinist, 389; the reformers calvinists, 390; real object of r. rev. refutors of calvinism, *ib.*; 39 articles speak the sentiments of calvinists, *ib.*; Sp. Hall's reply of declaimers against calvinism, 392; 39 articles speak the sentiments of calvinists, *ib.*

INDEX.

- agreed of, Dort, in what sense calvinistic, *ib.*; English deputies to, 393; the main dispute respected, justification by faith, 394; origin of the rise of arminianism in the English church, 395; calvinism inseparably connected with spiritual christianity, 396; probable effects of author's work, 397;—2. metaphysical question—outline of author's argument, 397; Mr. Dawson's axioms examined, 398; fore-knowledge and expectation confounded by the author, *ib.*; origin of our belief in the divine prescience, *ib.*; objections to the representation, 399; real basis of our expectation of future events, *ib.*; origin of our ideas of the divine prescience, 400; connexion between divine prescience and the course of events, 401; infallible fore-knowledge proves nothing, *ib.*; in what sense fore-known events are necessary, 402; predicted events not more certain than contingent ones, 403; author's statement of the doctrine of philosophical necessity, 404; indecency of his imputation on calvinists, *ib.*; fatalism not destructive of all motive, 405; fatalism confounded by the author, with a knowledge of things as fixed, *ib.*; fatalism the doctrine of providence ill-understood, 407; fore-knowledge not destructive of holy motive, 408; good actions affirmed to be less laudable in proportion as they are biased, 409; absurdity of the doctrine that a bias destroys freedom, *ib.*; supposed incongruity of divine prescience and human free-agency, 410; opinions of Tomline, Descartes, and Leibnitz, *ib.*; dilemma stated by Tucker, 411; free-will defined and reconciled with a universal providence, *ib.*; author's erroneous views of providence, 412; arminian notion of free-will incompatible with free-agency, *ib.*;—3. theological question—admission of quarterly reviewer as to the innocuous nature of calvinism, 413; author's erroneous notions on prayer, 414; alleged unreasonableness of ascribing uniform efficacy to prayer, *ib.*; true nature, end, and efficiency of prayer, 415; practical importance of the doctrine of predestination, 416; historic testimony in favour of the moral tendency of calvinism, *ib.*; dissenters satisfied with the 17th article, 417; protest against hyper-calvinists, 418; God's purpose, not caused by fore-knowledge, *ib.*
- Craniology unfavourable to the hypothesis of the materialist, 501; inability to abuse no objection against, 552; objections to as a system, 557; see *liberthethy*.
- Deacons, remarks on the duties and choice of, 360, *et seq.*
- Decrees of God, *sup.* *Lighten's lecture on*, 72; see *predestination*.
- Dion, John, narrative of the assassination of, 123.
- Dibdin's bibliographical tour, 45, *et seq.*; literary character of the author, 45; merits of Mr. Lewis as a draftsman, 46; author's malicious sneers at calvinism, *ib.*; description of the abbey of St. Ouen, 47; archbishop of Rouen, 48; rue de Rober in Rouen, *ib.*; description of Caen, 49; 'the dock', 50; author's narrow escape, 52; origin of his turning bibliographer and divine, *ib.*; French barristers, 53; *Polonia*, *ib.*; description of the boulevards of Paris, 54; portrait of M. Charlin, 55; festival given by the author in honour of the Roxburgh club, 56; Strasbourg cathedral, 58; anecdote respecting the surrender of Strasbourg, 59; interview with Schweighauser, 60; anecdote of Napoleon and Lainez, 61; polite conduct of the Vienna literati, 62; 'most sumptuous copy of a printed book in the world,' 63; merits of the decorations, *ib.*
- Dissent no schism, 564, 5; not merely tolerated, 569.
- Dissenters vindicated from the charge of being bad subjects, 567.
- Divinity, on the study of, 194, 208; see *Mill*.
- Dobrizhoffer's account of the Abipones, 455, *et seq.*; account of the work and its author, 455; specimen of *Geconah*, 456; author's inefficient defence of the Jesuits in Paraguay, 457; acoustic phenomenon in the rocks near Cordoba, *ib.*; herb of Paraguay, 458; character of the Abipones, *ib.*; ascendancy of jugglers over the natives, 459; laws and manners of the people, *ib.*; mode of warfare, 460; astonishing rapidity of their movements, 461; history of Ychoulay, 462; depopulation of the Guarany nation, *ib.*; estimate of the labours of the Jesuits, 463.
- Dort, agreed of, notice of proceedings of the, 392.
- Drownedary, description of the, 156.
- Easy method of acquiring Hebrew, 463; tabular arrangement recommended, *ib.*

INDEX.

- Emmerson's cottage in Maine**, 236; *epitaphs*, 238, 9.
Emigration, progress of in Ireland, 164.
Elgin marbles, remarks on the, 137.
Eucharist, true nature of the, 465, 470; dangerous notions respecting, 471; *see* **Gard.**
Evangelists, remarks on their spirit and style, 78, 319, 322.
Evidences of Christianity, remarks on, 78, *et seq.*; 318, *et seq.*
Fantee, population, &c. of, 238.
Fasting, remarks on religious, 181.
Facilium, not destructive of all motive, 403;—the doctrine of providence in understood, 407.
Fletcher's protestant reformation vindicated, 473-5; effects of the preaching of the Reformers, 474.
Florence, medical epistles from, 169.
Flower's letters from the Illinois, 245, *et seq.*; reported state of the settlement, 245; moral condition of the settlers, *ib.*; reflections on the prospects of the colony, 247; Cabbett, *ib.*; Benjamin Flower, 248.
Foreknowledge confounded by Opleston with mere expectation, 398; **Divine**, remarks on, 79, 200, 400, *et seq.*
France, Dibdin's tour in, 46, *et seq.*
Free-will defined, 411; false notions of, 412.
French historians, dishonesty of, 115.
Fripp's unitarian's apology, 336, *et seq.*; origin of author's change of sentiment, 334; remarks on the British reviewer's language, 336; unitarian propositions, 344.
Gambia, account of a visit to the river, 427, *et seq.*
Gentleman Farmer's letter on retrenchment, &c. 182, *et seq.*; remarks on the conduct of the agriculturists, 182; author's apology and design, 183; grasping spirit of publicmen, 184; plan for securing purity of elections, 185; observations that would arise from such combinations, *ib.*; reform of consequence only as it bears on taxation and expenditure, 186.
Governments, origin and end of, 546.
Graham, church, Dr. Hill's notions on, 214.
Hale, bishop, uncertainty of, 444.
Hale's defence of the Spitalfields act, 242, *et seq.*; fallacious nature of certain sweeping positions in political economy, 242; whether **PROB** will find its value, *ib.*; *want* of *under-paying the labourer*, 243; undue depression of wages not the result of a redundant population merely, *ib.*; operation of the act in question, 244.
Haydon, remarks on as a painter, 226.
Hayman on brewing, 377, 8.
Henry's History of England; character of, 291.
Hewlett's sermons, 178, *et seq.*; impressive character of a posthumous publication, 178; character of the sermons, *ib.*; on the subjects of the apostolic commission, 179; "holding into Jesus," 180.
Hibernian society; claims of the, 186.
Hill's lectures in divinity, 193, *et seq.*; in what consists the excellence of theological lectures, 193; author's plan, 194; a knowledge of controversies indispensable to the student, *ib.*; unreasonableness of the distaste for polemical divinity, 195; danger attending theological studies, *ib.*; different plans compared, 196; plan of author's course, 197; objections to it, *ib.*; theology consists, not of opinions, but of facts, 199; the facts on which the Pelagian and other controversies turn, true independently of revelation, *ib.*; existence of moral evil, a fact, 200; predestination a fact, *ib.*; sovereignty in the distribution of good, a fact, 201; hints towards a scientific system of theology, *ib.*; prejudicial influence of Doddridge's mode of lecturing, 202; incautious statement of Dr. Hill, 203; remarks on such a style of address in a lecturer, *ib.*; objectionable phraseology, 204; the foundation of the Gospel is, the fact, that men are sinners, 205; necessity of revelation stated and explained, *ib.*; importance of the discoveries of revelation, 206; review of the Trinitarian controversy, 209; 1 John v. 7, no decisive proof of the doctrine, if genuine, *ib.*; reflections on the metaphysical and scholastic discussions respecting the Deity, 210; summary of the scripture doctrine of the Trinity, 211; character of Bishop Tomlinson's revelation of catholicism, 212; notice of Unitarian writers, *ib.*; condemn the "Hill's philosophical system," 213; author's notions on church-government, 214; independence vindicated, *ib.*; actualized character of the Scottish church, 215.
Historical map of Palestine, 225.
History of painting in Italy, 212, *et seq.*;

INDEX.

- style and qualifications of the writer, 215; *apology for the petty tyrants of the middle ages*, 217; pernicious confusion of ideas betrayed in the representation, *ib.*; *tragic history of Cosmo I., and his house*, 218; author's enmity against the Bible, *ib.*; his misrepresentations of the Bible history exposed, 219; Athaliah recommended as a subject for the painter, 220; Italian painters unrivalled, 221; *angelic painter, ib.*; Cimabue, 222; Giotto, *ib.*; *Giotto and the king of Naples*, 223; Masaccio, *ib.*; Fra Philippo, 224; Andrea del Castagno, 225; Ghirlandajo, *ib.*; remarks on the introduction of portraits into historical paintings, *ib.*; Haydon, 226; Leonardo da Vinci, *ib.*; *anecdote, the young cornet and the old major*, 229; Michael Angelo, 230; Roubilliac, 231; *note*.
- Hoadley (Bishop) opinions of, on the eucharist, 466.
- Holland's cottage of Pella and other poems, 90, *et seq.*; remarks on the iambic measure of Montgomery, 91; *apostrophe to Palestine, ib.*; poem, 92; *Mahomet*, 93.
- Horne's introduction to the holy scriptures, 75, *et seq.*; alterations, &c. in new edition, 75; contents of Vol. I., 77; modern commentators of revelation not wiser than Socrates, 78; argument for the veracity of the evangelists drawn from their spirit and style, 78; continued infidelity of the Jews a corroboration of the scriptures, 79; apocryphal books, 80; additions under the head of versions and harmonies, 81; account of the *Codex Cottonianus*, 82; account of the *Biblia Pauperum*, 83; syllabus of Vol. III., 84; account of the *Roman triumphs*, 85; author's view of the question relating to 1 John, v. 7, 87; animadversions on its incorrectness, *ib.*; true reading of the passage, 88; value of the work, 89.
- Hutton's voyage to Africa, 248, *et seq.*; author's claims and suggestions, 248; importance of Fernando Po, 249; the exploration of Africa by means of the rivers, recommended, *ib.*; author's opinion as to the course of the Niger, 250; *failure of major Peddie's expedition explained*, 251; Cape Labou an advantageous point for settlement, *ib.*; *anecdote of the king of Ashantee*, 252; population of Fantee and Ashantee, 252; *cocoa-tree worship*, 253; *human sacrifices, ib.*; colonial and missionary exertions contrasted, 254.
- Illinois, state of the settlement in the, 243.
- Ignominiousness of the west, *vide supra*, 405, *et seq.*; 557.
- Independents, sentiments of the, *vide supra*, 214.
- Inquisition, the, establishment of in Spain, 118; *resistance to the establishment of by the Neapolitans*, 297.
- Ireland, state of, 160, *et seq.*; *see supra*.
- Jacobs, notices relating to, 430, *et seq.*
- Japan, government of, 326; *see supra*.
- Japanese, *judicious policy of the, accounted for*, 324; *poets*, 329; *festivals*, 331.
- Jarrom's letter to Jackson, 581; 592.
- Jerusalem, present aspect of, 3; remarks on the topography of, 17, *et seq.*
- Jesuits, remarks on the labours of in Paraguay, 434, 463.
- Jews, *horrible cruelties inflicted on*, 119; *remarks on the infidelity of*, 79; *and*, affirmed not to have been *Trinitarians*, 340.
- Jones's scripture antiquities, 167; *plan and contents*, 167; *remarks on*, 168; *impropriety of the author's statement, ib.*
- Kitchiner's observations on *voice*, 95, 6; author's ridiculous remarks on singing, 95; *recipe for good beef tea*, 100.
- Lacey's advantages of the present period, 99; on the phrase, 'good old times', 99; analysis of the sermon, *ib.*; *commercial advantages of the present period, ib.*
- Lamb's translation of Catullus, 522, *et seq.*; notice of former translations, 522; gross insidiousness characteristic of Catullus, *ib.*; revolution in morals effected by christianity, 523; difficulty of translation arising from the changes in language and manners, *ib.*; grossness of language not always a test of morals, 524; Chaucer and Pope compared, *ib.*; separation of the word from the image in the progress of language, 525; difficulty of catching the 'curious felicity' of Catullus, 526; peculiar character of his translation, *ib.*; La Harpe's criticism on it, 527; character of Catullus misunderstood by his critics, *ib.*.
- Atys, *ib.*; Catullus the poet of *tragedy*, 528; address to *Strabo*, 529; merits of *poetical translation*, 529; *epigram*, 530; *note on the author's name, ib.*
- Language, remarks on *language*, 530.

INDEX.

Lawrence's lectures on physiology, 481, *et seq.*; attempt of infidel philosophers to exclude the Divine agency, 481; author indebted to his attack upon Christianity for his notoriety, 482; *zoology the key to morals and legislation*, 483; question whether the *lectures* are serious, *ib.*; the immaterial principle not discoverable amid the filth of the dissecting-room, 484; author's inconsistency explained, *ib.*; Mr. Lawrence and Mr. Pring compared, 485; *author's definition of life*, 488; *no thought without a brain*, *ib.*; dogmatism of the Author exposed, 489; author not to blame for his infidel opinions, but for going out of his line to attack Christianity, 490; his work too flimsy to be mischievous out of the lecture-room, 491; difference between ancient and modern materialists, *ib.*; *epitaph on Dr. Priestley*, 492; matter and mind an assemblage of opposite properties, 493; life not essential to matter, 494; various definitions of life, *ib.*; organization not the cause of life, but produced by it, 495; life an immaterial principle, *ib.*; 'immateriality distinguished from rationality and immortality' by Baxter, 496; absurdity involved in denying to organization an immaterial mover, *ib.*; *our consciousness as a supposed attribute of matter*, 497; thought, if secreted by the brain, must be a substance, *ib.*; etymological proof that thought is material, 498; mechanism originating a *Newton or a Franklin*, *ib.*; if the brain thinks, what is it that wills? *ib.*; virtue a property of matter, 499; *the mind built up by the senses*, *ib.*; phenomena of disease no proof that mind is a function of matter, 500; 'disease and age do not affect the will,' *ib.*; craniology unfavourable to the hypothesis of materialism, 501; phenomena of insanity opposed to it, *ib.*; the operation of the affections in death opposed to it, 502; the action of immaterial objects on the brain, and of matter upon matter without contact, inexplicable by the materialist, *ib.*; the laws of reasoning common to all the departments of knowledge, 503; groundless doubt unphilosophical, *ib.*; the doubter, a scaplot, 504; argument for thought without a brain supplied by the Divine existence, *ib.*; direct proof from Scripture, 505; see *Author's note* and *Pfing.*

Leibnitz, notice of, 312, 410;
Leighton's (abp.) works, 64 *et seq.*; 'Dr. Doddridge's panegyric on Leighton', 64; character of his writings, 65; account of his works, 66; 'rules for a holy life' erroneously attributed to him, 67; *exposition of Matt. viii. 23-7*, *ib.*; *exordium and conclusion of sermon xvi.*, 70; 'character of the theological lectures', 71; *on the decrees of God*, 72; merits of the commentary on Peter, 74; merits of Mr. Bradley's abridgement, *ib.*
Liagno's repertoire portatif de l'histoire d'Espagne, &c. 105, *et seq.*; account of the author, 105; plan of the work, 106; different epochs in Spanish history, *ib.*; *lesson to be derived from the contest between Carthage and Rome*, 107; *the corruption of Christianity one chief cause of the overthrow of the western empire*, *ib.*; merits of the Golts, 108; splendid benefits conferred by the Mauro-Spanish dynasty, 109; character of Pelayo, *ib.*; origin and early history of the kingdom of Asturias, 110; *magnanimous abdication of Bermudo I.*, 111; similar anecdote of king Wamba, *ib.*; origin of the kingdom of Castile, *ib.*; sketch of Castilian history, 112; abdication of Ramiro, king of Arragon, 113; illustrious character of the race of Berenger, *ib.*; *comparison between Alphonso V. and the emperor Sigismund*, 114; sketch of the early history of Portugal, *ib.*; *dishonesty and nationality of the French historians*, 115; *author's apology for not touching on contemporary events*, 116; reflections on the present aspect of the Continent, *ib.*; hiring literati, their influence estimated, 117; *remarks on the establishment of the inquisition*, 118; *horrible cruelties inflicted on the Jews by Emmanuel of Portugal*, 119; character of Charles V., 120; extermination of Spanish Protestants, at the commencement of the reformation, 121; *narrative of the murder of John Diaz by his brother*, 123; the history of Spain a desideratum, 127; character of Bigland's history of Spain, *ib.* note; qualifications of the Chevalier de Liagno, *ib.*
Lichfield, Britton's antiquities of, 446.
Life, definitions of, 488, 494.
Literary history, remarks on, 291, 2.
Literati, on the influence of, 117.
Madagascar, history of, 447 *et seq.*; see Copland.

INDEX.

- Maina, topography of, 140.
 Mainotes, origin of, 139; character of, 140 *et seq.*
 Mandingoes, character of the, 432.
 Marriage, remarks on, 542.
 Matter, known only by its properties, 493; life not a property of, 495; see Abernethy and Lawrence.
 Materialists, ancient and modern, characterized, 491.
 May you like it, 514 *et seq.*; merits of the work, 514; anecdote of the conversion of a Jew, 515; childhood of Charles Spenser, 515 *et seq.*; 'on Charlotte,' 519; 'the harebell,' 520; 'the captive lark,' 521.
 Metaphysics, source of the difficulty in entering upon, 531; practical importance of, 532, 3; connexion of with theology deprecated, 199, 210.
 Metrical epistles from Florence, 169 *et seq.*: *the passage of the Simplicon*, 169; *the waiting maid at Florence*, 172; *home recollections*, 173; *reflections suggested by Alpine scenery*, 176.
 Milman's martyr of Antioch, 232 *et seq.*; Milton's defence of tragic poetry, 232; on martyrdom as a theme for poetry, 233; on Shakspeare's historical plays, *ib.*; character of the present poem, 234; argument, *ib.*; *ill-managed dialogue*, 235; cause of the author's failure in treating the subject, 236; *apostrophe to the grove of Daphne*, *ib.*; *prison scene between Margaria and her father*, 237; *hymn*, 240.
 Ministers, duties of Christians to their, 544; remarks on the support of, 367, 373.
 Ministry, dissenting, not an ineligible profession, 371; see Bennett.
 Miracles, Hume's argument respecting exposed, 323.
 Missionaries, proceedings of, 254; 357 *et seq.*; 427; 451 *et seq.*; see Campbell, Copland, Hutton, Quaker Mission.
 Moors in Spain, benefits conferred by the, 109.
 Morrison's lectures on reciprocal obligations, 538; *et seq.*; practical effects of calvinism, 538; practical tendency the touchstone of principles, 539; *the sincere christian a good relative character*, *ib.*; *unpopularity of specific practical preaching*, 540; origin of a distaste for practical preaching, *ib.*; contents of the lectures, 541; on *marrying an unbeliever*, 542; *duties of a people to their minister*, 544; *deadly ef-*
- fects of political party-spirit*, 545; *origin and end of government*, 546.
 Naples, history of, 289 *et seq.*; see Orloff.
 Necessity, definition of, 537; inquiry into the doctrine of, see Copleston.
 Newgate ladies' committee, labours of, 278; refutation of mis-statement respecting, 354.
 Newman's sermon on the work of seasons, 371, note.
 New South Wales, two voyages to, 348; see Reid.
 New Testament, inquiry into the books of the, 310 *et seq.*; see Cook.
 Normans in Italy, origin of, 296.
 Novels, historical, remarks on, 437.
- Orloff's memoirs of the kingdom of Naples, 289 *et seq.*; different modes of writing history, 289; nature and arrangement of the work, 290; objections to the detached distribution adopted by Henry, and followed by the author, 291; Lord Bacon's remarks on literary history, *ib.*; remarks of Schlegel on some literary histories, 292; *specimen of author's biographical catalogue*, 293; Neapolitan history a desideratum in our language, 294; *early history of Italy involved in obscurity*, *ib.*; origin of the Norman power, 296; *character and political predicament of the Spanish nation*, *ib.*; *resistance of the Neapolitans to the attempt to establish the inquisition*, 297; *jurisprudential history of Naples*, 298; *beneficial influence of the ecclesiastical power*, *ib.*; *consolidation of the royal prerogative under Roger*, 299; *state of the Neapolitan provinces under the Swabian line*, *ib.*; *beneficent policy of Frederick of Swabia*, 300; *Anjou dynasty*, 301; *disastrous introduction of the code of Justinian*, *ib.*; *Aragon dynasty*, *ib.*; *vicereignty of Peter of Toledo*, 302; *effects of the changes in the government on the administration of the laws*, *ib.*; *effects of venetian monopolies on the population*, 303; *accession of Charles III.*, *ib.*; *notice of Cosimatus*, 304; *Thomas Aquinas*, 305; *Barlaam*, 306; *Sennaeus*, 307; *Tasso*, 308; *sonnets of Tasso neglected*, 309; *translation of a sonnet of Tasso*, *ib.*
 Organization not the cause of life, 406; a collateral cause of predisposition, 553; but not a necessitating cause, 554; see Abernethy and Lawrence.
 Owen's two letters on the French Bible,

INDEX.

- 463—5; malignant charge brought against the bible society by Dr. Luscombe, 464; disingenuousness of the editor of the christian remembrancer, *ib.*; admirable conduct of the writer, *ib.*; remedy for the evils inseparable from the bible society, *ib.*
- Painters**, memoirs of eminent, 221 *et seq.*
- Painting**, history of in Italy, 215 *et seq.*
- Palestine**, historical map of, 89.
- travels in, 1 *et seq.*; see Buckingham.
- Peddie**, major, causes of the failure of, 251.
- Physiology**, alleged to be the key to morals, &c. by Lawrence, 483; see Lawrence and Pring.
- Portugal**, early history of, 114.
- Prayer**, true nature and efficiency of, 415; see Copleston.
- Preaching**, practical, remarks on, 540.
- Predestination**, a fact antecedently to Revelation, 200; practical importance of the doctrine of, 416; not caused by the Divine foreknowledge, 418; see HilPs lectures, and Copleston's inquiry.
- Priestley**, *epitaph* on, 492; opinions of respecting mind and matter, 496.
- Pring's** general indications relating to organic life, 481 *et seq.*; character of the work, 484; definition of truth, 485; author's atheistic creed, 486; address to nature, *ib.*; author's sanity vindicated, 487; his notion of organic spirit more rational than that of the organologist, 504; see Lawrence.
- Prison discipline**, third report of the society for the improvement of, 274 *et seq.*; foreign operations of the society, 274; female philanthropist at Turin, 275; exemplary conduct of Pere Joussony, *ib.*; trades and occupations introduced into English prisons, *ib.* *et seq.*; labours of the Newgate ladies' committee, 278; state of prisons in Ireland, 279; objects and views of the society, *ib.*; cases of offenders restored to society, 280 *et seq.*; true philanthropy universal in its operation, 283.
- Profaneness**, true nature of, 419.
- Providence**, doctrine of vindicated and explained, 407, 412.
- Quaker mission to the Jaloofs**, account of a, 427 *et seq.*
- Quarterly reviewers**, remarks of on calvinism, 413.
- Rabelais**, remarks on, 130.
- Reasons for opposition to the present administration**, 377, 8; the country wedded to ministers, 377; the people to blame for the war, *ib.*
- Reform**, political, remarks on, 182 *et seq.*
- Reformation**, the, history of in Spain, 121.
- Reformers**, the, sentiments of, 390.
- Reid's** two voyages to New South Wales, &c. 348 *et seq.*; the object of transportation rarely attained, 348; dreadful abuses connected with the present system, 349; effect of the prevailing notion that the convicts are irreclaimable, 350; case of the Lady Shore transport, *ib.*; evils arising from the defective regulations of convict ships, *ib.*; success of the plan adopted by author, 352; refutation of the mis-statement respecting the female convicts sent from Newgate, 354; shocking state of the goal and factory at Sydney, 355; objections to the publication of libertine confessions, 357.
- Report of the committee for promoting African instruction**, 427 *et seq.*; bearing of quakerism on missionary exertions, 427; origin of the project, 428; proficiency of pupils in translation, 429; Walloofs and Mandingoes, 430; description of the island of St. Mary's, *ib.*; notices relating to the Jaloofs, *ib.*; character of the Mandingoes, 432; Mahomedan converts, *ib.*; African gipsies or Laobies, *ib.*; other castes, *ib.*; image worship, 434; address of the committee, *ib.*
- Retrospection**, a tale; see Taylor.
- Revelation**, necessity of, 205.
- Romans**, sketches of the manners of the, 128 *et seq.*
- Rouen**, description of, 48.
- Sacraments**, remarks on the, 468 *et seq.*
- Sannazarius**, memoir of, 307.
- Scott's** Essays, anecdote illustrating their value, 560.
- Scripture antiquities**, Jones's, 167.
- Scriptures**, the, Horne's introduction to, 75 *et seq.*; see N. Test.
- Sikes's** dialogues, 561 *et seq.*; christian's liberty of choosing his teacher the hinging point of the dissenting controversy, 561; counter hypothesis, 562; divine commission of the parish priest, *ib.*; difference between Mr. Sikes and Mr. Simeon, 563; those who leave their

